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# American Baptist Memorial,

A STATISTICAL, BIOGRAPHICAL,

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REV. B. MANLY, JR., RICHMOND, VIRGINIA,

EDITOR AND PROPRIETOR.

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# AMERICAN BAPTIST MEMORIAL.

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## Obedience Essential to Salvation.

BY THE EDITOR.

**T**HERE seems to be in many minds the impression that salvation is so wholly of grace, that we have nothing to do for ourselves in order to be assured of it. Upon such passages as "Ye are saved by grace," "We are justified by faith," the changes are rung so often and so loudly, that we are sometimes likely to forget the sound of such passages as this: "He is the author of eternal salvation to all them that *obey* him."

There is such a thing as a presumptuous reliance upon the grace of God, an unauthorized trust upon the work of Christ, such as the old Universalism pretended, when it asserted that because Christ had died for sinners, therefore all would be saved without any reference to a godly life; such as antinomianism cherishes when it assumes that the moral law of God is not the rule of living for Christians. And this proposition is not contradictory of the doctrine that salvation is of grace and by faith. We might argue that they must harmonize, from the fact that both are taught by divine inspiration, and that therefore, as God is of one mind, they must accord. But we do not think it will be difficult to show this accordance.

*There is no contradiction between salvation by grace and salvation by obedience.* Why is not man saved by the law? Simply because he has not kept the law. Had he rendered a strict and constant obedience to the commandments of God, heaven would be awarded him, for

God has said "he that doeth these things shall live by them." But he has not kept them, and God displays His grace, in saving him though he has been a sinner. And is it any less grace because He requires of the sinner a subsequent obedience? Would there be any more grace or favor to the sinner in saving him without obedience, than there is in saving him through his obedience? Which is best for us? Which is most in harmony with God's character? Does His grace encourage rebellion and sin? Can it rest upon one who loves sin? It is the very nature of grace to induce submission and obedience. It is as much a display of mercy and grace to save a sinner through a submissive, obedient spirit, as it is to save him at all. And we may add that in no other way, so far as we can conceive, could God save him, for there can be no salvation to a sin-loving soul. His love of sin is itself a hell, from which heaven could not free him. There is no contradiction between salvation by grace and salvation through obedience, to any one who has ever sinned.

But then there are certain passages of scripture that seem to obtrude an objection to this doctrine, such as these: "We are no longer under the law but under grace;" "Not of works lest any man boast;" "By the deeds of the law shall no flesh be justified." What then is the import of such passages, if obedience is still essential to salvation? They teach us that the old Mosaic ritual is no longer binding; that a better covenant, established upon better promises, has taken its place, and that under this new dis-

pensation, the reason for our salvation is not found in the observance of the law, but in the sacrifice of Jesus our Redeemer. We are no longer under the Mosaic law but we are under law to Christ. The moral precepts of the law as contradistinguished from the ceremonial law, have never been abrogated; not a jot or tittle of them shall pass away. Think not that Jesus came to destroy the law. He came not to destroy but to fulfil. The Christian is under as strong obligation to obey all the moral precepts of the law as was ever the Jew. Nay, he is under stronger obligations, for to him has been given clearer light, and richer exhibitions of love.

The idea that we need not be obedient because Christ has died for us, that the law of God now releases us because Christ has obeyed it for us, is an impious idea, "turning the grace of God into lasciviousness," and making the gospel of Jesus Christ more lenient to sin than was the law of Moses. Where is there an intimation in the sayings of Christ, or in the writings of his inspired followers, that obedience to the precepts of the gospel (and what are they but the perfection of the precepts of the law, applied to the heart as well as to the outward life,) is not necessary to salvation? "Not every one that saith unto me, Lord," but he that *doeth* the will of my Father. "If ye know these things happy are ye if ye *do* them." These are but specimens of a thousand passages which insist upon holiness, submission, obedience, as essential to salvation.

Nor is there any contradiction between the doctrines that *we are saved by faith* and that *we are saved through obedience*. Faith under the gospel system is the underlying principle of obedience. There can not be genuine faith in Christ without submission to his authority and subjection to his revealed will. The man who has not works has not faith, whatever fancies he may indulge. It is gloriously true that we are saved by grace,

but the same grace that saves, incites and aids our obedience to all that God commands, and if we have not grace to obey, we have not grace by which to be saved. It is gloriously true that we are forgiven and accepted, only on account of the sufferings and merits of the Lord Jesus Christ; but it is equally true that we are never forgiven or accepted, without a submissive and obedient spirit. "The grace of God that bringeth salvation, teaches us to deny ungodliness and worldly lusts and to live soberly, righteously, and godly, in this evil world." Christ "gave himself for us that he might redeem and purify unto himself, a peculiar people, zealous of good works."

Some have exhibited a hesitation or cautiousness in the clear expression of this doctrine, as though fearful of impinging on the blessed truth that we are saved through the atonement of Christ. What if good works cannot merit salvation, are they therefore unnecessary to it? There is no merit in faith, and yet no man can gain heaven without faith. There is no merit in repentance, yet no man can be saved without repentance. And obedience is as necessary to salvation as faith or repentance. Because we can deserve nothing, may we therefore be received into God's favor as rebels, impenitent and disobedient?

Obedience is necessary to salvation, *because God has made it a condition of salvation*. We know that this term—conditions—has been objected to, but we never could see the force of the objection. But we do not insist upon words, we simply mean by it, what God has established as the necessary state of heart and mode of life, in connection with which he manifests his favor or grace. Eternal life is His free gift, but he confers it according to settled antecedents which he has a right to require. Among these antecedents are faith and repentance and obedience. "He will give eternal life to those who, by patient continuance in well doing, seek for glory and honor and

immortality." If "without faith, it is impossible to please God," if without repentance, no man "can enter the kingdom of Heaven," so "without holiness no man shall see the Lord." It is in the path of obedience, not aside from it, that the Lord saves us; not on account of it, but not without it.

Again, *the blessedness of heaven is represented as the reward of obedience.*

"He that soweth to the spirit shall of the spirit reap life everlasting." "Well done good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many things," "great is your reward in heaven." "He shall reward every man according to his works." There must be something then to reward. And though the deeds may not deserve the recompense—and therefore the blessing must be of grace, yet there will be no reward even of grace, without deeds. God, our Saviour and Judge, will not say "well done," to any who have not done well.

*But what is the obedience which Jesus requires?* It is more than any mere observance of external rites. It cannot be rendered by any mere bodily performances, whether baptism, partaking of the Lord's supper, enrolling the name among the members of a church, attending upon the worship of God's house, or any thing which may leave the heart unaffected and unsubdued. These are the lower forms of obedience, because physical, and if we render not these, we render no obedience at all.

To be obedient is to be *ready to obey*. It implies a state of mind and heart that approves the law, and desires conformity to it. It is a principle and cannot be feigned. There must be in every renewed heart, in the first place, an *intention*, a *purpose*, to obey the commands of Christ. His law, and not his own desires, is the Christian's rule of life. His life is not to be controlled by mere impulses, or by the examples of others: he is not to cast himself upon the current of

circumstances, to be borne in whatever direction the stream runs, but he is to make it the purpose and plan of his life to obey God. No matter where these commands take him, or what they require of him, no matter whether he must stand alone, or in association with others, he only asks, what does Jesus require of me? and that it is the intention of his heart to do. He may sometimes be mistaken, he may fail fully to comprehend a requirement, but so far as he understands, it is his purpose to obey. Here is a principle which it would be well for all Christians always to remember. Let each one keep before him this essential element of obedience. "*I mean to obey God; I am not to be controlled by my own will or desires, but by his laws.*" We start wrong when we start with any other principle.

Where there is this purpose, there will be next a *seeking to know* the will of God. We shall study his word and watch his providences, and listen for the instructions of his Spirit, that we may learn what, in our circumstances, he requires of us. He does not desire to be obedient, who does not earnestly seek to know what is his duty.

There will then be *an actual effort* to obey. We will attempt honestly and sincerely to conform heart and life to the rules God gives. It may seem out of our province, beyond our strength, or to promise no practical good. No matter, if it is God's will, the obedient spirit will attempt it. If it be to upheave a mountain or stop the sun in its course, if sure it is Jehovah's command, he will try, and leave the result of the attempt to Him who has ordered. These I conceive to be the elements of an obedient spirit, *seeking to know, purposing and attempting to do, everything that is commanded.* Though in consequence of our weakness and depravity we may not attain to a full and perfect obedience, yet we can aim and strive for it. We may come short of the performance, but we have

no right ever to come short in the purpose. Where there is this spirit there will be no indulgence in known sin, no neglect of a known duty. We may err through ignorance, or fail through temptation, but the general course of our lives will be in conformity with the will of God. Infirmities and imperfections there may be, but perverse sin or willful neglect will not be indulged. Is this your spirit?

*Is it possible for us to render this kind of obedience to the Lord Jesus Christ?*

What impossibility is there in it? Can we not in heart purpose to obey God in all things, to seek sincerely to know his will, to earnestly and always attempt it? Is it not a sad evidence of impenitence and depravity if we do not? Still, if a more explicit answer is demanded, can we do it? I reply, not in our own strength, not by any firmness of resolution, or fixedness of heart; but by the promised aiding grace of God, I reply, yes! We can, we ought, we must thus obey. Left to ourselves, we never should repent, or believe, or embrace the gospel. And the same grace which was necessary in order to the renewal of our souls, is necessary for us at every subsequent step of the divine life. And this aiding, sustaining grace is promised to us. "I will never leave thee nor forsake thee." "I can do all things through Christ which strengtheneth me." "My grace is sufficient for thee." "Having, therefore, these promises, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord." Is there any doubt of the ability of the Omnipotent to direct and sustain us in cultivating holiness of heart and life? Have we any doubt of his readiness always to "give his holy Spirit to them that ask it? If we fail then, in rendering an uniform obedience to the will of God, is not the blame solely our own? Well do we know from a sad experience, and from the conduct of Christians, that none will render this obedience, who in heart, depart from the living God, for they abandon

the source of their strength; but if the grace of God is promised in every extremity, at every hour of life, in connection with every commandment, then what possible excuse have we for disobedience. Our own arm can not heave the mountain, but God's arm placed beneath ours can. His strength and grace can not fail, and these we may always have. May we not be said to be able to do any thing, every thing, which God does by us and through us. May not a Christian be said to be able to perform that, over which he may have full power by asking for it? Nay, does not this view of the subject render our guilt the more glaring and inexcusable if we fail? What right have we to fail in entire and constant obedience to God, if his grace is sufficient to give efficiency to every purpose and effort. We have then no excuse, no palliation of our failures or transgressions. We may be, what we ought to be, what we must be, in order to our salvation, obedient in spirit to the will of God.

*An empty reliance upon the grace of God, or the atonement of Christ, without obedience, is a delusion.* Without an obedient spirit and life, we cannot be saved. This is made in the word of God, as necessary to our salvation as regeneration or justification, as repentance, or faith. And we may just as consistently rely upon the grace or mercy of God, without regeneration or faith, or repentance as without obedience. If we are living carelessly indifferent to the active duties of christianity as members of Christ's church, without even intending or attempting daily obedience to his commandments, we are deceiving our own souls and preparing for ourselves a bitter and eternal disappointment.

*The same grace is necessary for the progress as for the commencement of the Christian life, and it is communicated to us through the same channels.*

What was necessary to enable us to repent and believe is necessary to enable us to obey. As that grace was then

sought by prayer and reliance upon God, so it must be daily sought. The Christian warfare is only begun, when our sins are pardoned and our souls renewed. It must be continued through all our earthly life. We can never be safe in indifference.

*Let us cherish devout gratitude to God for his gracious readiness to impart to us the grace and strength necessary to obedience.* Is God ever near us, to guide, to sustain, to inspire? Is he best pleased when we lean most confidently and trustingly on his arm? Is it true that we can never ask him too often nor for too much? Then how should our souls adore him, and how should our lives profit by drawing upon him for daily strength to resist evil and do good!

### Rev. Caleb B. Davis,

OF PARIS, MAINE.

BY REV. W. H. SHALLER, D. D.

CALEB BAILY DAVIS was born in the town of Methuen, Essex Co., Mass., July 8, 1807. His parents were both professedly Christians, and among the constituent members of the Baptist church in that town. The mother especially, seems to have been devoutly pious, and was in the habit of giving her children early religious instruction, and commending them to God in prayer. The subject of this sketch, in his maturer years, often referred to this, and recalled with gratitude, the seasons when his mother took him to her room, caused him to kneel by her side, put her hand tenderly on his head and prayed. When he was twelve years old his mother died, and the family was somewhat broken up. Some three or four years later, his father was removed by death, and he was left an orphan. He continued to reside in Methuen, mostly with an older brother, until he was at the age of seventeen. His disposition was naturally amiable, and he had a fondness for study. It was his

earnest desire to obtain a thorough education, but circumstances were against it, and contrary to his wishes, he was apprenticed to a man in Windham, N. H. to learn the trade of a house-carpenter. In that place he remained until he was twenty-one years old. There he was brought under new influences. The man to whom he was apprenticed was irreligious, and our young friend, for the time, forgot the instructions and prayers of his mother, and was regardless of all obligation to a Supreme Being. To use his own language in later years: "From seventeen to twenty-one, I was an infidel, neither caring nor thinking about God nor my own soul." At the age of twenty-one, he returned to Methuen and commenced life for himself, as a carpenter. He was externally correct in his moral deportment, and attended meetings usually upon the Sabbath, but was destitute of all interest in religious things.

On his twenty-fourth birth-day, in a manner unaccountable to himself, his mind was peculiarly exercised in regard to the welfare of his own soul. It was a time of much religious interest in the town where he resided, and throughout New England. He saw, as he never had seen before, his guilt as a sinner; and *felt*, as he had never felt before, his need of a Saviour. Excluding himself to a considerable extent from society, he spent much time in reading the Bible. His conviction of sin was clear and deep, and at times overpowering. At length he gave up his work and betook himself, with the Bible, to his chamber. There he read and reflected, and was pressed down under his burden. After continuing in this state of retirement and distress for two or three days, "I thought," said he, "that I had done everything in my power to obtain relief, except praying, and it occurred to me, before I gave up all for lost, I would attempt to offer one prayer." With most persons this probably would have been the first thing done. But not so with him. He had not during all his distress, attempted to

pray, and he went to his closet now for this purpose. But he was afraid to kneel down and address God, and after standing awhile in an agitated state, he left his closet without attempting to pray. His distress of mind continued, and he resolved that he would go and ask God to have mercy on him. This resolution he carried into effect. Entering his closet he kneeled down, and offered the first prayer of his life. Never before, he said, did he ask God to forgive and bless him. How long a time he remained in that place praying and pleading, he did not know. But before he left his closet his soul was delivered and a new song was put in his mouth. He felt himself to be "a new creature," and in a most emphatic sense, 'dead to the world.' His impression was, that he was to live but a short time, and that he ought no longer to be engaged in secular business. And so strong was this impression and so real, that in three days after his conversion he offered his chest of tools for sale, and actually disposed of a part of them. He gave up worldly matters entirely, and devoted himself to unceasing efforts for the spiritual benefit of others. He was deeply solicitous for the impenitent, and at times was almost in agony for their salvation. Particularly was he anxious for a beloved brother who soon after that, was hopefully converted. In meetings and elsewhere, he sought to make himself useful to his fellow men. He was accustomed to look to the Lord for direction in everything, and ask, "what wilt thou have me to do?" As he received more light and strength in performing religious duties, he was convinced that he ought publicly to profess Christ, and after a most careful perusal of the New Testament, offered himself for membership to the Baptist church in Methuen. He was accepted, and on the first Sabbath of Nov. 1881, was baptized.

The night after his baptism, he seemed to be more than ever impressed with the conviction that it was his solemn duty

to consecrate all to Christ, and to devote his life in some way to the promotion of the spiritual interests of his fellow-men. It does not appear that he had at that time, any definite ideas with respect to becoming a preacher of the gospel, for he did not cherish the thought that God would call to such a work one who, mentally and morally, was so unfit as he deemed himself to be. But he hoped to be useful in some sphere, and resolved that for a time, he would devote himself to the acquisition of more knowledge. Hence, in the January following, he entered the New Hampton Institution, and continued there a little more than two years. During this time he rendered himself useful in various ways, and as he advanced in knowledge, and sought to know his duty, he was led to believe that he was called of God to preach the gospel. His mind having become settled upon that point, in the Spring of 1884, he went to Newton Theological Institution, to study with direct reference to being prepared to enter the regular class in that institution the ensuing autumn. He regretted that his age and circumstances would not permit him to take a collegiate, preparatory to a theological course, but as they did not, he sought to provide, as well as he was able, to meet the deficiency.

In the autumn of 1884, having received the approbation of the church with which he was connected, he was admitted a member of the Junior Class at Newton, and pursued without interruption the full course of three years. He was not brilliant nor rapid as a scholar, but remarkably correct, and was noted for abasing views of himself, for soundness of judgment, for consistency of Christian deportment, and for deep personal piety. He enjoyed the confidence of his fellow students in the fullest degree. His vacations he was accustomed to spend with destitute churches, and during the term he was usually engaged, on the Sabbath, in connection with a Bible class or Sunday

school. Some of the time he was in the habit of attending prayer-meetings in the vicinity, one or two evenings in a week. We well recollect, soon after our acquaintance commenced, going with him two miles, one evening, to attend a meeting of this kind, and when walking to the Institution, in darkness that could almost be felt, he assured us that he was well acquainted with the road, and as we walked on, arm in arm, he spoke of the precious meetings he had often held in the place where we had been, and of his enjoyment in communion with God, while returning home alone. Never before had we been so impressed with the fervor and depth of his piety, and his intense desire to be useful. And the more we learned of the man, the more we admired his character and his spirit; and thus we believe it was with all of his associates in the Institution.

In August, 1837, he closed the course at Newton, without any place for settlement in view, determined to watch the indications of Providence, and walk in what he should deem the path of duty.

At the anniversary, was a member of the Baptist church in Farmington, Me., desirous of obtaining some one to take the pastoral care of that church. After some inquiries in respect to the members of the graduating class, he proposed to Mr. Davis to go and preach to the church a few Sabbaths, with reference to a settlement among them. This proposition was accepted; he went to Farmington, spent six weeks, and received from the church an invitation to become their pastor. But he could not see those clear indications of Providence to induce him to accept the invitation, which he had seen in other important acts of his life, and therefore declined. In the mean time, he had received a communication from Massachusetts, requesting him to return to that State and supply a church there, that was destitute of a pastor. On his return, he attended the

Maine Baptist Convention at Bath, which was then held in the month of October. While there, he was requested to go and preach to the church on Paris Hill, which was much in need of a pastor. But he did not think it advisable for him to tarry longer in Maine at that time, and returned to his native town. On his way, however, and while there, something within seemed to be urging him to go and visit the people at Paris. And so deep were his impressions that it was his duty to do this, that he concluded to return immediately to Maine, and see the place whither his mind was led. Accordingly, he went to Paris and preached two Sabbaths. He found but little there in the condition of the church that was externally attractive. Their former pastor was not able to preach, through the infirmities of age, and the house of worship was old and sadly out of repair. But still, there was a field for labor, and with the blessing of God, as he viewed it, a field of usefulness; and the conviction of his own mind was clear, that Providence pointed out that as the place for him to work, at least for a time. Under this conviction, he made arrangements accordingly. He went to Massachusetts, was married to Miss Louisa Griffin, of Methuen, a person most admirably fitted to be the companion of such an one, with whom he returned to Paris, and commenced his labors in earnest. He found much to be done, both for the temporal and spiritual interests of the church, and to the performance of the work required, he devoted himself with his characteristic ardor and prudence. He was encouraged by the hearty co-operation of his people, and soon his field seemed to wear a new aspect. The church and society regarded him, as one sent of God "to put in order the things that were wanting," and to build them up in the faith of the gospel. In the month of December, they extended to him an invitation to become their pastor, but for certain reasons existing in his own mind, he requested that



the subject might be deferred until a future time. There were some things to be done, which he thought might as well, perhaps better be performed before, than after, he should become a pastor. During the winter, plans were matured by the society for the erection of a new meeting-house, and prosperity seemed less problematical. In April the invitation for him to assume the pastoral was renewed, and he accepted it. He was ordained on the 27th of June following. The service was held in the new meeting-house, although at that time it was covered only with rough boards, and the floor and seats were fitted merely for the occasion. The sermon was preached by the Rev. A. Felch, now of Hallowell; and the ordaining prayer was offered by the venerable "father Hooper," the only former pastor of the church. The services are said to have been unusually interesting.

Having thus become regularly inducted into the ministry and the pastoral office, in connection with a people, among whom he had labored for more than half a year, and having had opportunity to learn something in respect to his adaptedness to meet their wants and expectations, there was reason to hope that the connection would be both profitable and permanent. He entered upon his pastoral duties with a good understanding of his field and its demands, and the Lord smiled upon his labors. The meeting-house was carried forward to its completion, and on the sixth of December following, was dedicated to God by appropriate services. The pastor preached on the occasion from Genesis 28: 17. During the winter and succeeding spring, there was an increase of religious interest among his people, and a number, who had given evidence of conversion, were added to the church. Possessed of qualifications which adapted him to his sphere, his ministry was a successful one. The confidence of the community and the ardent attachment of his people were given to him in

an unusual degree. He also gave them his confidence and love in return, and though not unfrequently solicited to entertain the subject of a removal to other important fields, his motto was, *I dwell among mine own people*. His entire ministry of more than fourteen years, was spent in that place.

In January, 1852, his vigorous constitution began to give way. Previous to that time, he had enjoyed remarkable health, having never been kept from meeting on the Sabbath, a day after his conversion. His entire nervous system was affected, though the chief pain which he at first experienced was in his eyes. His mind would not act with its accustomed vigor, and he would frequently say, after attempting to investigate a subject, "No brains; I cannot study." In a short time he was unable to use his eyes at all, and he came reluctantly to the conclusion that he must give up all pastoral labor. In February of that year, a member of his society, who had been a devoted friend to him through his whole ministry, died, and it was requested, that if possible, Mr. Davis would attend the funeral and preach on the occasion. He ardently desired to comply with this request, and consequently, with his eyes bandaged, to exclude the light, he went and preached what proved to be his last sermon, from 1 Cor. 15: 53—"*For this corruptible must put on incorruption, and this mortal must put on immortality.*" From that time he refrained from all labor, but still, in accordance with the desire of his church and congregation, retained his pastoral connection.

In the May following, in order that he might have a change of scenes, and receive the advice of distinguished oculists, he went to Mass., where he remained three months, chiefly under the care of Dr. Reynolds, of Boston. He derived, however, no material benefit, and was convinced that his only hope of recovery, was in an entire relaxation of his mind from excitement and exertion. Hence,

in the month of Sept., he tendered to his beloved charge his resignation; and the tie that bound him to them<sup>s</sup> as a *pastor*, though not as a friend and Christian, was sundered.

In December, his whole nervous system was in such a state that the veriest trifle gave him pain, and it was thought advisable for him to leave the place of his former anxieties and cares, and find a home where, with retirement, would be new associations and scenes. Hence he removed to Portland, and spent the winter at the house of a friend. He had the best of medical aid and the best of care, but still the winter passed and the spring came, and there was no perceptible improvement in his health. The ensuing summer, he spent, far removed from all excitement and noise, on one of the beautiful islands of Portland harbor, and only in the autumn returned to the city and to the house of the kind friends where he had spent the previous winter. It was still hoped that he would recover, though he himself did not think that he should. He said from the first, he could have no faith in prayer, when asking that he might again be restored to his labors as a minister, and that there was something within, that seemed to forbid his offering such a prayer.

From this time he wasted slowly away. His disease so affected his nerves as to prevent him from seeing any but those upon whom he was dependent for nursing and care, and the last year of his life was thus spent in almost entire seclusion from the society of others. His faithful and sympathizing companion attended him constantly, and at times he was able to communicate to her many things in respect to his views and his feelings. A great portion of the time he was subject to the most excruciating pain, yet his chamber was to him a constant Bethel, and he was looking away to the promised land with undimmed eye, from the mountain of Beulah.

His conversation, during this long confinement, was oftener in disconnected

sentences, than continued discourse. Much of the time his nerves were so weak, and his sufferings so great, that he could say nothing. He represented his state as being that of one bound to life, yet constantly dying. A few sentences, preserved by his companion, which were uttered at different times during his confinement, we are permitted to insert in this connection. They are gems gathered from the treasures of a dying Christian, and together with the account of a visit given by the writer of this sketch in the *Advocate*, and of one by the Rev. Mr. Eaton, in the *Advocate* of Feb. 2, will sufficiently indicate the state of mind, with which our departed brother approached and reached the end of life's journey. One day he said:

"As the foundation of my religious peace, everything instantly slides away from me, except a renovating faith in the atoning sacrifice and merits of the Son of God. Here I seem to cling with all the earnestness of which my nature is capable; and I do so, because, whether living or dying, I can find no other resting place in the universe for my spirit. In anguish or in relief, and almost instinctively, the voiceless outgoings of my soul are:

'Rock of Ages, cleft for me,  
Let me hide myself in thee.'

"I would choose no affliction, nor aggravate the trials of life by repining comparisons, as if the bitterest dregs of grief were mine alone, or this or that form of adversity were preferable to my own. I would submissively and adoringly accept whatever trial God appoints, since that is always the very best affliction."

"The affliction of some persons is as if an eagle were unpinioned to expand and soar and praise its Maker. The affliction of others is as if an ox had broken his leg; they hobble along with their eyes and aims only downward to the earth. Their brutish nature is unchanged."

"Prostration and suspension of my pastoral labors can never abate my vital

regard for the truest spiritual and temporal welfare of the friends with whom I have been associated—I long for them all in the yearnings of Christian affection,—that their toils and devotions, their joys and griefs may be precious in the sight of God—that they might be led to living fountains of salvation for Christ's sake."

"I find much in myself to condemn—much in others to pity."

"What a guilty, wretched sinner I am, and yet my sins are hid behind the cross of Christ. Blessed Saviour! eternity will only be sufficiently long to adore thy matchless love to me."

"Strange existence! Declining into vigor, dying into life, expiring into immortality! passing away, that I may remain forever—sinking into the grave, that I may reach the heavenly places—suffering onward into the far more exceeding and eternal weight of glory! O, what is man? What am I? A sinner, a poor sinner."

"Were I able, I would love to write a tract on immortality, from the gate of the celestial world, and multiply and scatter it like leaves from the tree of life, to the loved ones on earth to whom I can no longer speak."

"Sufferings indescribable, sufferings indescribable, sufferings indescribable; but happiness beyond description, happiness beyond description, happiness beyond description."

Very frequently, in the severity of his sufferings, he would exclaim "Lamb of God, be my pattern, be my pattern!"

"God, my supporter and my hope,  
My help forever nigh!"

Yes, forever nigh. Blessed forever."

"This dying into life—this expiring into immortality—O, how glorious! how infinitely blessed!"

"There's glory in my soul, unutterable and inexpressible. A sinner saved through Christ! O, divine and infinite love!"

"The apostle's vision of a rainbow round about the throne could not exceed some views of the heavenly world that

have been presented to my mind. An artist would joyfully spend ten thousand years to represent such glory."

"I have asked God only to give me a quiet trust in him, as that is all I think my poor shattered frame can bear. He has given me that and much more. He has lifted the veil and given me such a view of himself, of Christ, of the Holy Spirit, that full and complete Divinity, that I cannot express to any human being. My soul seems lit up with the glory of God. I would love to prostrate myself before him and offer one prayer, and then lay down this body of death, that my spirit might soar to those blest regions of glory."

When told by the physician that he could not live twenty-four hours longer, he exclaimed, "Blessed, blessed news! Welcome, everlasting life."

He lingered a few hours but was not able to converse much, though in the full possession of his reason, and with his countenance and soul glowing with joy. His last words were, "Ease in death—ease in death. Peace, peace, peace. Amen. Amen!"

A moment before his death, after the power of utterance was gone, his companion said, "If all is peace still, press my hand." He pressed her hand, and departed to his peaceful and heavenly home.

It was on the 12th of January, early in the morning, that he closed his experience of "dying into life, expiring into immortality." It was a fitting close to such an experience.

When the spirit had departed from its body of suffering and of death, there was left upon the pale countenance a sweet serenity, indicative of peace. As we stood with one who had loved him as a pastor, and who, during his long confinement, had administered to his comfort with untiring interest and affection, and gazed upon all that remained of this excellent man, it seemed as if we were on the very confines of the heavenly world.

There was before us the habitation, from which the tenant had just departed, and yet seemingly near, and saying to us in the language of that last text of his: "*This corruption must put on incorruption, and this mortal must put on immortality.*"—*Zion's Advocate.*

### Praying Machines.

ONE hears of machines of various sorts, spinning machines, threshing machines, and sewing machines. Almost everything is done by machinery now-a-days; but did you ever hear of a praying machine? Strange as the notion seems, such things are met with in some heathen lands. They are used by the people called Buddhists, or worshippers of the false god Buddh, in Sikkim, a country lying to the north of British India. The machine consists of a small leathern cylinder, or barrel, placed upright in a frame, in which it turns on an axle. A string is fastened to an elbow in the axle, by pulling which the barrel is made to turn round; and at each pull, a piece of iron projecting from the barrel strikes one or other of two little bells fixed in the frame. Within the barrel are placed written prayers; and whoever pulls the strings is considered to have repeated his prayers as often as the bell rings.\*

There are other praying machines of different construction. In some, the person using them has not even the trouble of pulling a string, or of doing anything at all. Thus they have a machine which is turned by water. Here the cylinder is enclosed in a little house built over a stream. Like the other, it contains a prayer, or has one written on it outside. It has a spindle which passes through the floor of the building into the water, and is there connected with a wheel turned by the stream, and thus the barrel is made to go round.

You smile at the idea of a praying

machine. "How foolish," you say, "to think that pulling a string, or looking at a tub turned by a water-wheel, is praying! What good can that do?" Yes, I grant you it is foolish, very foolish; it is a toy, not a prayer. But let me ask you, reader, do you pray? You, who know the true God, and have the Bible, and live in a professedly Christian land, do you pray? If not, you have no right to look down on the poor Buddhist with his praying machine. Again, I say, it is foolish and can do no good. But, poor man, blind and dark as he is, he is at least as wise as you. Be judge yourself: which is the more heathen, the Buddhist, who never heard of God, yet does, in his poor, vain way pay respect to a god of his own devising, and try to get his help, or you, who, though you profess to believe in the one true God, yet never worship him or seek his favor? Is there anything to choose between you? Or, if there be, which has the best of it? If this poor man be heathen, foolish, deceived, what are you?

But, to pass from those who do not pray at all, let us see whether there be not some who do pray, and yet are no better than the Buddhist with his machine, or rather than praying machines themselves.

Putting aside for the moment the question whether the prayer be made to God or an idol, and considering only the prayer itself, what is it that is wanting in this prayer of the Buddhist? Just one thing—the heart. Now turn your eyes and look at that Christian at his worship. See him in his place at church or chapel, the place in which, perhaps, he is to be found every Sabbath day. What is he about? Is he praying? There is no appearance of it. His eyes are wandering hither and thither, his face is vacant, there is no sign of feeling there; he does not look as if he were asking for anything, or even attending to the words of prayer that are being spoken. There are thousands of such

\* Hooker's Himalayan Journals, vol. i., p. 172.

worshippers in our churches and chapels—are you one? If so, you are but a praying machine after all, for the heart is wanting; and let but that be away, it does not much matter what else is there. The Buddhist pulls with his fingers, or looks with his eyes; you go down on your knees, and perhaps cover your faces, but the heart, the heart, where is that? If there be no heart, then all the rest, fingers, eyes and knees, go for nothing, they cannot pray without the heart. You may repeat the form, or follow the words, and yet be but a praying machine; for there may be all this, and still no heart.

And when you are alone, reader, and fall down on your knees, morning and evening, as you have been used from a child, ever since your mother drew you to her lap, and put your little hands together, and taught you the first lisps of prayer, how is it then? Is the heart there? Do you pray with the spirit? Ah! if you are content with saying the words only, what are you but a praying machine?

Alas! there are none who do not know what it is to have cold hearts and wandering thoughts in prayer. Even the truest Christians, who love prayer, find too often they are but machines—lips, knees, hands, but no heart. But this is not their habit or their will. It is a sore trouble to them. They watch, and strive, and pray against it. And why? Because they know that when through infirmity of the flesh they pray thus, it is no prayer, and they grieve to lose the blessing which true prayer brings. Ah! would that all were such! Would that all knew the worth of prayer, true prayer, not machine prayer, but heart prayer!

But, alas! thousands never pray at all, and thousands more are content to pray like machines. What are such prayers? Do they reach heaven? Do they find a hearing? Do they bring down blessings? No! these are not the prayers

which the Spirit helps (Rom. viii. 26,) and Jesus the Mediator presents (Heb. iv. 14—16.) These are mere words, a form, a mockery, a vain and useless thing, bringing no honor to God, no blessing to man. Let not your prayers be such.

Learn two things, then, from the poor Buddhist. First, pray; but, secondly, do not pray like him.

Pray! rich or poor, old or young, male or female, master or man, do not live without prayer. Are you living so now? Did you lie down last night without prayer? And this morning, when God had given you, unasked, another night's rest, did you rise and go forth without prayer? Last Lord's day was your place in the house of prayer empty? And is this the way you live in general—prayerless mornings, prayerless evenings, prayerless Sabbaths? And yet you call yourself a Christian, and say you believe in God. What! believe in God and not pray? A prayerless Christian? Impossible. Your "Christian" is but a name, your belief is no belief. God cannot be in your heart, or you would pray to him. Why even the Buddhist shames you. Go and ask any true Christian you know, how he gets strength in weakness, comfort in trouble, help, grace, pardon, peace. Ask him how it was that he overcame that strong temptation which you know beset him, and by what means he got the better of that sore trial which cut him to the quick, and which all thought must crush him. I know what his answer will be. It was prayer. He could not have lived but for prayer. He could not live without it now. Yet you live without it. No, not live; life is not life without prayer; it wants its chief blessing. If you pray henceforth, you will look back on your present prayerless life, and own how dead and comfortless it was.

Oh, reader, think of your wants, and will you not pray? You cannot draw one breath after another without God

but for him, you are not safe from hour to hour; all you stand in need of daily must come from him. But more, far more than this: you are a sinner, and want pardon; you have provoked God, and need his forbearance; the sword of his justice hangs over your head, and you want his arm of mercy to withhold it; you want more things for your soul than I can tell you of—forgiveness, grace, help, holiness, heaven—but, in one word, you want Christ, and without him you are lost forever. Will you not pray? You are living without prayer—what if you should die without it? Are you not running this risk? Lose no time, begin this very day.

Pray, but be sure you pray from the heart. Be a praying man, not a praying machine. It matters little what words you use, so you pray heartily, with true faith in the name of the Lord Jesus Christ. Pray thus every day; make a habit of it, every morning and evening in private, every Lord's day in public. Never leave it out. Give up all rather than this. Just speak to God as he has invited you; humbly, yet freely; with deep reverence, yet as a child to its father. Tell him all you feel, all you want; seek to worship him in spirit and in truth. He will hear; yes! he will hear, for you have a friend at his right hand, Jesus Christ. While prayers in grand words and grand buildings, but with no heart, are but as the turning of the barrel, an empty useless form, the weakest, humblest, faintest prayer that comes from a contrite, trusting heart will reach the ear of him who heard and blessed the prayer of the publican, "God be merciful to me a sinner!"

### Do You Call that Prayer?

THE late Rev. S. Kilpin, of Exeter, was one summer's evening walking along the street, when a party of men going from work passed him; one of them was swearing dreadfully. Mr.

Kilpin observed it, but said nothing. When he arrived at home he began to think how wrong it was to allow a man to pass by using such language, and not to make an effort, at least, to convince him of the sin he was committing. It so disturbed him that he could not rest during the night, and he began to think if there was any way of remedying the neglect. He resolved to rise early enough in the morning to be at the corner of the street where the man passed, if possible to meet him when going to his work. He did so, and after anxiously waiting for a time, he saw the man coming. When he approached, he said, "Good morning, my friend, you are the person I have been waiting for; I am very glad to meet with you." "Oh, sir," said the man, "you are mistaken, I think." "I do not know you, but I saw you last night when you were going home from work, and I have been waiting some time to see you." "Oh, sir, you are mistaken; it could not be me; I never saw you in my life that I know of." "Well, my friend," said Mr. Kilpin, "I heard you pray last night." "Sir, now I know that you are mistaken,—I never prayed in all my life." "Oh," said Mr. Kilpin, if God had answered your prayer last night, you had not here been seen this morning. I heard you pray that God would blast your eyes and damn your soul." The man turned pale, and, trembling, said, "Oh, sir, do you call *that* prayer? I did, I did." "Well, then, my errand this morning is to request you from this day to pray as fervently for your salvation as you have for damnation, and may God in mercy hear your prayer." The man from that time became an attendant on Mr. Kilpin's ministry, and it ended in his early conversion to God.

Christian reader, is not *your* rest sometimes disturbed by the recollection of neglected opportunities of doing good? If so, let your resolution now be to make redoubled effort for the glory of God, and the salvation of souls.

### The Young Pastor's Temptation.

**E**LEVEN years ago, in the commencement of his ministry, a young pastor entered his pulpit with more than usual trembling. He had endeavored carefully and prayerfully to prepare himself for the solemn services; and he had selected his text from one of the most interesting portions of the evangelical prophet, in which the richness and the freeness of the provisions of the gospel are foretold, in the glowing language of him "whose hallowed lips were touched with fire." The herald of mercy anticipated for his own soul "a feast of fat things," and a joyful season in preaching Christ, the bread of life, to his perishing fellow-sinners.

It was a beautiful morning in midsummer; the grove in which the temple of God was situated was melodious with the songs of birds, which dwelt in safety there; the zephyrs that played through the courts of the Lord came perfumed with the fragrance of meadow and field; the hush and quietness of the Sabbath morn were over all; nature itself seemed subdued, and a holy awe and calm serenity to impress every pious heart.

A large and solemn congregation waited upon the ministry of the youthful pastor. The service commenced; and with the anthems of praise and the offered prayer, his confidence increased, his fears subsided, and with calm assurance he rose and announced his text—"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water" (Isaiah xli. 17, 18). On reading these words he cast his eyes over the congregation, when, in a distant part of the house, he noticed the intelligent countenance of a gentleman from the city of B—, whose position in society and

cultivated mind he knew were such as would qualify him to notice and appreciate the deficiencies of the speaker.

Impressed with this thought, Satan, always ready for our halting, took advantage of his weakness; and the fear of man, which bringeth a snare, took possession of his mind. He commenced his sermon with hesitancy, and although he used every effort to overcome his embarrassment, it was some time before he could rise superior to the depressing influence of fear. It was a barren season. Dissatisfied with himself as he came down from the pulpit, he felt ashamed to look his brethren in the face as they clustered around him, lest he should discover in their looks the failure in his sermon. He was tempted to make a resolution never to attempt to preach again. But from this temptation he was mercifully delivered. The solemn duties of his office pressed upon him, and through grace he was led more humbly to preach the gospel, "not with excellency of speech," nor "with enticing words of man's wisdom, but in demonstration of the Spirit and of power;" his desire now was, not to please man, but "by manifestation of the truth, to commend himself to every man's conscience in the sight of God."

It was not many weeks before God was pleased to pour out his Holy Spirit upon the church and congregation; believers were quickened, their graces were revived, and sinners were converted. A revival was enjoyed which extended to several of the neighboring churches; and in the course of a few months it was the privilege of the young pastor to welcome fifty-eight precious souls to the communion of the church. Among the first converts received was Mrs. T—, the mother of several children; in giving the relation of the dealings of God with her, she stated in substance as follows:—

"I was not accustomed to attend the house of God, but on a certain Sabbath, last summer, I was induced to come to

this place, hoping to meet a friend that I greatly desired to see. I had no wish nor expectation to be profited by the religious services, but as soon as I entered the house I felt that God was in the place, and when the pastor named the text, 'When the poor and needy seek water,' &c., my attention was arrested by those beautiful words, and as the minister proceeded in his discourse my interest increased, for I felt that every word was addressed to me, and that the speaker knew and was describing my case; I became very uneasy; my sins began to rise as thick clouds before me, and to weigh heavily on my soul; I saw I was in a perishing condition. Oh, what will become of my poor soul? was now my earnest cry. With downcast eyes and a heavy heart I returned to my home, but not to enjoy comfort and peace; but with tears for weeks I sought the mercy of God. I was almost in despair, till at length I was enabled to exercise faith and to look to Calvary, and to yield myself to Him who died for our sins, and rose again for our justification. Then did I find that when the poor and needy truly seek water, and turn away from the broken cisterns of this world, the gracious Lord will hear their cry, and "open to them rivers in high places, and fountains in the midst of the valleys," for the thirsting soul the river of life is come, and with joy have I drawn water from the wells of salvation. I praise God for having led my feet to the house of God on that blessed day, when so precious a sermon was preached, which proved to be a word in season, and the power of God to my salvation."

Then did the minister bow his head and weep, while he lifted his heart to God in prayer, that he might never distrust Him again, but that "His strength might be made perfect in weakness," and that ever after he might preach the gospel with an eye single to God's glory.

### The Knout.

THE following is the way of administering the knout in Russia. Conceive, reader a robust man, full of life and health. This man is condemned to receive fifty or a hundred blows of the knout. He is conducted, half naked, to the place chosen for this kind of execution; all that he has on, is a pair of simple linen drawers round his extremities; his hands are bound together, with the palms laid flat against one another; the cords are breaking his wrists, but no one pays the slightest attention to that! He is laid flat upon his stomach, on a frame inclined diagonally, and at the extremities of which are fixed iron rings; his hands are fastened to one end of the frame, and his feet to the other; he is then *stretched* in such a manner that he cannot make a single movement, just as an eel's skin is stretched in order to dry. This act of stretching the victim causes his bones to crack, and dislocates them—what does that matter! In a little time, his bones will crack and be dislocated in a very different manner.

At a distance of five and twenty paces, stands another man; it is the public executioner. He is dressed in black trowsers stuffed into his boots, and a colored cotton shirt, buttoning at the side. His sleeves are tucked up, so that nothing may thwart or embarrass him in his movements. With both hands he grasps the instrument of punishment—a knout. This knout consists of a thong of thick leather, cut in a triangular form, from four to five yards long, and an inch wide, tapering off at one end, and broad at the other; the small end is fastened to a little wooden handle, about two feet long.

The signal is given; no one ever takes the trouble to read the sentence. The executioner advances a few steps, with his body bent, holding the knout in both hands, while the long thong drags along the ground between his legs. On coming to about three or four paces from the



prisoner, he raises, by a vigorous movement, the knout towards the top of his head, and then instantly draws it down with rapidity toward his knees. The thong flies and whistles through the air, and descending on the body of his victim, twines round it like a hoop of iron. In spite of his state of tension, the poor wretch bounds as if he were submitted to the powerful grasp of galvanism. The executioner retraces his steps, and repeats the same operation as many times as there are blows to be inflicted. When the thong envelopes the body with its edges, the flesh and muscles are literally cut into stripes as if with a razor; but when it falls flat, then the bones crack; the flesh, in that case, is not cut, but crushed and ground, and the blood spurts out in all directions. The sufferer becomes green and blue, like a body in a state of decomposition. He is now removed to the hospital, where every care is taken of him, and is afterwards sent to Siberia, where he disappears forever in the bowels of the earth.

The knout is fatal, if the justice of the Czar or of the executioner desires it to be so. If the autocrat's intention is to afford his people a sight worthy of their eyes and their intelligence; if some powerful lord, or some great lady, wishes to indulge in the pleasure of viewing the sanguinary spectacle; if they wish to behold the victim, with his mouth covered with foam and blood, writhe about and expire in frightful agony, the fatal blow is given the very last. The executioner sells his compassion and pity for hard gold, when the family of the miserable sufferer desire to purchase the fatal blow. In this case, he inflicts death at the very first stroke, as surely as if it was an axe that he held in his hand.

### *A Husband.*

THE English term "husband" is derived from the Anglo-Saxon *hus* and *bond*, which signify the "the bond of the house," and it was anciently spelled

*house bond*, and continued to be so spelled in some editions of the English Bible, after the introduction of the art of printing. A husband, then, is a house-bond—the bond of a house—that which engirdles a family into the union of strength and the oneness of love. Wife, and children, and "stranger within the gates"—all their interests and happiness—are encircled in the *house-bond's* embrace, the objects of his protection, and of his special care. What a fine picture is this of a husband's duty, and a family's privilege! And what a beautiful emblem is this of the guardianship, and love exercised toward believing souls, and inquiring sinners, and the "whole family in heaven and in earth," by Him who says: "It shall be at that day that thou shalt call me Ishi, (that is, my husband) for I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies; I will even betroth thee unto me in faithfulness!"

### *The Origin of Sin.*

TWO American divines were once conversing together about the various theories concerning the origin of sin, when one interrupted them by saying, "It seems to me that it would be far better for ministers, instead of puzzling themselves to know how sin entered into the world, to unite their efforts and say how much of it, with God's blessing, they can drive out." "You remind me, madam," said one of the clergymen, "of my aged deacon, who after listening to a sermon in which I had endeavored to explain why God suffered sin to enter the world, being asked what he thought of my theory, shook his head and replied, 'Ah, sir, all I know about it is, I am a sinner, and *wish I wasn't*.'"

Faith in God is of the greatest importance, for without it we cannot please God.



KO THAH A.

THE FIRST BURMAN PASTOR.

No. 5.—2.

## Ko Thah A.

### THE FIRST BURMAN PASTOR.

WE HAVE the pleasure of presenting to our readers, an engraved likeness of the venerable pastor of the First Baptist Church in Rangoon, Ko THAH A. The original drawing was made by Mrs. Crawley, of Henthadah Mission, and is pronounced by Mr. Ingalls, who has kindly put us in possession of it, "true to the life." It is strikingly in unison with our own recollections. There he sits with his pilgrim staff, robed in white, his head crowned with a neat red turban, his scarf of blue setting forth, rather than concealing his aged hands, his feet exposed, in the fashion of his country, his countenance sedate, grave, as of one who had known long service, but lighted up whenever he speaks, with an animation that still betokens the living soul within. The artist has well succeeded in transferring the features; save only, that, we would have more of Ko Thah A's beaming eye.

It seems a fit occasion to group together some of the marked events of Ko Thah's life. Our earliest notice of him dates back to 1829. Ko (then Moun) Thah A is first introduced to us by Mr. Judson, as being a frequent visitor at the Rangoon mission house, and shortly afterwards as "giving good evidence of being a true disciple." He is described at the time, as "a respectable householder, rather above the middling class," about fifty years of age, unmarried, and living with his aged mother, who was dependent on him, in a small village called Nan-dau-gong, about half a mile from the mission. He had formerly been an officer under government, and had amassed considerable property, which he mostly spent in building pagodas and making offerings. "But he obtained no satisfaction, found no resting place for his soul, until he became acquainted with the religion of Jesus. He now," wrote Mr. Judson, "rests in

this religion, with conscious security; believes and loves all that he hears of it, and prays that he may become fully a true disciple of the Saviour." (Judson's Mem. vol. 1, p. 277.) He was baptized in August, 1822, just previous to Mr. Judson's departure for Ava. His manner of application evinced his earnestness. "Early in the morning, Moun Thah A came in, and taking (Mr. Judson) aside, knelt down, raised his folded hands in attitude of reverence, and made a very pathetic and urgent application for immediate baptism. He stated, that he had considered the Christian religion for above two years; that his mind was completely settled on every part; and that though he had been harassed with many fears, he was now resolved to enter the service of Jesus Christ, and remain faithful unto death, whatever the consequences in this world might be." The rite was administered the following day, Aug. 20, making the seventeenth Burman who publicly professed his faith in Christ in baptism.

He was ordained to the ministry and the pastorate of Rangoon church by Messrs. Judson and Wade, in 1829. "He had spent a few months, at the end of the war, in 1826, at a large village in the neighborhood of Shwadoung; and there, devoting himself to the preaching of the word, had produced a very considerable excitement. Several professed to believe in the Christian religion; and three of the most promising, received baptism at his hands. Others requested the same favor, but he became alarmed at his own temerity, and declined their repeated applications. On his return to Rangoon, he continued to disseminate the truth, but in a more cautious and covert manner. He had now come to Maulmain to inquire what he should do with those who wished to be baptized, and to get some instructions concerning his own duty."

Of his qualifications for the ministerial office, Dr. J. wrote:—"He has been so evidently called of God to the ministry,

that we have not felt at liberty to hesitate or deliberate about the matter. But, if it had been left to us to select one of all the converts, to be the first Christian pastor among his countrymen, Ko Thah A. is the man we should have chosen. His age, (fifty-seven) his steadiness and weight of character, his attainments in Burman literature, which, though not perhaps necessary, seem desirable in one who is taking up arms against the religion of his country, and his humble devotedness to the sacred work, all conspire to make us acquiesce with readiness and gratitude in the divine appointment."

Succeeding years have shown that the "divine appointment" was not misapprehended. "The teachers have come and gone," he remarked on one occasion; "I have always remained here. When the teachers left Rangoon, the rulers seized me; they commanded me not to preach. They said, 'Do you intend to preach Jesus Christ?' I said to the rulers, 'I shall preach; Jesus Christ is the true God.'"

Ko Thah A, as threatened by the rulers, has been subject to repeated persecutions, in common with his brethren; has been fined and imprisoned, his feet set fast in stocks. Of the horrors of a Burman prison, some conception can be formed from the records of Oung-pen-la. One of these persecutions occurred in the viceroyalty of Moung Kinebeing, who was "envious at the religion of God." "I with others," said Ko Thah A, (he had been requested to write out the particulars,) "was then greatly persecuted, and commanded not to worship Christ, but to return to our old religion and worship Gaudama. Our property was seized; I was cast into prison, put into the stocks, and swung up by the feet. I had then to endure for many days the most fearful threatenings; till by the grace of God, I was set at liberty. From that time till Pegu was conquered, I have been compelled to attend to my work and preach with the wisdom of the

serpent. Now," addressing Mr. Ingalls, who gives the narrative, "being permitted to live to the age of eighty-four, I can preach the glad tidings of God, with none to oppose, and can witness the multiplying of converts and the increase of the church." "The believers," he adds, "give proof that they have the life of Christ, for their prayers are attended with divine power."

Ko Thah A has had the satisfaction of inducting into the church by baptism, during his ministry, more than two hundred converts from heathenism, including about eighty Karens. He has also been permitted to bear a part in commissioning other native laborers, Karens and Burmans, as evangelists, pastors, and teachers; and in constituting Karen and Burman churches. Our latest account of him is in a letter from Dr. Dawson, dated at Rangoon, Aug. 19. He says, "The venerable native pastor, Ko Thah A, still continues at his post. Though unable now to stand up and preach to his church, his life shines with increasing luster; and with his prayers there is such an unction as to awaken feelings of deep solemnity in every breast. His language is always pertinent to the occasion, and is beautiful for its conciseness and brevity. He is loved by all who know him."

The following letter from Ko Thah A was translated and forwarded, with the original, by Mr. Ingalls, under date of May 18, 1854.

Ko Thah A, pastor of the Rangoon church, sends affectionate salutations to the pastors, brethren, and sisters of the churches in America.

Formerly, when the rulers of this world governed, they persecuted and oppressed the disciples of Christ. I have suffered persecution three times. Still, I fainted not; and while suffering, I rejoiced and was happy.

I have baptized above two hundred Peguans, Burmans, and Karens.

The divine light and the cause of Christ, through the outpourings of the

Holy Spirit, are now daily advancing in Rangoon. The missionaries are aiding me and the church.

I, Ko Thah A, with the members of the Rangoon Church, make daily prayer for all in every place in all the world, who have entered the church of Christ.

I, Ko Thah A, am now eighty-four years of age.—*Bap. Mis. Mag.*

### A Lady.

THE word "lady" is an abbreviation of the Saxon *Laff-day*, which signifies *Bread-giver*. The mistress of a manor, at a time when affluent families resided constantly at their country mansions, was accustomed once a week, or oftener, to distribute among the poor a certain quantity of bread. She bestowed the boon with her own hand, and made the hearts of the needy glad by the soft words and the gentle amenities which accompanied her benevolence. The widow and the orphan 'rose up and called her blessed'—the destitute and the afflicted recounted her praises—all classes of the poor embalmed her in their affections as the *Laff-day*—the giver of bread and dispenser of comfort—a sort of ministering angel in a world of sorrow. Who is a lady now? Is it she who spends her days in self-indulgence, and her nights in the dissipation of folly? Is it she who rivals the gaiety of the butterfly, but hates the industrious hum of the "busy bee"? Is it she who wastes on gaudy finery what would make many a widow's heart sing for joy, and who, when the rags of the orphan flutter before her in the wind, sighs for a place of refuge, as if a pestilence were in the breeze? This may be a woman of fashion—she may be an admired and admiring follower of the gay world; but in the ancient and most just sense of the word, she is not—alas! she is not—"a lady." She who is a lady indeed, excites no one's envy, and is admired, esteemed and loved by many. She stands on the pedestal of personal excellence, and looks

around on the men and women beneath her as her brethren and sisters, "formed of one blood" in the great family of the Creator; she is kind, she is pitiful, she is courteous to all; "she stretcheth out her hand to the poor, yea, she reacheth forth her hands to the needy;" "she openeth her mouth with wisdom, and in her tongue is the law of kindness;" this is the true *Laff-day*, whom hundreds or thousands vie with one another in raising to grandeur, distinction, and to far nobler celebrity than was ever won by mere rank, or wealth, or title; and if she have grace and wisdom to distribute among hungry souls "the bread of life"—to tell the poor of the love of Christ—and to draw the hearts of the needy to the "Father of mercies and God of all comfort," then is she an "elect lady"—one of those choicest of all women, who shall be ever distinguished, and "held in everlasting remembrance."

*Primitive Church Magazine.*

### The English Army in the Crimea.

AN able article in the last number of the North British Review, (re-published by Scott & Co., New York,) thus sums up the immediate causes of the disasters to the British army in the Crimean campaign. It furnishes a horrible picture of the sufferings wrought by war:

A few words as to the immediate causes of the calamities which have befallen our Crimean expedition. The evidence laid before Mr. Roebuck's Committee has enabled us, without entering into details, to lay our finger upon the weak and faulty points with tolerable certainty. We shall endeavor to do this without exaggeration or vituperation. It is not difficult now to specify the most fatal wants and the most prolific errors. It would be very difficult to assign the precise degree of blame attaching to the men who committed the errors and created, or did not remedy the wants.

All competent witnesses agree in affirming that, *overwork in the trenches*, far beyond any other cause, must be held answerable for the dreadful waste and dilapidation of our army. They might have made head against cholera, insufficient and unwholesome rations, rain, mud, snow, no huts, and poor clothing, if they had not been literally, deliberately, obviously, *worked to death*. They often did not change their clothes for months, or take them off for weeks. They often only got two nights' sleep in the week, and only three hours sleep out of the twenty-four. In fact they were compelled to do what it was perfectly certain human nature could not endure. Such proceedings could only have led to such results. It seems indisputable, that in ordering and persevering in such proceedings, Lord Raglan committed an error in judgment, about the magnitude of which there cannot be two opinions; since, whatever might have been the importance of pressing on the siege, it was obviously still more important to preserve the lives of the men who were to do it.

From this cruel error sprang, directly or indirectly, a host of secondary evils. The men being overworked in the trenches, sickened and died; being so overworked, they had no time or strength to cook their food, or to make their tents dry, or to provide themselves with temporary shelter, or to collect necessary fuel to keep themselves warm, so they sickened and died the faster. They sickened and died so fast that medical men and medical arrangements inevitably fell short. The surgeons were overdone, and got careless and hasty. The hospitals became overcrowded, insufficient, and miserable; every department was overpressed, and every department broke down under the excessive pressure. Then, the men being overworked in the trenches, there were none at liberty to make a new road in lieu of the Woronzow one, which the vicinity of the Rus-

sians rendered unsafe; consequently, stores, ammunition, clothing, and luts, could not be got up to the camp; consequently, the mules and horses being unsheltered and ill-fed, and strained beyond endurance by the mud of the track from Balaklava, died too; and men had to do beasts' work. Every mischief and calamity increased and propagated itself in a geometrical progression.

Now, it is possible enough that Lord Raglan might have been well aware that his men were frightfully overworked, but may have argued that his part must be done; that a certain space had to be covered by the camp and defended, or they would be carried and destroyed by the enemy.

No consideration—we now see, and probably he has long since seen, for he has altered his plan and curtailed his operations—should have been weighty enough to induce him thus to persist in destroying the army committed to his charge. As soon as it was decided that Sebastopol was not to be taken by a *coup-de-main*, as soon as the result of the bombardment on the 17th October showed that, with the insufficient means at their disposal, the siege would be a long one, it is certain he ought at once to have suspended all aggressive and trenching operations, and have bent his whole attention and the entire strength of every department to the task of preparing for his troops those comfortable winter-quarters, those magazines and stores of clothing and provisions, those huts for the men and stables for the horses, which it was apparent would be wanted, and without which an army can neither preserve its existence nor do its duty.

The next cause of our sad disasters is to be found in the fatal defects or mismanagement in the Commissariat service. The troops were often ill-supplied, or half supplied; the horses often not supplied at all. The department had ~~not sufficient means of transport; and these~~

means became daily more insufficient, because the beasts being too few were overworked, and being overworked, sank down and died.

The third cause of our calamities was the mismanagement at Balaklava. The evidence on this head is conclusive and damning. Ships arriving with cargoes urgently wanted, but not allowed to discharge; ships ill-moored in the harbor, so that twenty took up the space in which fifty might have ridden securely; vessels of incalculable value ordered to anchor off a lee shore with a south-wester coming on; no quays prepared for landing stores; no arrangements for sheltering them when landed; pestilential filth allowed to accumulate; valuable firewood *not* allowed to be removed—with hundreds of idle sailors and starved soldiers asking only to be employed. The frightful condition and conduct of the harbor on which the safety of our whole army depended, while under Captain Christie's orders, seems as absolutely incredible as it is absolutely certain.

The fourth cause of our miseries appears to have been the mismanagement of the medical department; the want of ambulances, the want of medicines, the want of surgeons, but above all, the want of skill or sense in the organization of the hospital arrangements. The degree of this last deficiency seems to have surpassed conception. For the original paucity of medical men attached to the army, we are not disposed to blame any of the authorities. No one could have anticipated such a combination of causes to create a sudden and enormous demand upon the services. Cholera, three bloody battles in six weeks, and deaths by thousands from exposure and excessive work, must have overpowered the largest medical staff in the best regulated army. But for the state of the hospital at Scutari there can be no excuse. And in tracing out the causes of this, we cannot stop till we come to the head of that special ser-

vice whose business it was to appoint capable medical officers, and to fix upon and carry out a proper and workable system.\*

To the errors or incompetency, then of four men, are mainly and *immediately* to be attributed the disasters of our Crimean expedition

We believe that the choice of Lord Raglan, Mr. Filder, Captain Christie, and Dr. Andrew Smith, was an honest and a careful choice. Yet it seems certain that the three last men were about the worst that could have been selected. It has turned out so. It was not believed so to begin with. Lord Raglan, it now appears pretty clear, had one qualification and two disqualifications for his post. He was conciliatory to our allies, and maintained harmony with them, when probably a more brusque, resolute and peremptory general might have brought it into jeopardy. But on the other hand, Lord Raglan is far too amiable, gentle, and considerate, for a commander-in-chief. He cannot find in his heart to be severe and stern. He cannot punish promptly and effectually. He is mild and yielding to a fault. And in the present case he has been unquestionably guilty in *acquiescing* in and tolerating a state of things which he should not have endured for an hour. He does not appear to have been well-informed; and his orders do not appear to have been well executed. They were not rigidly enforced. He appears to have been ill served by his staff. In a word, he, like all Englishmen, seems to have shrunk from punishing the guilty, or superseding the incapable. The ministers seem to have done likewise. Scarcely a single man has been dismissed or recalled. This scarcely, we think, can admit either of defence or pardon.

\* We will not say anything of the management of the transport department, or we should have things still more grotesquely absurd to relate. The waste and clumsiness in this band alone has, we believe, cost the country £2,000,000 already.



## Editor's Garner of Gleanings.

TABLE.—BAPTIST GENERAL SOCIETIES.

SOCIETIES.	OFFICES.	SECRETARIES.	Receipts.	Expenditures.	Agents.	Missionaries, Colporteurs, etc.	Stations.	Converts.
AMERICAN BAPTIST MISSIONARY UN'N.	Boston, Mass.	S. Peck, D. D. W. H. Shaller, D. D.	\$114,907 58	\$145,528 31	8	357	658	2910
AMERICAN BAPTIST HOME MISSION SO- CIETY.	New York.	B. M. Hill, D. D. Rev. J. R. Stone.	60,043 62	64,905 85	8	171	481	1487
AMERICAN BAPTIST PUBLICATION SO- CIETY.	Philadelphia.	W. Shadrach, D. D. J. N. Brown, D. D.	52,705 04	52,660 23	4	10		359
AMERICAN & FOR'N BIBLE SOCIETY.	New York.	R. Babcock, D. D.	40,034 28	39,969 74				
AMERICAN BIBLE UNION.	New York.	W. H. Wyckoff.	31,050 63	34,000 0				

### SOUTHERN BAPTIST CONVENTION.

FOREIGN MISSION BOARD.	Richmond, Va.	Rev. J. B. Taylor. A. M. Poindexter	\$ 30,036 60	\$ 30,959 11	5	44	20	163
DOMESTIC MISSION BOARD.	Marion, Ala.	Rev. Jos. Walker.	21,153 74	22,132 06	8	99	250	1512
BIBLE BOARD.	Nashville, Tenn.	Rev. A. C. Dayton.	10,123 90	8,862 40				
SOUTHERN BAPTIST PUBLICATION SOCI- ETY.	Charleston, S. O.	Rev. J. P. Tustin,	2,305 25	1,780 79	0			
Total,			\$37,494 63	\$40,120 58	33	740	1206	1431

**ANNIVERSARIES.**—AMERICAN BAPTIST MIS-  
SIONARY UNION.—The anniversary was held  
at Chicago, Ill., May, 15, 20. President,  
Hon. George Briggs, of Mass. The great  
subject of discussion, related to certain  
unhappy differences between the executive  
committee and some of the missionaries in  
foreign lands. This whole matter was re-  
ferred to a judicious committee, whose action  
it is hoped and believed will result in the  
adjustment of all differences and the restora-  
tion of harmony in the operations of the  
society.

The annual report shows that the Union  
is sustaining 23 missions, occupying 84 sta-  
tions, and 572 out stations. Of these missions,  
18 are in Asia, 3 among the Indians of our  
own country, and one each, in Africa,  
France, Germany and Greece. The number  
of male missionaries, 57; of females, 63; and  
of native pastors and preachers, 237. Con-  
nected with these missions are 218 churches,  
with an aggregate membership of 17,548, of  
whom, so far as reported, 2,910 were  
baptized during the year.

Of schools, there are 107, in which are  
gathered 2500 pupils.

The receipts for the year, were \$114,907  
58. The expenditures, \$145,528 21—leaving,

with former balances against the Union, a  
debt of some \$60,000. Measures were ad-  
opted which it is believed will result in the  
prompt extinguishment of this debt, without  
curtailing the ordinary operations of the so-  
ciety.

**AMERICAN BAPTIST HOME MISSION SOCI-  
ETY.**—The twenty-third anniversary was held  
in Brooklyn, New York, May, 9.

Hon. Albert Day, of Connecticut, was  
elected President. The society appointed a  
committee to secure a building for the offi-  
ces of the society, separate from the Bible  
House in Nassau st., and instructed the  
executive committee, to enter upon the pos-  
session of such building when secured.

The total receipts for the year, are \$60,-  
043 62; and the disbursements, \$64,205 85.  
171 missionaries have been in service during  
the year, in 16 states and territories; 21 of  
whom preach in the native languages of the  
various classes of immigrants into this  
country. These 171 missionaries, in the  
discharge of their various duties, have,  
in the aggregate, travelled 204,587 miles,  
occupied 481 preaching stations; been in-  
strumental in the conversion of 1,487 persons,  
1,026 of whom they baptized; aided in the  
organization of 66 churches; in the ordina-



tion of 36 ministers, and in the erection of 34 new church buildings, 12 of which are completed. In the churches they supply, there are 227 Sabbath schools, and 107 Bible classes, with 1,492 teachers, 10,514 pupils, and 25,392 volumes in their libraries. They have preached 15,928 sermons; delivered 1,661 other lectures and addresses, made 36,857 pastoral visits, attended 9,546 meetings other than for public worship, for prayer and religious services.

The aggregate amount of labor performed is equal to that of the constant services of 128 men for the entire year.

#### AMERICAN AND FOREIGN BIBLE SOCIETY.—

The anniversary was held in Brooklyn, N. Y., May 8, 9.

President, Rev. B. T. Welch, D. D.

The total receipts for the year, were \$40,034 28. Disbursements, \$30,989 79. \$19,000 had been received for the Bible House fund, the rental from the apartments of which, not occupied by the society, will, in a few years extinguish the entire debt, and leave a large revenue for the benevolent purposes of the organization.

The board have aided in the distribution of the word of God in our ownland, in Canada. New Mexico, New Grenada, Hayti, Germany, France, Central Europe, and in Asia.

Since its organization, eighteen years ago, it has expended \$700,000; circulated 1,125,000 copies of the Scriptures, and aided in publishing them in thirty or forty different languages.

**THE AMERICAN BAPTIST PUBLICATION SOCIETY.**—The thirty first anniversary was held in Chicago, Ill., May 11, 1865.

The issues during the year amount to 9,050,000 pages, equal to 10,610,000 eighteen mo., pages of printed matter.

218 bound volumes, and 226 smaller works, tracts, etc., are now to be found in the catalogue of the society's publications. 44 new publications were added to the list during year. 20,000 copies of the Baptist Almanac and 10,000 copies of the Baptist Record were also issued during the same period.

Sixty-nine Colporteurs were employed during the year, whose labors in the aggregate, were equal to the time of one man for thirty-four years and three months. These Colporteurs travelled 73,294 miles visited 72,940 families; sold 37,266 volumes; distributed gratuitously, 2,021 volumes, and 485,653 pages of tracts; preached 3,152 sermons; held 1,632 prayer-meetings, aided in the organization of 45 new churches, and

143 Sunday schools, and baptized 359 converts.

Receipts from all sources, \$52,705 04. Disbursements, \$52,660 22.

The assets of the society, are \$79,486 70.

**AMERICAN BIBLE UNION.**—A semi-annual meeting of this body was held in Chicago, May 11, 12. This society have published, or have in preparation for the press, revised editions of the last seven books of the New Testament, of the epistles to the Ephesians and Hebrews; of the Gospels of Mathew and John; of the Acts of the Apostles and the book of Job. They have also translators employed in revising the Spanish, German, French and Italian scriptures. The cash receipts for the fifth year of its operations, amount to \$36,050 63. The unpaid pledges, to \$140,000.

**THE SOUTHERN BAPTIST CONVENTION.**—The fifth biennial meeting was held in Montgomery, Ala., May 11—14. Rev. B. B. C. Howell, D. D., of Va., President. There are connected with the Convention, three distinct Boards, which report biennially to the Convention.

**FOREIGN MISSION BOARD.**—The past year has been one of unusual prosperity, especially with respect to the success of their missionaries. The China mission embraces two stations, Shanghai and Canton. At the former are five missionaries and their wives, one of whom is temporarily in this country. At Canton, one missionary and his wife, another being under appointment and expected to sail during the fall. A number of inquirers are reported, some of whom profess to have abandoned idolatry. In Africa are three missions; the Yoruba, Liberia and Sierra Leone, embracing eighteen stations, with twenty-seven missionaries, including those under appointment. During the year we have received reports of one hundred and sixty-three baptisms, including some, of which previous reports had not been given.

Receipts, including \$6,207 86 in hand, at last annual meeting, \$36,274 46. Expenditures, 31,949 11; leaving a balance of \$4,325 35. The treasurer's report thus shows that while the receipts were larger than those of the previous year, by \$7,324 68, nearly two thousand dollars less than the amount necessary for current expenses, were received.

The whole aspect of things connected with the operations of the Board is encouraging. Several young men are preparing themselves as candidates for appointment, and in the several fields, promise of an abundant harvest is given.

**DOMESTIC MISSION BOARD.**—The report shows that there have been employed during the year, 99 missionaries, 20 of whom are laboring in cities and large towns, in 15 states and territories. The Indian Mission Association has also transferred its missions and missionaries to this board, which are not included in this statement. \$21,153 74 have been received into the treasury, and \$22,132 06 expended during the year. The missionaries have, during the year, in the aggregate, travelled 64,843 miles; delivered 7,853 sermons, addresses, etc.; attended 2,034 other religious meetings; visited 13,838 families; baptized 1,096 converts, of whom 86 were pupils and teachers in the Sabbath schools; constituted 15 churches; aided in the erection of 25 church buildings, 8 of which are completed.

**BIBLE BOARD.**—The report of this Board shows that there have been received into the treasury, \$10,126 90, of which sum, \$3,754 have been expended in foreign distribution; \$1,501 85 invested in the permanent fund, and the remainder, excepting a balance on hand of \$1,264, disbursed in domestic operations.

No agents have been employed by this Board, their dependence being mainly upon the services of the agents connected with the several auxiliary state organizations. The receipts do not show the whole amount contributed for the distribution of the Bible by auxiliary organizations, but simply, what passed directly through the treasury of this Board.

**SOUTHERN BAPTIST PUBLICATION SOCIETY.**—

The eighth annual meeting was held in Montgomery, Ala., May 12.

The report shows that the Society have issued 34 different publications, of which 20 are bound volumes, and the rest tracts and pamphlets. The receipts from the proceeds of the business are not given. The donations to the society, including balance, amount to \$2,307 25. The disbursements, to \$1,750 79. In consequence of the death of the lamented George Parks, the business will hereafter be conducted by Smith and Whilden, who are agents of the society.

James Tupper, Esq., is President of the society. Rev. J. P. Tustin, Corresponding Secretary.

**THE AMERICAN SUNDAY SCHOOL UNION.**—

The thirty-first anniversary was held in Philadelphia, on the 15th of May. Receipts from all sources, \$255,604 75 of which \$182,498 25 were for sales of books. The balance, donations, legacies, etc.

16 agents and 324 missionaries have been employed for various periods, in 24 states and territories. 3,440 new schools were established by these missionaries, having 16,623 teachers and 97,954 pupils. 32 new publications were issued during the year, of which 24 were library books. The society are now able to furnish 512 different volumes, suitable for a Sunday School library.

**ANNIVERSARIES.**—The following table exhibits the receipts of fourteen of the principal benevolent Societies that have held meetings for the two years past—from which it will be seen that there was a considerable falling off in the past year :

	1854.	1855.
Am. Tract Society,	\$415,169	\$413,144
Am. Bible Society,	394,340	346,811
Am. Sunday School Union,		246,604
Am. B. C. For. Miss.,	213,260	213,663
Pres. Board For. Miss.,	174,453	184,674
Am. Home Miss. Society,	191,209	180,137
Am. For. and Christian Union,	75,701	62,867
Am. and For. Bible Soc.,	46,097	40,034
Am. Seamen's Fund Society,	26,173	22,845
Am. Anti-Slavery Society,	11,000	18,000
N. Y. State Colonization Soc.,	17,609	17,571
Am. Female Guardian Soc.,	17,870	10,869
Jews' Society,	14,056	10,000
Central Am. Education Society,	9,711	4,323
Total,	1,608,572	\$1,772,962

**ENGLISH BAPTIST HOME MISSIONS.**—In an abstract of the Secretary's Report, we find the following facts: "The number of members in the Missionary churches is 4,126; and of this number 340 have been baptized during the year. There are 102 principal stations; and the sub-stations are 119. The number of weekly hearers is about 18,000; but the places of worship at the principal and subordinate stations will accommodate about 27,000. At the commencement of the financial year, by far the larger part of the debt reported to the last annual meeting was removed by the bequest of the late Mr. B. Wilson. In closing their report, the Committee remind both themselves and the churches that the claims on various accounts of our country on the anxious consideration and prayerful efforts of British Christians, are rather increasing than diminishing. The present financial condition of the Society, was reported as—income, £4,451 13s. 10d.; expenditure, £4,778 18s. 1d.; debt, £327 4s. 3d.

**THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS** has dispensed wholly with the aid of collecting agents during the past year, and in spite of the hard times and almost univer.

sal decrease in the receipts of other societies, *the income of the Board has actually advanced beyond any former year.*

We clip the above from an exchange just to show that if the churches would adopt the plan of making their collections for benevolent objects at stated seasons of the year, the pastor could easily perform all the labor that is now done by agents; as large, or a larger sum of contributions would be raised and a heavy item of expense for agents salaries would be avoided, while the agents themselves would then have an opportunity to supply some destitute churches.

**KAREN NATIVE PREACHERS.**—Dr. Mason, Missionary to the Karens, now in this country, furnishes the N. Y. Recorder & Register with the following interesting account of the Karen Mission:

"None in America, not even the Executive Committee, nor the Deputation itself, appear to be at all aware to what an advanced state the Karen mission has arrived. While we are working hard night and day in making speeches, 'crying out for the space,' not 'of two hours,' but a whole week—'Great is the independence of the Baptist churches,' the Karens are actually carrying on the most successful mission with little more aid from us than feeble churches receive from the Home Mission Society; and many of them not even that. Look at the oldest of our Karen missions—that at Tavoy. There is an association of twenty-three churches. No church furnishes less than half the support of their pastor, and in some instances the whole. They do their own church business, support their own poor, maintain their own village schools, build their own chapels and school-houses, and contribute constantly to their Missionary Society; their pulpits are supplied by an educated ministry raised up from among their own sons, the most talented and energetic men, who make their mark wherever they go. Not contented with laboring for their own people, they have sent some of their best men on missions to other and far distant tribes. These churches ask nothing more of us than a little fraternal advice, in form of an annual visit from a missionary 'to set in order the things that are wanting.'

**COLLEGES IN THE UNITED STATES.**—The whole number is 118, an average of nearly 4 to each State.

Of these, fourteen are in New England, thirty-eight in the Middle States, thirty-six in the Southwestern States, and thirty in the West. The oldest is Harvard, at Cam-

bridge Mass., A. D., 1636; the next, William and Mary, at Williamsburg, Va., which dates from A. D., 1692; and the third, Yale, at New Haven, Ct., which was established A. D., 1700. Of the principal Colleges in the Middle States, that at Princeton, N. J., originated A. D., 1745; the University of Pennsylvania, A. D., 1755; Jefferson College, at Canonsburg, Pa., A. D., 1802; Mount St. Mary's, at Emmetsburg, Md., A. D., 1830; and the University of Virginia, A. D., 1819. In the West, one of the most flourishing Colleges is the University of St. Louis, founded A. D., 1832.

The number of students in these one hundred and eighteen Colleges is about twelve thousand. The largest number on the roll of any one College in 1854 was 468, the number attending at the University of Virginia. The number at Yale, however, was nearly as great, being 443. Harvard had 339, Princeton 225, the University of North Carolina 270, and Brown University, at Providence, R. I., 262. The largest library belongs to Harvard, which College has 98,000 volumes; Yale has the next largest, containing 54,000; and Brown University the next, 32,000. Bowdoin, at Brunswick, Me., has 28,000; Dartmouth, at Hanover, N. H. 31,000; Georgetown College, at Georgetown, D. C., 24,000, and the South Carolina College, at Columbia, S. C., 22,000. Several of the Western Colleges, considering their youth, have splendid libraries. Thus, Marietta College, in Ohio, has 14,000 volumes and the University of St. Louis, 15,000. In these estimates, the volumes in the students' libraries, as well as those in the college library proper, are included.

The cost of education varies at different Colleges. At Harvard, the total expenses of room rent and tuition are ninety dollars annually, and the cost of board is from seventy to ninety dollars in addition; making an average, with washing, wood and lights, of two hundred dollars. The expenses at Yale, averaged in a similar manner, may be estimated at about the same sum, as may also those at Princeton. Bowdoin, Dartmouth, Brown University, Amherst and Williams, are cheaper, ranging from one hundred and twenty-five to one hundred and fifty dollars. The University of Virginia costs each student about two hundred and twenty-five dollars; while that of the Western Reserve costs less than half, or only about one hundred. In these estimates, clothing, books and pocket money are not included.

**CONVERTS TO ROMANISM IN EUROPE.**—The Roman Catholic papers have published the names of one Duchess, one Marchioness, two Countesses, twelve "Right Honorable" ladies, ten "Right Honorable" gentlemen, and a large number of the gentry whose titles are simply "Hon.," "Sir," "Lady," that have been won over to the ranks of popery during the last six years. The clerical list has the names of two Archdeacons and eighty Clergymen of the Church of England, and one "dissenting minister." In the meantime, tens of thousands of the misguided Irish Catholics have been rescued from the superstitions and errors of Popery.

**"SAM" A NATIVE OF ROME.**—Martin Luther gave this account of an order, which bears a very decided resemblance in many respects to a present organization: "In Italy there was a particular order of friars, called *Fratres Ignorantia*, that is, Brethren of Ignorance, who took a solemn oath that they would neither know, learn, nor understand anything at all, but answer all things with *Nescio*. 'I know nothing.'"

**DEATH OF WM. B. GURNEY, Esq.**—Recent London papers inform us of the death of W. B. Gurney, Esq., for many years one of the most liberal and active Baptists in England, and at the time of his death, Senior Treasurer of the Foreign Missionary Society.

"Mr. Gurney has for many years past been a most prominent member of the Baptist denomination in England, to the funds of which he has contributed thousands of pounds, besides taking an active part in all its principal movements. By profession a lawyer, he has for many years been shorthand writer to the House of Lords and to the Committee of Appeal connected with that body, to which is referred the most important law questions brought from the other higher courts of the country. His income through these means was very ample, which he to a very large extent expended in acts of benevolence and piety. His contributions to the great missionary objects of the denomination were constant and munificent, more than once amounting to 500 pounds, and if our memory serves us rightly, on one occasion to 1000 pounds at a time, while in the meantime his private life was simple and unostentatious, and his expenses confined to what might be considered those of a private family in ordinary comfortable circumstances. His loss will be greatly felt, not only by the denomination at large in England, but by a numerous circle of friends,

and by the religious public generally, as he was a most liberal contributor to, and participator in almost every work of piety and mercy. His son, who was associated with him in his profession, is a man of like spirit, and highly esteemed in the church and in the community. The duties of the important office of Treasurer of the Foreign Baptist Missionary Society will now devolve on Sir Samuel Morton Peto. His mantle could not have fallen on a more worthy successor."

**LIBERAL BEQUESTS.**—The Baltimore *True Union* informs its readers that Melville Wilson, Esq., of that city, whose recent and early death has been deeply deplored by all who knew him, made provision by his will for the payment of the following liberal bequests to the several Societies named:

To the Am. Baptist Pub. Society,	\$2,000
To the Md. Bap. Union Association,	2,000
To the Widows and Superannuated Ministers' Fund of the above Association,	1,000
To the S. Bap. Convention For. Missions,	1,000
To the S. Bap. Convention Home Missions,	400
To the Maryland Tract Society,	1,000
To the Md. State Colonization Society,	800
To the Am. Sunday School Union,	1,000
To the Am. Indian Mis. Association,	400
To the Trustees of Huntingdon Chapel, Baltimore Co.,	400
<b>Total,</b>	<b>\$10,000</b>

**THE BEST STANDING ARMY.**—There are about 2,500,000 children in the United States in attendance upon Sabbath schools, and of this number 550,000 are under the care of the Methodist Episcopal church.

**DONE WITH POLITICS.**—Rev. Daniel C. Eddy, in his valedictory to the Legislature a few days since, said, "I retire at the close of this session, from all connection with active political life—no more to enter the arena of party warfare—to the duties of a profession to which my energies are devoted."

**PLAUSIBLE.**—The Catholic Mirror says the phrase about making graven images was omitted in the decalogue, in the Catholic catechism, "in order not to fatigue or overburden the memory of children!"

**REV. O. C. WHEELER'S RESIDENCE NEAR SACRAMENTO, CALIFORNIA.**—The fine grounds of Rev. O. C. Wheeler, display high cultivation, neatness, order, and good taste through

out. We do not wonder this gentleman can be so eloquent—everything in his grounds speaks. Well can he say—

“Books in the running brooks,  
Sermons in stones, and  
Good in everything.”

The trees, shrubs, vines, and plants are all preachers, and they speak of most excellent care. We cannot omit to mention the excellent design of the front grounds of this gentleman; the grape arbor is in perfect keeping with the whole design. Such examples are what we want, and it is very gratifying to announce that the Recording Secretary of the State Agricultural Society is so thoroughly practical, for we can recommend all to visit his grounds and take lessons.—*Cal. Paper.*

**DEFECTIVE MINUTES.**—To show the perplexities that trouble any who would collect the statistics of the denomination, we present the following deficiencies in the minutes of the Rock Island Association, Ill., as a specimen. The body is composed of fourteen churches. Of these, five churches were unrepresented in the Association of 1854. And the clerk, in making out the table, instead of giving the returns of the former year, leaves the statistics of these five churches blank; so that the Association is reported as having only 321 members against 403 for the previous year. The tables are not footed up, and the whole thing wears a most forlorn aspect. The brother who will write a small manual, instructing clerks in the first principles of their business, would confer a favor upon the churches.

**REV. J. S. REYNOLDS.**—The portrait of this lamented brother is finished, but we have concluded to publish it in the September No., when the sketch of his life will, we trust, be completed. We will furnish copies of this portrait suitable for framing, by mail, for 50 cents each. We have not yet received the sketch of Rev. Elisha Tucker, D. D.

**MY MOTHER: or Recollections of Maternal influence,** is a republication of a work, by Gould & Lincoln, Boston, which first appeared in 1849, and after rapidly running through three editions was locked up in the cellar of a failing publisher. It has now been resuscitated and revived, and deserves a wide circulation. The following extracts, on the conversion of the Father of the family, is interesting, instructive and indicates the character of the book:

He had reached the age of sixty-five. Most of his children had, as we hoped, become pious. He was still without hope.

and without God in the world. The morning and meridian of his days were gone; the shadows of the evening were around him. He had experienced prosperity and adversity, health and sickness. He had lived through interesting revivals. And now his years, his habits, his characteristic propensity to put far off an evil day, made us fear, in the weakness of our faith, that his regeneration was scarcely to be hoped for. The moral man out of the church may be settled on his lees as well as the hypocrite in it.

“Whatever may have been the mental state of him who was the object of our concert, there was a growing intensity of feeling in our mother. Her spirit had no rest. After they had retired, one night, she said a few words expressive of her concern for him; he gave her an indifferent answer, and fell asleep. She arose, in the fullness of an anxious heart, and returning to the sitting-room, raked open a bed of coals, and spent the night in prayer. It was cold, being in the latter part of February. Behold the difference between the believer and the unbeliever: the one sleeps over his own impending ruin; the other wakes and wrestles for him in agonizing prayer. As the day dawned, she fell into a train of reflections like the following: ‘I have borne this burden forty years; I can carry it no farther; it is too heavy for me; I must roll it off on God. I feel that I have done! I cannot change his heart. I can’t convert him, however much I distress myself. Perhaps I have sinned in distressing myself as I have. God may have seen in me the want of a simple reliance on him; or the want of true and absolute submission to his will. He may have seen me unwilling or afraid to commit the matter of my husband’s salvation *entirely* to him. But I feel that I *must* and do thus commit it to him now. I will afflict myself no more. I shall still pray for him, and use such means as may seem advisable, but—saved or lost!—I leave the result with God.’”

No, my mother, you could not change his heart.

The transformation of apostate man  
From fool to wise, from earthly to divine,  
Is work for him that made him.

She was conscious of a simplicity of trust now, and a relief of mind, such as, on that subject, she had never felt before. So prayed, and found relief, the wife of Elnah.\*

\* 1 Sam. i. 15—18.

In the morning, after breakfast, finding him alone, she said a few words to him, to this effect. She remarked that they had lived together above forty years; that their union had been an affectionate and happy one, and it was painful to think that they were soon to be separated without any prospect of ever being re-united; for, at their time of life, they could not expect to continue a great while longer in this world; and as to another, it did not appear, as matters now stood, that they would dwell together there. "As for me, I may be deceived," she said; "but I trust I am a Christian, and that, when I die, notwithstanding my imperfections, I shall receive mercy through Christ, and be admitted to heaven; but you do not *profess* to have an interest in Christ, or any scriptural hope of salvation. So that, if our respective cases are as we suppose them to be, we shall walk together but a few days here, and then our roads part and we meet no more. And now I have this one request to make—*devote this day to the concerns of the soul*; devote it to reflection and to prayer. If you cannot do it for your own sake, do it to oblige me."

Struck with her earnest manner, he said, decisively, "*I will.*" He was "not able to resist the wisdom and the spirit by which she spake."

She saw no more of him till quite night, when he came in and sat down, sad and thoughtful, by the fire. She did not know the nature of his feelings; nor was any allusion made to the interview of the morning. It was evident that he was not happy. He had an eye more expressive of sorrow than any eye I ever saw. It glistened, but did not flow with tears, and its color seemed to deepen. Sorrow was in him a sealed fountain; it found no vent in words.

The next day he again disappeared, and was gone till evening. His countenance and manner, when he returned, were still thoughtful, but there was a serenity in his look which was not there before. "I do not know," said he to my mother, "what has ailed me to-day; my feelings have been unusual, and indeed very strange." "Why? How have you felt?" she asked. "I can hardly tell you," he replied. "I have no reason to think myself a Christian, or, perhaps, that I ever shall be; but it has seemed to me, this afternoon, as if every thing was changed. Every thing appeared to speak of God. The trees, the hills, the skies—every thing seemed to praise him. And I felt that I loved every body. If there is any one that I

have hated, it is Mr. G.; but I have felt to-day that I loved him like a brother."

His heart seemed overflowing with emotions of this kind—as new and strange to him as the expression of them was to his astonished and rejoicing, but yet trembling wife. \* \* \* \* \*

That evening there was a religious meeting. He went to it, and finding it full (for there was a more than ordinary religious interest in the place at the time,) sat down on one of the lowest benches among some children. His head was gray, and his appearance somewhat venerable; and being naturally a man of great simplicity of character and manner, he was still more so now, under the influence of religious feeling. Indeed, in all except his years, he seemed as much a child as the little ones with whom he sat. The meeting through, he was astonished to find himself surrounded by all the pious present, old and young. He knew not what to make of it. He was overwhelmed with so unwonted an expression of affectionate regard. "Even young persons," said he, in the account he gave me of his religious experience, some months afterwards—not having seen him till then—"even young persons who had never spoken to me in their lives, whom I scarcely knew, except by their resemblance to their parents, as well as older Christians with whom I was familiar, gathered about me in that way. I could not stir for them. They held me by my hands; they took hold of my clothes, even; they wept, and I wept."

CONSOLIDATION.—"The Christian Register," published in Zanesville, O., has been merged in the "Journal and Messenger," published in Cincinnati, O.

CLEVELAND CO., N. C., has 19 Baptist Churches with an aggregate of 2,068 communicants.

GENS OF THOUGHT.—Truth cannot be discerned amid the smoke of wrathful expressions.

Our life is but a dream within a dream, from which we awake as we grow older. Death is not the last sleep, but the final awakening.

To put off our religion when we are called to mix with men of the world is like taking off our shoes when we are going to walk.

True pleasure is paid for before we enjoy it—false pleasure must be paid for afterwards, and always costs more.

As the sails of a ship carry it into the harbor, so prayer carries the soul into the bosom of God.

# The Monthly Record.

## Baptisms Reported.

Churches.	Counties.	Administrators.	No.
<b>BRITISH PROVINCES.</b>			
Hilton,	Yarmouth,	W. H. Goucher,	50
Liverpool,		S. N. Bentley,	32
<b>CALIFORNIA.</b>			
San Juan,	Monterey,	J. A. Webb,	3
<b>CONNECTICUT.</b>			
Bristol,	Hartford,	J. T. Smith,	8
<b>GEORGIA.</b>			
Macon,	Bibb,	S. Landrum,	5
Marietta,	Cobb,	H. H. Tucker,	2
Palmyra,	Lee,	J. S. Baker,	30
<b>ILLINOIS.</b>			
Big Grove,	Mason,	L. R. Hastings,	15
Olney,	Richland,	S. Blair,	5
Chillicothe,	Peoria,	W. W. Walden,	9
<b>INDIANA.</b>			
Olive Branch,		Albert Law,	9
<b>KENTUCKY.</b>			
Shelbyville,	Shelby,	E. T. Drane,	2
Cadiz,	Trigg,	A. W. Meacham,	13
Albany,	Clinton,	R. C. Buckner,	2
<b>MAINE.</b>			
Biddeford,	York,	J. Hubbard,	*22
West Gardiner,	Kennebeck,	Z. Morton,	10
Calais,	Washington,	E. C. Mitchell,	13
Waldoboro,	Lincoln,	J. Kalloch,	68
Wayne,	Kennebeck,	C. Parker,	5
St. George,	(3d church,)	W. W. Whitten,	20
Bowdoinham,	Lincoln,	S. S. Y.	4

## MASSACHUSETTS.

Foxboro',	Norfolk,	Isaac Smith,	21
South Abington,	Plymouth,	F. A. Willard,	2
East Boston,	(Central Square,)	J. N. Sykes,	18
Boston,	(Union,)	Wm. Howe,	4
Lowell,	(1st church,)	D. C. Eddy,	2
Lowell,	(2nd church,)	Mr. Wynn,	2
Lowell,	(3rd church,)	S. Howe,	2
Cambridge,	(2nd church,)	A. F. Spalding,	3
Agawam,	Hampden,		2
West Medway,	Norfolk,	S. Gale,	*20
Chicopee,	Hampden,	W. Lincoln,	17
East Abington,	Plymouth,	H. T. Love,	5
Taunton,	Bristol,	A. Pollard,	4
Malden,	Middlesex,	W. F. Stubbart,	21
Roxbury,	(1st church,)	T. D. Anderson,	3

\* Including former reports.

## MASSACHUSETTS.

Churches.	Counties.	Administrators.	No.
Chelsea,	Suffolk,	A. P. Mason,	3
Pittsfield,	Berkshire,	L. G. Porter,	14
West Amesbury,	Essex,	S. T. Thacher,	16

## MISSOURI.

St. Francisville,	Clark,	James More,	27
Rush Ridge,	Mississippi,	W. D. Terry,	4
Bethel,	Boone,	J. M. Robinson,	21

## NEW HAMPSHIRE.

Brentwood,	Rockingham,	A. M. Swaim,	3
Concord,	(Pleasant street,)	E. E. Cummings,	6
Exeter,	Rockingham,	F. Meriam,	20
N. Sanborton,	Belknap,	J. D. Tilton,	2

## NEW JERSEY.

Newark,	(North church,)	S. Morse,	12
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## NEW YORK.

New York churches,			30
Clifton Park,	Saratoga,	Jno. Reynolds,	18
Homer,	Cortlandt,	H. Harvey,	*120
Milo,	Yates,	R. Sabin,	20
Fort Ann,	Washington,		61
Poughkeepsie,	(1st church,)	T. Goodwin,	*32
Lima,	Livingston,	R. R. Smith,	5
Candor,	Tioga,		20
Dunkirk,	Chataque,	J. B. Smith,	12
Locke,	Cayuga,		6
Webster,	Monroe,	S. F. Holt,	42

## OHIO.

Cincinnati,	(1st church,)	D. Shepherdson,	2
Cincinnati,	(9th st. ch.,)	W. F. Hansell,	14
Cincinnati,	(Freeman street,)		4
Johnstown,	Licking,	J. R. Downer,	2
Lancaster,	Fairfield,	J. B. Sackett,	6
Loudounsville,	Ashland,	A. P. Mather,	3
Bloomington,		B. H. Pearson,	4
Licking,	Licking,	J. Davis,	34
Kirksville,	Licking,	J. W. Heistand,	4
Bristol,	Morgan,	B. P. Ferguson,	2
Jackson,	Jackson,	H. Adams,	4

## PENNSYLVANIA.

Philadelphia,	(4th church,)	B. Griffith,	2
Philadelphia,	(10th church,)	J. H. Kennard,	4
Philadelphia,	(12th church,)	B. C. Morse,	3
Philadelphia,	(Calvary,)	N. B. Baldwin,	6

## PENNSYLVANIA.

<i>Churches.</i>	<i>Counties.</i>	<i>Administrators</i>	<i>No.</i>
Philadelphia, (Union ch.,)		J. T. Boulden,	4
Salem,	Westmoreland,		26
Harrison,		T. Scott,	24
Chambersburg, Franklin,		W. A. Barnes,	6
Clearfield,	Clearfield,	D. W. Hunter,	3
Davisville,	Burks,	A. Earle,	5

## SOUTH CAROLINA.

Georgetown,	Georgetown,	S. B. Wilkins,	46
Bethlehem,	Williamsburg,	J. L. Rollings,	38

Total, 1,198

## Churches Constituted.

<i>Names.</i>	<i>Where.</i>	<i>When.</i>	<i>Memb.</i>
St. Francisville,	Clark, Mo.,	Jan. 12	12
San Juan,	Monterey, Cal.,	Apr. 14	
Kendall,	Lafayette, Ill.,	Apr. 18	
Spoon River,	Stark, Ill.,	Apr. 19	
Florida Lodge,	Texas,	Apr. 24	
Buena Vista,	Portage, Wis.,	Apr. 26	
Rush Ridge,	Mississippi, Mo.,	Apr. 28	26
Jefferson,	Williams, O.,	May 5	
Columbus,	Colorado, Texas,	May 5	
Bethel,	Boone, Mo.,	May 9	24
Danville,	Montgomery, Mo.,	May 12	
Gallatin,	Davies, Mo.,	May 12	13
Addison,	Steuben, N. Y.,	May 16	29
North California,	Washington, Pa.,	May 23	17
Greenfield,	Hancock, Ia.,	May	
Hornersville,	Marion, O.,	May 23	
Bloomingtondale, (Fr'h & Ger'n),	N. Y.	June 7	50
Baltimore,	(Lee st.), Md.,	June 17	

## New Church Offices.

<i>Where.</i>	<i>When.</i>	<i>Cost.</i>
Canaan, Holmes, O.	Apr. 29	\$ 890
Taylor Bay, Jackson, Ark.,	Apr. 30	
Le Roy, Bradford, Pa.,	June 5	1,200
Americus, Sumpter, Ga.,	June 10	
Baltimore, (Lee st.), Md.,	June 17	

## Ordinations.

<i>Names.</i>	<i>Where.</i>	<i>When.</i>
S. Y. Trimble,	Logan co., Ky.,	Apr. 27
J. B. Campbell,	Sparta, Ill.,	Apr. 30
F. Bower,	Augusta, Pa.,	May 10
D. J. Freas,	Salem, N. J.,	May 18
A. C. Goodrich,	Paris, Mo.,	May
W. B. Barrows,	Neponset, Mass.	May 30
J. V. Lentel,	North Spencer, Mass.,	May 30
J. Y. Melick,	Cedarville, O.,	June 7

## Deaths of Baptist Ministers.

<i>Names.</i>	<i>Residences.</i>	<i>Time.</i>	<i>Age.</i>
N. B. Tindal,	Cape May co., N. J.,	Apr. 10,	42

## Ministers Rec'd from other Denomin'n's.

<i>Names.</i>	<i>From what Body.</i>	<i>Where.</i>	<i>Time.</i>
T. H. Stewart,	F. Will Baptist,	Vevay, Ia.,	May

## Clerical Removals and Settlements.

<i>Names.</i>	<i>Whence.</i>	<i>Where.</i>
Alden, J.	Westfield, Mass.,	Windsor, Vt.
Ballard, J.	Brooklyn,	Yorkville, N. Y.
Bestor, F.	Springfield, E. Long Meadow, Mass	
Bradbury, C. W.	Winthrop, Amesbury, Mass.	
Brinkerhoff, C.	Salem, N. J.,	Toulon, Ill.
Bryant, Z. A.		Alleghany, N. Y.
Chipman, H.	Searsmont,	Rockport, Me.
Colegrove, P.	Italy Hill,	Bath, N. Y.
Curtis, A. S.		Holland Patent, N. Y.
Dalton, A. W.	Northwood,	Mollis, N. H.
Dayfoot, P. C.		Howell, Mich.
Farr, E. D.	Mill Vill'ge, N.H.,	S. Dartm'th, Mass.
Grant, S. B.	Wallingford,	New Haven, Ct.
Hackney, Mr.	Wake Forest,	Chapel Hill, N. C.
Hall, A., jr.,	Boonville,	Baldwinsville, N. Y.
Hancock, W.	Newton, N. J.,	N. Bennington, Vt.
Ingliss, Jas.,	Detroit, Mich.,	St. Louis, Mo.
Jameson, T.	Sandford,	Wells Depot, Me.
Kalloch, J.	S. Thomaston,	Waldoboro, Me.
Keen, T. G.	Mobile, Ala.,	Petersburg, Va.
Kelley, M. B.	Bolton,	Cairo, Ill.
Macomber, S.		West Trenton, Me.
Manley, B. Sr.,	Tuscaloosa, Ala.,	Charleston, S. C.
Miller, J. S.	Vincetown,	Mt. Holly, N. J.
Morris, J.	Sewickley,	West Salem, Pa.
Morton, C.	Penn Yan,	Corning, N. Y.
Newland, C. A.	Coopers Plains,	Phelps, N. Y.
Palmer, A. G.	Syracuse, N. Y.	
Pearson, L.	Jonesport, Me.,	Woodville, Mass.
Pendleton, A. B.	Bridgton,	Livermore Fall, Me.
Ripley, S.		Northboro', Mass.
Roberts, P., jr.,		New Rochelle, N. Y.
Ruple, S. H.	Sharon, Pa.	
Sedwick, R. H.	Uniontown, O.	
Sleeper, Geo.	Canton,	Dividing Creek, N. J.
Smith, Wm.	Brunswick,	Gardiner, Me.
Smith, W. W.	Berlin, N. Y.,	Cambridge, Ill.
Spalding, Wm.		Moots Corners, N. Y.
Sproul, S.	Princeton, N. J.	
Storer, Jos.	Hudson, N. H.	Wells Depot, Me.
Taylor, G. B.	University of Va.,	Baltimore, Md.
Tinker, H. H.	Pendleton, Ct.,	Gr. ton, Mass.
Weddell, P. M.	Pittsburgh, Pa.,	Canton, O.
Wilder, L.	Auburn, O.	Columbia City, a.
Wood, J. H.	Cuttingsville,	Weston, Vt.



# Associational Record.

## RETURNS OF 1854.

As rapidly as we can secure full returns from the several States, we will give them a place in these tables. We hope to have full reports from all the Associations in the United States for 1854. We beg our brethren in the different States to aid us.

### ALABAMA.

Associations.	Churches.	Ord.	Min.	Bap.	Total.
Alabama,	33	14	345	4,245	
Autauga,	8	6	25	444	
Bethel,	30	22	155	2,550	
Bethlehem,†	23	18	235	1,978	
Bigby,	18	9	173	2,112	
Cahaba,	32	21	304	3,669	
Canaan,	19	9	43	838	
Central, (Coosa,)†	24	15	180	2,126	
Central, (Sumter,)†	8	5	85	589	
Cherokee,	26	9	150	837	
Coosa River,	34	21	143	2,447	
Eufaula, [Statistics for 1854 included in Salem.]					
Judson,	25	13	138	1,356	
Liberty, (East,)	34	16	211	2,850	
Liberty, (North)*	26	14	213	1,804	
Mulberry	15	5	81	741	
Muscle Shoals,	47	26	180	3,266	
North River,‡	22	12		851	
Pine Barren,	27	15	116	1,875	
Salem,	40	16	210	2,239	
Shelby,	11	9	20	533	
Tallahatchee,*	25	17	226	1,267	
Ten Islands,*	7	5	190	705	
Tuscaloosa,	32	12	140	2,290	
Tuskegee,	43	21	401	3,324	
Union,	26	12	183	1,723	
<b>Total,</b>	<b>639</b>	<b>340</b>	<b>4,156</b>	<b>46,669</b>	

\* 1852, † 1851, ‡ 1849.

Through the kindness of Rev. S. Henderson, we are enabled to fill up the table of Alabama Associations. If the North River Association publish minutes, they treasure them so closely as never to permit a stray copy to get beyond their own bounds, so far as we can learn. That Bethlehem, Central, (Sumter,) Liberty, (North,) Tallahatchee, and Ten Islands, should be so parsimonious of their minutes, does not argue well for their liberality or public spirit.

To obtain the full returns from the following States seems to be hopeless, unless there should be some enterprising editor or minister in the several States who will attempt it, viz: Kentucky, Mississippi, Missouri, North Carolina, Tennessee, Texas.

### INDIANA.

Associations.	Churches.	Ord.	Min.	Bap.	Total.
Bedford,	24	10	123	1,040	
Bethel,	15	6	55	943	
Brownstown,	17	8	140	756	
Coffee Creek,	16	7	75	1,119	
Curry's Prairie,	17	7	83	1,257	
Elkhart River,	22	9	88	995	
Evansville,	8	6	76	267	
Flat Rock,	20	16	238	1,930	
Freedom,	19	7	71	679	
Huntington,	14	6	12	540	
Indianapolis,	21	12	436	1,619	
Judson,	31	8	249	1,254	
Laughery,	21	17	53	980	
Little Pigeon,	8	3	24	261	
Long Run,	11	4	167	668	
Madison,	11	7	101	1,218	
Northern,	18	12	76	792	
Northeastern,*	20	11	114	627	
Salamonie,	15	8	18	345	
Sand Creek,	18	9	88	844	
Tippecanoe,	13	6	120	867	
Union,	14	5	65	721	
Weasaw,	8	3	17	294	
Wabash District,	21	12	12	599	
West River,	7	2		184	
White Lick,†	27	8	180	771	
White Water,	14	6	40	579	
White Water Valley,‡	4		62	350	
<b>Total,</b>	<b>458</b>	<b>219</b>	<b>2,808</b>	<b>22,447</b>	

\* 1853, † 1851.

We are indebted to Rev. Ezra Ferris, of Lawrenceburg, for valuable assistance in constructing this table. And yet it does not furnish complete returns. It is a little remarkable that in this year, 1855, with railroads and cheap postage, the best informed brethren in Indiana cannot even tell the number of Associations in the State, nor find out, by any methods they can devise, the statistics of the denomination. If the States generally would adopt the system now pursued in several, of publishing a full abstract of the statistics of all the district associations, with the minutes of the State Convention, complete results would in a few years be obtained. The following named associations have not been heard from for years, some are anti-mission, some probably extinct, and all are evident o-mission in their practices. We shall be obliged to any who will send us recent minutes of any of them, viz: Danville, Enon, Blue River, White River, Lost River, Lebanon, Conn's Creek, Eel River, William's Creek, Paint Creek, Vermillion, Salem, and about a dozen others that seem to be of no account, influence, or use in the world.

# AMERICAN BAPTIST MEMORIAL.

AUGUST, 1855.

Rev. Robert F. Ellis.

## BIOGRAPHICAL SKETCH.

BY PROF. WASHINGTON LEVERETT, ALTON, ILL.

ROBERT FULTON ELLIS was born at Topsham, Maine, October 16th, 1809. He was the youngest of ten children—seven brothers and three sisters—of whom two brothers and one sister still survive. Both his father and grandfather were evangelical ministers of the Congregational communion. His grandfather, John Ellis, was a "Boston Boy," and graduated at Harvard University, in 1750. He was distinguished for vivacity and for boldness and strength of mind. During the "French and Indian war," he engaged in the military service of the Colonies. In the year 1756 or 1757, he was settled over a Congregational church and society in Rehoboth, Massachusetts. For a period during the American revolution, he served as a chaplain in the army. He always had the reputation of being "a great liberty man." He subsequently resumed his ministry in Rehoboth, where he continued his labors many years, and where he died in 1805.

Jonathan Ellis—the son of John, and the father of Robert F.—graduated at Yale College, in the year 1786. The premium for excellence in composition was awarded to him while in college. In 1788 he was settled over the Congregational church and society in Topsham, Maine. Here he labored successfully fourteen years. He was a

superior scholar, an eminent writer, and somewhat distinguished as a poet.

At the age of two years, Robert was deprived of paternal guidance, and the care of his early training devolved entirely upon his mother. Her name was *Mary Fulton*. Her ancestors were of Scotch descent, and fled from their native country on account of their strong adherence to the protestant religion. John Patten and Gowen Fulton, her grandparents, settled in Topsham, in 1753. Her father was Robert Fulton, in honor of whom her son Robert F. received his name. Mrs. Ellis is still living at the advanced age of eighty-six years. She has been a woman of untiring energy and industry, and a daily reader of the Bible. At the age of *ten* years she commenced reading the Bible "in course," and she has read it through *annually* since that time—thus having read the entire Bible *seventy-six times*. Her days are now divided between light domestic employment, and reading the Bible and religious books, and religious and secular journals. She has always been a constant attendant upon public worship, and is unwilling now from any cause to be absent from the sanctuary.

Blest with such a mother's care, Robert was trained "in the nurture and admonition of the Lord." Before the organization of public Sunday schools, Robert's mother and a pious friend—Mrs. Potter—were accustomed to gather the children of parents who approved the object, every Sabbath after public worship, at the house of Mrs. Ellis, and there

devote an hour or two to their religious instruction. Of this school, which continued two or three years, Robert was a constant attendant, and ever manifested deep interest in the lessons. His elementary education was derived from the common school, and from a private school which he attended in his native town, until he was sixteen years of age. During the intervals of school, much of his time was devoted to reading. He was favored with free access to the libraries of two distinguished public men in Topsham, and he was particularly fond of reading history. He was also trained to habits of industry. "Work first, and pleasure after," was the motto taught him from childhood, and it was the rule of his conduct through all the periods of life. While a school boy he possessed a strong desire to obtain a liberal education, but want of the requisite funds led him to direct his attention to some branch of business. For five years he occupied the bench of a shoemaker. But the lapse of time and success in his business only increased his desire to engage in intellectual pursuits. In a letter to his brother Asher—now Dr. Ellis of Brunswick, Maine—dated August, 1830, he says: "What, my brother, is the great object of our existence? Is it to accumulate wealth, that we may at some future period repose on a couch of down, riot in the luxuries of every clime, and boast of our splendid treasures? Or is it to advance in knowledge, and to improve that immortal part which alone distinguishes us from the brute creation? It is true, *all* cannot be learned. Some must attend to the common affairs of life. But are there not enough for this purpose, whose unambitious minds seek not for intellectual wealth?"

Three or four months subsequent to this date, another subject arrested his attention and awakened the deepest solicitude in his soul. Hitherto his views had been limited mainly to his relations to time, and his fellow men; but now he becomes impressed with a

view of his relations to God and to eternity. His convictions of sin at this time, he was accustomed to say, were only the deepening of impressions which he had experienced for years. But he now had clearer and more affecting views of the holiness of God, and the just claims of his law; of the helpless condition of fallen man; of the necessity of the mediation and atonement of the divine Redeemer; and of the renewing and sanctifying agency of the Holy Spirit. From this time the current of his aspirations was in a new direction. Self was humbled, and Christ was enthroned in his affections. In December, 1830, he united with the Baptist church in Sangerville, Maine. "Lord, what wilt thou have me do?" was now his most earnest enquiry. He soon became convinced that it was his duty to qualify himself for the sacred work of the Christian ministry, and he accordingly entered upon a course of preparatory studies. In March, 1831, he writes to his brother A.—"Nothing will prevent my obtaining an education unless the all-wise Ruler of heaven and earth refuses his blessing. But if it is my duty to devote myself to his service, he will order all things in such a manner that I shall be prepared for usefulness. \* \* \* You are not surprised, you say, at my 'choice of a profession.' Be not surprised, then, my dear brother, that I now commence its sacred duties, viz: to warn my fellow mortals to flee from the wrath to come. Be not surprised when I, in faithfulness to you, entreat you to seek first the God of heaven and his righteousness, to reflect upon the importance of your making your peace with God. The heart of man is so deceitful that if its possessor maintain a fair moral character, it will say: 'All is well; you have nothing to fear.' But in order to become fit for the enjoyment of God and the employments of heaven, we *must be born again*. I wish you, dear brother, seriously to ask yourself the question—'Am I born

again? Do I daily thank the Author of my being for the multitude of his tender mercies? And do I daily implore of him the forgiveness of my sins? If you do none of these things, may God impress upon your mind the importance of commencing immediately."

The filial and fraternal feelings were ever deep and strong and active in the mind of Brother Ellis. He possessed a soul of tenderness, embracing in its warm affections all the circle of family and kindred. And when his heart became renewed by divine grace, his most ardent desire was that his friends and fellow immortals might become reconciled to God. The fervent prayers recorded in his journal, and the pathetic and pungent exhortations contained in his epistolary correspondence, evince the supremacy of this desire in his soul. About this time he received a "License to preach," and some of his brethren advised him to enter without delay upon the work of the ministry. But he continued his course of studies, and at intervals teaching school, until September, 1833, when he was admitted a member of the Freshman class of Bowdoin College. The motives which governed and the hopes which animated him in his studies, appear in the following extract from a letter to his brother A., dated December 1832: "I am pleased with your success in your profession. \* \* \* As for me, I neither expect nor wish for terrestrial wealth. When I bade adieu to my humble employment, that I might prepare for the ministry, I 'turned my back on all the world calls good or great.' I wish to lay up my treasure in heaven. I wish to live for immortality, to prepare for a mansion in the regions of perpetual spring, to pluck fruit from that celestial tree—the tree of life—to receive a crown of glory, a harp of gold, a pure angelic nature, to drink from that stream which makes glad the city of our God. When I contemplate the rich rewards which

are reserved for those who love Jesus, 'my heart exults, my spirits glow.' I look forward to the end of my pilgrimage with hopes full of immortality. Earth has lost its power to please, and all my desire is to be ready for my exit to eternity. My brother, what transporting contemplations are these! O, seek first of all the kingdom of heaven and its righteousness."

It was the purpose of Bro. Ellis to complete the course of studies at Bowdoin College. But those only who have entered college under similar circumstances can duly appreciate the embarrassing influence of a "lack of the necessary funds." He met also with another cause of embarrassment: twenty years ago, many members of Baptist churches in some parts of our country, and even of New England, did not regard a "college education" as very desirable for ministers of the gospel. Brother Ellis was urged by many with whom he associated to enter without further preparation into the ministerial office. He was informed that he might soon receive a "call" to the pastorate of the church in ——. In reference to this, he says: "The midnight lamp must yet burn dimly in my study for a long time to come, and my heart must be purified and sanctified by the Spirit of holiness, and my temper and propensities subdued by fervent prayer, and my whole soul must be filled with deep, intense desire for the glory of God and the salvation of my fellow men, before I shall feel authorized to minister at the sacred altar of the Most High, and be the spiritual guide of immortal minds." He adds: "My heart thrills with delight when I contemplate the high and holy calling of the gospel minister. Come suffering, come distress and persecution, so I may glorify my Master in preaching the news of salvation. Dear brother, would that you were interested in this great salvation."

In May, 1834, Brother Ellis visited

the theological institution at Newton, Massachusetts, and concluded to pursue first a course of studies for one and a half years selected from the customary collegiate course, and then the entire theological course. While pursuing his studies, Brother Ellis' mind was deeply exercised for three or four years, with respect to his personal duty, in relation to the work of foreign missions. But though he examined the claims of the heathen with earnest prayer and impartial self-application, yet he never became convinced that the Master had called him to labor in the field of foreign missions.

In March, 1838, he visited, by request, the Second Baptist Church, of Springfield, Massachusetts, (located in the village called Chicopee Falls.) Here he remained several weeks, and the Lord gave success to his preaching. Many of his hearers became deeply impressed in view of their sinful condition and their need of a Saviour, and a number were added to the church on a profession of their faith in the Redeemer. In April he was unanimously elected to the pastoral charge of the church—to assume the office as soon as he had completed his theological studies. The invitation was accepted in May, and on the 2d of September he entered upon his labors as pastor of the church. His ordination occurred on the 19th of September. The venerable Dr. Jeremiah Chaplain was moderator of the Council, and preached the sermon; and eight other ministers participated in the solemn services. The pastor commenced his labors with encouraging prospects, and in the course of a few months he enjoyed the grateful privilege of baptizing thirty-three converts into the fellowship of the church.

In April, 1839, Brother Ellis was united in marriage with Miss MARY CHILD, of West Woodstock, Connecticut. Frequently in his journal he devoutly acknowledges the Divine goodness in blessing him with a companion so

adapted to aid him in his duties, to advise him in difficulties, to sympathize in his trials, and to share with him the joys and sorrows of life.

One quotation from his journal will show the character of his birth-day reflections, when communing alone with his heart and his God. It is dated October 16, 1839: "This day I complete my thirtieth year. It is high time for me to redeem the time, for soon my days will be numbered. My Father and my God! I humbly look to thee for grace to aid me in living to thee and thy service. Now is the prime of my life and manhood. If ever I do anything for Christ and society, now is the golden season. I desire greatly to improve in the following particulars:

1. In *Prayerfulness*. I wish to pray more in secret, and more fervently in public.

2. In *Studiosness*. I wish to study the word of God more, and everything which will aid me in understanding it. I wish also to gain a more extended knowledge of the natural sciences, philosophy, general literature, &c.

3. In *Industry*. I wish to rise earlier in the morning, to be more systematic in the distribution of my time, and more energetic in all I undertake.

4. I wish above all the rest to increase in *heart-felt Piety*, to overcome more and more my attachment to the vanities of life, and to become constantly more assimilated to my blessed Lord."

He continued his pastorate until March, 1844, during which period he baptized one hundred and twenty-five converts. His public labors were not limited to the pulpit and pastoral visiting, but he was ready for every good word and work. The cause of education, of temperance, and other objects adapted to elevate the mind and improve the morals of society, found in him an earnest advocate and supporter.

The year 1848 will long be memorable for the prevalence of the heresy called *Millerism*—relating to the second ad-

vent of Christ. Hundreds of churches of different evangelical denominations were disturbed by its disorganizing spirit, and many were shaken to their centre and threatened with speedy dissolution. Chicopee Falls did not escape the general agitation, originated mainly by itinerant lecturers. Brother Ellis candidly examined the theory of Mr. Miller, and became convinced that it was founded on erroneous interpretation of the prophecies of Scripture. After weighing the evidence, he settled with unshaken confidence upon the old foundations of truth, and with tender solicitude labored to protect the people of his charge from the prevailing delusion and fanaticism. Probably no other heresy so bold and fiercely denunciatory has ever agitated the American churches. Its reception engendered a morbid sensitiveness in the soul, and inflated the mind with an insolent arrogance, which patience and charity often found intolerable. Where a part of a church became infected with these views, the pastor in his public ministrations could not so speak as not to offend them. He could not even read a portion of the Divine Oracles, without some persons misapplying it, as if it were designed to condemn them. Nor could he offer prayer in his accustomed manner without incurring the censures of "the wise" among the worshippers. The agitation produced much evil in the churches; the foundation of many members was shaken; confidence in the ministers of Christ was diminished, and mutual love among Christian brethren was estranged. The Baptist Church at Chicopee Falls lost but a few of its members by this delusion—and these subsequently renounced the heresy and returned—but their adoption of false doctrine and consequent course of conduct seriously grieved the heart of the pastor. When the tornado had swept by, Brother Ellis says in his journal: "In reviewing the part I have acted, I do not regret the stand I have taken. I have not found

the proof of Millerism, and have frankly said so. I have, as I think, found proof to the contrary, and have frankly expressed that proof. If in any case I have been unkind to those who differ from me—and my provocation has often been great, (not so much within as without the church)—I regret it, and would seek in *meekness* to instruct those that oppose themselves. The Lord grant that truth in its purity may prevail among us; that we may all embrace it, practice it, and at length be saved by it. May God overrule this heresy for the good of his people in all coming time."

In October, 1844, Brother Ellis was solicited by the Board of the American Sunday School Union, to enter their service as an itinerating missionary and agent in the state of Missouri. The attachment was strong between the church and its pastor, but he believed he could be more useful to his country, and accomplish more for his Saviour in the new sphere which Providence opened before him. On the 16th of the following March he preached his farewell sermon at Chicopee Falls, having been pastor of the church six and a half years. "May God bless this people abundantly," (he says,) "I never loved them more than when I bade them farewell." He removed his family to West Woodstock, Connecticut, and in a few days the younger of his two daughters, "took her flight to a better land." In 1846 his third daughter followed the departed one to a better land. And in 1851, his only son was taken from the little family circle, leaving with the afflicted parents only their beloved first born. Though the sweets of domestic life, which were ever among his richest enjoyments, were embittered by these bereavements, yet he could say—"In faithfulness, O Lord, hast thou afflicted us."

After laboring six months in his agency, he removed to Columbia, Boone county, Missouri, and continued in the

service of the Union, until October, 1847. He was faithful and successful in his mission, but the lapse of time was requisite to mature the fruits of his labors. In some portions of the field, the good seed sown has already produced "some thirty, some sixty, and some an hundred fold," but the full harvest is yet to be gathered. In his correspondence to the Western Watchman, in December 1853, he writes from "Big Lick, Cooper county, Missouri: In the spring of 1845, the writer, then in the service of the American Sunday School Union—one of the most noble and useful societies whose active benevolence has ever blessed our country—visited the Baptist church of Big Lick, in company with Elder Tyre Harris, then the youthful, but very efficient pastor of the church. It was my privilege to present, for the first time to them, the importance of the religious education of the young, and that mode of instruction usually enjoyed in well conducted Sunday schools. The church, encouraged and led forward by the pastor, entered zealously into the work of organizing and providing a library. The teachers were young and inexperienced, and only one of them professedly pious. Nevertheless they had a mind for the work, and persevered in the discharge of their duties. After the lapse of more than eight years, what do we find to be the result? All those teachers have been hopefully converted, and, excepting one or two who have passed from the land of the living, are members of this or sister churches. They are now in the midst of their days and usefulness, and most warmly attached to Sunday school instruction. The scholars, with scarcely an exception, have become the subjects of grace, and to the number of eighty-four, are, or have been, useful members of the household of faith. ° ° °

° On last Sabbath it was my privilege to speak to the congregation the word of the Lord. Never have I witnessed so many youthful Christians listening with earnest attention to the problems-

tion of the gospel. It was good to be there."

In October, 1847, having two or three months previously been elected to the pastorate of the First Baptist Church in Alton, Illinois, he removed to that city, and assumed the pastoral charge of the church. In April, 1848, he enjoyed, for the first time, the privilege of administering the ordinance of baptism in the waters of the Mississippi. In 1849 the pastor and the church were blessed with the special manifestations of the divine power and grace, and twenty willing converts were added to the church. His people encouraged him by their sympathy and co-operation, and not unfrequently did he receive from friends those expressions of regard which most pastors occasionally need, and all know how to appreciate. In his journal are several records like the following, dated February 12, 1858: "Saturday, P. M.—Mrs. B○○○○○ called, and on her leaving, Mrs. Ellis discovered on the table, in an envelope, a *sum of money* amounting to *eighty-five dollars*. The following note accompanied it: 'Will Mr. Ellis accept the accompanying small present from his friends, which though not in proportion to their wishes, they still hope will be useful to him.'"

He continued the pastor of this church till November, 1858, a period of six years, during which time he ceased not to enjoy the confidence and love of the people of his charge. Here, as elsewhere, the various objects of benevolent and religious effort, both those of a denominational and those of a general character, found in him an earnest advocate. He was active in co-operating with others in promoting the cause of temperance in its progressive forms, and every enterprise adapted to promote the interests of society. In January, 1849, he was elected to a seat in the Board of trustees of Shurtleff College, and was an efficient member till his death. At a meeting of the Episcopal, Methodist, and Presbyterian clergymen, of Alton,

after they had received intelligence of his decease, resolutions were passed expressive of the high esteem in which he was held by his fellow laborers of other denominations in the city.

Shortly after resigning the pastoral office at Alton, he became the general agent and corresponding editor of the *Western Watchman*, published at St. Louis, Missouri, in which department of labor he continued till called to his reward. In this itinerating service a wide field was open before him, in which he felt a particular interest. He believed that he could do more, for a time at least, in his Master's cause in that work, than in any other. By preaching the gospel while traveling, he hoped to do perhaps as much good as he could in laboring with a single church. And in addition to this, he could labor every day to circulate the *Watchman*, thus introducing to numerous families the weekly visits of a Christian teacher and friend, whose messages of truth and love might continue to be received when his own labors should have ceased. Possessing the entire confidence of his brethren, he went forth on his itineracy to do the work of a missionary, to preach, to counsel, to do good in every possible way, as well as to labor for the *Watchman*. His heart was in the work, and he gave his untiring energies to it. Thousands listened to the messages of love and salvation from his lips. The law of kindness was ever on his tongue, and wherever he went, his influence was felt in favor of "the true, the right, and the good." The last three months of his labors were in the counties bordering on Iowa. He had finished his contemplated tour, and had commenced his journey homeward. Letters received by "the loved ones at home" informed them when to expect the joy of welcoming the way worn husband and father to the bosom of the domestic circle. The day for his return arrives, and passes by.

Other days pass by, but the watching eyes at home see him not. He had gone to his brighter home in the skies. At length a letter written by a stranger's hand informs the anxious wife and daughter of their bereavement.

On his return homeward, Brother Ellis was seized with *brain fever*, induced by protracted exposure to the excessive heat while traveling. On the 18th of July he called at the house of his hospitable friend, Deacon George K. Biggs, near Winchester, Clark county, Missouri. The utmost that medical skill and Christian kindness could do, availed not to arrest the progress of the disease,—and on the 24th of July, he ceased from his labors and his sufferings. The summons to depart was unexpected, but found him ready to obey. His life for sixteen years had been a preparation for his departure. His ripening Christian graces were manifested in the increased interest which he expressed in the atoning work of Christ in our salvation, during the latter part of his life. In conversation with his most intimate friends, he would dwell with the deepest interest on the work of Christ, every view of which seemed to fill his mind with admiration and delight. Not that he believed with any stronger intellectual conviction the doctrines of grace, but his heart seemed to feel their exceeding preciousness more and more. The last text from which he preached was most appropriate to his closing labors—"For it became Him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings." It was observed that he preached with great earnestness and feeling, on the sufferings and perfections of that Saviour whose divine glories he was so soon to behold.

He had fought a good fight, he had finished his course, he had kept the faith, and he was called to receive from his Lord the crown of righteousness.



## The Oldest Church in Illinois.

BY J. M. PECK, D. D.

THE Baptist Church, now called BETHEL, in the northern part of St. Clair, and southern part of Madison counties, is not the first that was formed in this territory, but is the oldest in consecutive continuance. The house of worship, situated in a beautiful walnut grove, is a commodious framed building, sixty by forty feet; the walls twenty feet high, with large windows on each side, protected by venetian blinds. The building is painted both within and without. The house is on the road from Belleville to Edwardsville, in St. Clair, one mile south of the boundary of Madison county. The residences of the members extend over a district of country that includes about one hundred square miles or sections of land, and their house is central for all, and is reached by cross roads from each point.

Within this district are two towns or villages. *Collinsville* is N. N. W., two and a half miles distant in Madison county, and contains about one hundred and fifty families, and has four congregations and houses of worship: Presbyterian, Methodist, Episcopal, and German Lutheran. There might be a Baptist Church formed here, and probably will be in a few years, but hitherto the people have had the good sense not to spoil one good strong church to make two feeble ones. *Cassville* is three miles southwest, at the foot of the bluffs that overhang the American bottom, and is the first depot of the Ohio and Mississippi railroad from the river. It contains immense coal beds, which are worked horizontally into the bluffs, and has about one hundred families, and will probably be a manufacturing site. The only paper mill in Southern Illinois is located here.

With the exception of a portion of the people in these two villages, the population within the boundaries of Bethel Church are enterprising, industrious far-

mers; and farms now sell within this district from thirty to fifty dollars per acre.

Bethel Church was constituted by Elders James Lemen, Jr., (as he was then designated,) and John Baugh, on the 10th of December, 1809; and for thirty years after was known by the name of *Cantine Creek*, from a small stream in the vicinity. It had the appendage, "Friends to Humanity," as its members were opposed to hereditary and perpetual slavery. The constituent members were James Lemen, Sr., (father of the family of that name,) Joseph Lemen, Benjamin Ogle, Robert Lemen, Catherine Lemen, Ketty Lemen, and Polly K. Lemen; all of whom had been members of a Baptist Church in the same county, known by the name of *Richland Creek*. James Lemen, Sr., Joseph Lemen, and Benj. Ogle, were licensed preachers. James Lemen, Jr., (now Sr.,) was an ordained preacher, previously, and joined the church by letter the same evening after the constitution.

There had been seven Baptist churches organized in the territory of Illinois previous to this one, from May, 1796, in the following consecutive order: New Design, Mississippi Bottom, Richland, Wood River, Silver Creek, Richland Creek, and Looking Glass Prairie; all of which for many years past have been extinct.

Consequently this church is now the oldest Baptist Church, and the oldest religious society in Illinois, except French Catholics.

The monthly meetings of this church were held on the first Saturday and succeeding Sabbath, and alternating between the settlements of Cantine Creek and New Design, in Monroe county. The places of these alternate meetings were thirty-six miles apart, and most of the members, male and female, were accustomed to attend them by traveling this distance on horseback. There was no regularly appointed pastor for many years. James Lemen, Sr., Joseph Lemen, and Benj. Ogle, were ordained in 1810, and James Garrison in 1818. The

church was supplied with preaching at its regular monthly meetings by these ministers, with James Lemen, Jr. James Garrison had a few members belonging to this church in the American Bottom, some twelve or fifteen miles west of the New Design settlement where he lived, and had it not been for his lamented death in 1816, another church would have been formed there. He was a faithful, orderly and correct preacher, a man much beloved by all classes, and his early death was deeply regretted by his surviving brethren.

In the intervals of the monthly meetings the preachers of this church were always engaged on the Sabbaths, and frequently on week days in preaching in the destitute settlements on both sides of the Mississippi river. Besides, they had farms to make and cultivate, rapidly increasing families to provide for, and all the personal, social, domestic and public duties of life to perform. They were itinerant missionaries, who furnished their own outfit, provided their own salaries, and then traveled more miles and preached more times each year than many country pastors who have been moderately sustained by the churches they serve. There was not a failure of *monthly* church meetings on Saturday and Sabbath, during the first period of ten years, in the existence of this church.

To give system to this sketch, we propose to divide the history of this church into periods:

**PERIOD FIRST.**—From December 1809, to May 1819, of nine and half years, no special revival of religion was enjoyed. The first half of this period was the time of the Indian war, and from the continuous alarms many families removed from the country. The population that remained was scattered, and those that remained on the outskirts of the old settlements were compelled to live in forts or "stations," as they were called. For six years very few immigrants came into the country.

Unhappy divisions had gotten amongst the few and feeble Baptist churches.

During this period twelve persons were received by experience and baptism in this church; thirty by letter and recommendation; three were dismissed by letter, six excluded, one restored, and three died; leaving in membership thirty-eight.

**PERIOD SECOND**, extends from May, 1819, to the close of December, 1830, a space of eleven years and eight months. During this period, besides baptisms in the intervals, there were three special revivals of religion. The first commenced in the spring of 1819, and during that year fifteen were baptized, several received by letter, and the church was much strengthened. Seven more were baptized in 1820.

The second revival was in 1821, when there was another ingathering, principally in Monroe county, where six persons were baptized in April, and eleven received by letter. This last number included Elder Daniel Hilton, and a company of brethren who came to the Illinois country with him. They were originally from the State of Maine, but had made a halt for a year or two in Ohio, from whence they came to Illinois in 1819. Elder Hilton was a Free Will Baptist in Maine, but by a more enlarged acquaintance with our denomination, his views were in some particulars changed. He was an upright man, of moderate talents, useful in the ministry, and died in the full assurance of hope.

On the 10th of June, 1821, Fountain Creek Church was organized in Monroe county, by which thirty-two members, including two ordained preachers (Elders James Lemen, Sr., and Daniel Hilton) were dismissed from this church. During the same year fifteen were baptized. In 1822, '23 and '25, eleven persons were baptized.

In 1824 the church erected the first house of worship, a framed building, one story, forty feet by thirty, which for

several years they occupied in an unfinished state. This was the *first house* (other than rough log cabins) erected by a Baptist Church in Illinois.

The cost of this house when finished was about six hundred and fifty dollars. Immediately on opening the house the third revival began, which continued several months, and twenty converts were baptized.

During the whole period eighty-five persons were baptized, forty-eight members were received by letter, and ten were excluded. The church reported to the association in 1830 eighty-six members. Hence seventy-five persons must have been dismissed and died within that period.

PERIOD THIRD.—Of ten years from December 31st, 1830, to the close of December, 1840. There were four revivals within this period. Baptized in 1832 *twenty-eight*; in 1833 *one hundred and ten*; in 1838 *forty-one*; and in 1840 *twenty-one*. In 1831, 1834 and 1837, *eight* more. There were no baptisms recorded in 1835 and 1839. There were nineteen excluded within the ten years, one of whom was restored at a subsequent period. The church was prosperous, and made good progress during this period. The whole number baptized was two hundred and eight. Received by letter thirty. At the close of 1840, the number of members was one hundred and sixty-seven. Hence there must have been separated from the church during this period by dismissals and deaths one hundred and thirty-nine. It was during this period the church adopted the practice of making contributions for missions and other benevolent objects, and at the same time began to make some compensation to the ministers that served the churches. These were Joseph and James Lemen, with casual aid from Joseph Chance.

In 1838 the church took measures to erect a new meeting house, and a subscription to an encouraging amount was

raised; the plan of the house laid before the church, and "unanimously adopted," so say the records; and the members pledged themselves to make up any deficiency on its completion, according to their ability.

On the subscription and pledges given, the committee entered into contracts with the builders. Probably no difficulty would have followed this effort had not the financial interests of the whole country experienced a sudden and most unexpected revulsion.

The house was finished and opened for public worship on the 5th of September, 1840.

The building cost about four thousand one hundred dollars. A debt of about one thousand five hundred dollars hung over the church; the financial circumstances of many had been changed; those who thought themselves rich were overwhelmed in debt. Some did not pay their subscriptions; others thought it hard to be required by their pledge to the church to pay their proportion of the deficiency. The pressure, however, was not felt so severely until about 1843. The debt was paid by the members; no pastor was sent into the commercial cities with a lugubrious tale to beg of those who are oppressed with such calls. But the church suffered in its spiritual interests; several were excluded, rather for an improper spirit than a refusal to pay money; and the effects were not removed until about the close of the next period. On opening the new house in 1840, the name of the church was changed from Cantine Creek to BETHEL, by which name the settlement is now known, far and near.

PERIOD FOURTH includes ten years, and closes with December, 1850.

In the midst of pecuniary embarrassments God was gracious, and the church enjoyed a precious revival in 1841, which was the continuation of the one commenced in 1840, and *twenty* converts were baptized.

There are no baptisms recorded for 1842 until November, when the presence of God was manifested in a powerful manner, and fifty-three converts were baptized during that month. Then followed a dreary time of darkness, difficulty and trials already alluded to, and there was but a single baptism until January, 1846; a period of three and half years. James Lemen had been chosen pastor annually for three or four years, with the occasional assistance of his elder brother Joseph; and Moses Lemen, a younger brother, was invited to take charge of the church, which office he filled a year and a half, with such aid as the two elder brethren could give. Difficulties about paying the debt due on the house, and the arrangement in a mode satisfactory to all, the pastoral relationship, with alienation of feelings and unpleasant misunderstandings are the most we can record. The glory of Bethel for a time was obscured, and the ways of Zion mourned because few came to her solemn feasts. Yet there was about the same attention as ordinary on the ministry of the word. The thing lacking was a revival spirit.

The month of January, 1846, opened with the voices of converts coming to Zion. *Fourteen* were baptized in that month, and *four* more in May. Then followed another period of spiritual dearth for four years and six months, during which not a single baptism was recorded. The revival that followed the meeting for the organization of the Baptist Convention of Southern Illinois, in the autumn of 1850, resulted in the baptism of *fifteen* converts, and a general awakening out of sleep on the part of the church.

During the last period of ten years, one hundred and two persons were baptized, twenty-nine excluded, and several dropped from long absence, their residences being unknown. Such persons ought ever to be excluded for breach of covenant engagements in not

holding communication with the church, or applying for a dismissal to join another church in gospel order.

PERIOD FIFTH, includes four years and four months, from January, 1851, to the close of April, 1855. During this period the writer, solicited by the church, and urged by the venerable ministers, who had served the church more than forty years, undertook to perform the duties of pastor, and sustained that relation about two and a half years.

One object had in view was to lead the church into the habit of raising in advance an annual sum for pastoral and other expenses. The rules of order were revised; members who resided within the bounds of other churches were advised to take letters and change their relationship; delinquent members, who had removed to unknown parts without a regular dismissal, were dropped from fellowship. In these and all other measures we had the cordial co-operation of the former pastors, and harmony and mutual fellowship increased. Only two persons were baptized. The project of providing a parsonage was commenced, and has been consummated within a few months past. Efforts were made without success to obtain and settle a pastor, and on the resignation of the writer, the former Elders supplied the church to the close of this period.

We now come to an event, the parallel of which cannot be found in the history of any Baptist Church in America. It has been the custom of this church from an early period to hold a protracted meeting about Christmas and New Years, for a longer or shorter period, as providence may direct. The last season this meeting was attended and conducted by the four Elders, Joseph, James, Josiah and Moses Lemen, brothers in the flesh; the eldest seventy, and the youngest fifty-eight years of age. A young minister by the name of D. M. Howell, born and educated in this

county, was present, and aided one week. The meetings were kept up consecutively from December 24th to January 14th. Josiah Lemen continued but one week. Moses Lemen, the youngest, but verging on three score, performed most of the preaching and the baptizing. Each of the venerable men labored in the pulpit and in private circles. These aged ministers had each held the office, and faithfully served their Divine Master from thirty-two to forty-seven years. The infirmities of age are fast creeping over them. Fifty-three converts were baptized during the protracted meeting, and thirteen since, four were restored, and the whole church much invigorated. A number of the most moral, respectable and enterprising heads of families in the bounds of the church, were brought, by the instrumentality of these men, through the mighty working of the Holy Ghost, into union and fellowship with the people of God. At the close of this period, Rev. D. M. Howell, the young minister who attended with the old ones in the protracted meeting, has been called to the pastoral charge, and accepted the office.

The church has purchased ten acres of choice land adjoining the tract on which the house was erected, have laid off a church cemetery, and are preparing to build a parsonage.

During the fifth period the alterations have been as follows: Baptized sixty-six; received by letter five; restored four; dismissed by letter twenty; excluded twelve; died eleven; leaving the present number two hundred and ten; a higher number than ever before reached.

From the constitution of the church to the present period, four hundred and seventy converts have been baptized; about one hundred and thirty-five members received from other churches; eighty-two have been excluded, of which fourteen have been restored in this church, and about as many more reclaimed and received into other churches

after having removed from the settlement; and about one hundred and twelve have died while members of the church. A number have been dismissed by letter, and again received after a longer or shorter period of absence.

In reviewing the progress of Bethel Church, we find it has been distinguished for revivals and baptisms. Since May, 1819, there have been twelve distinct revivals, during which protracted meetings were held. In several instances such meetings produced happy effects on the spirituality of the members of the church, and their growth in grace and in the knowledge of Jesus Christ, though no immediate conversions were made manifest.

Four churches have been organized, of members who, in part or in the whole, belonged to this church. Fountain creek, in Monroe county; Upper Silver creek, (then called Union, and now Troy,) in Madison county; Turkey Hill, (now Belleville,) in St. Clair county, and Rock spring, in the territory (now State) of Iowa. Many other churches have been gathered, far and near, by the ministers of this body. In one sense, this church, with its ministry, is the parent of South District, North District, (now Carrollton,) Vandalia and Nine Mile Associations in this State, and two associations of people of color. Six ordained ministers have joined this church since its constitution; seven ministers have been raised up and ordained while members; four members have been licensed here, who were ordained after removal; and five brethren commenced the ministry in other churches after removal from this body. The church had no deacon for more than ten years, since which six brethren at different times have been set apart to the office of deacon, have purchased to themselves a good degree, and died in the office. One member was chosen deacon, and after several years discharged at his own request. Four deacons are now in office.

P. S.—This article was nearly prepared for the press the first week in April, when the writer was attacked with illness, and has not been able to finish it until this date.

*Rock Spring, Illinois, June 1st, 1855.*

### Jacob Nurley.

#### THE MAN WHO HAD SO MANY CALLS.

BY THE EDITOR.

**B**ROTHER NURLEY was a pursued, Balmest a persecuted, man according to his own showing. He was doing a nice little business, had a small family, and was getting on tolerably well in the world. On Sunday mornings he went to church, and sometimes, when he was not too tired or too busy, he went on a week day evening. But somehow the great plague of his life seemed to be that he had "so many calls." Now he did not mean calls on business, for these he was always ready; nor calls of debtors to pay their bills, these he received cheerfully, and wrote out the receipts with a bland smile, nor calls of creditors—for he was very prompt in paying his debts—nor calls of social friendship, for he was a hospitable and kind-hearted man. Still he was very often heard to complain that he had so many calls. Permit me to illustrate:

In January, a brother called upon him to solicit a donation for the poor of the city, many of whom, as he said, were suffering severely in the cold and inclement season. "Well, really," said Bro. Nurley, "I have a great many calls, but I suppose I must try to give you a little donation. If I was only able to answer all the appeals that are made for charity I should be very glad. But, however, here is a half a dollar. That will do a little good, I hope."

In February, a sister called to say that they wanted to make up some clothing in the Dorcas Society for some poor children, that they might be able to attend the Sabbath school; and that she was trying to collect a little money to pay

for materials. "Well, really, Mrs. H., I have so many calls, everybody seems to know where I live, and they do not pass me by. It was only the other day I made a donation for the poor, and I believe I must be excused this time." And he politely bowed the good sister out.

In March, a brother called, who was soliciting funds to aid in the erection of a church in a very destitute part of the country. When he made known his errand, Bro. Nurley seemed to feel bad. "Well, now," said he, "the calls do come too thick. Why I just had a call to contribute something to a Dorcas Society. I can't give you any thing this time Brother."

April was the time for collecting the contributions of the church for Foreign Missions, and Bro. Nurley was called upon to give something for this purpose. He gave a heavy sigh, and said, "I do have a great many calls. They come to me to give to the poor, and to Dorcas Societies, and to build new churches. Really I cannot give to every thing. And beside, I think we need to support Home Missions better than we do. Our own country is increasing so rapidly that it seems to me we ought to be doing more for its evangelization than for our Foreign Missions. You must excuse me, I believe I can't do any thing this year."

In May, the collectors for the Sunday school were taking their annual round, and of course called on Bro. Nurley. "Well, well," said he, lengthening out his visage, until chin and nose seemed to have started off in different directions, for a permanent separation, "Well, well, but I do have so many calls. I must stop somewhere. Indeed I can't do any thing for you this time." And the collector went away rather sorry that good Bro. Nurley had so many calls, and was compelled to give away so much money.

June brought an application for the Bible Society, and Bro. Nurley drew on a face of enduring patience that seemed to say, "I cannot stop this thing, and

what am I to do with all these disagreeable appeals." "No," said he, after a significant pause, "I cannot give any thing this time. I think I love the cause of Christ, but really the calls do come so very frequent, and I cannot give to every thing."

In July, there was a great fire, and many poor people were turned homeless into the streets. A great deal of sympathy was expressed for them by the benevolent, and a committee was appointed to collect contributions for their relief. Bro. Nurley was called upon. "Truly, I feel sorry for the poor suffering people," said he, with a lugubrious face, "but I am called upon so often to give to the poor, and to various objects of benevolence, that I must let this occasion go by."

August passed by without any special appeal, except the occasional calls of beggar children at the door; and sometimes, though not very often, Bro. Nurley would indulge the luxury of benevolence by giving a penny, not, however, without warning them not to come again.

In September, the Agent of the Tract and Publication Society came round, and after preaching in the church, gave Bro. Nurley a call. "I was very much interested in your discourse, yesterday," said Bro. Nurley. "I think your Society is a very good one, and doing a great deal of good, but upon my word, I have had so many calls this year, that I am getting almost tired of them. I believe I must beg you to excuse me this time."

In October, some of the members of the church became interested in procuring an outfit for a brother and sister who were going out to the Foreign Mission field, and Bro. Nurley received another call. "What," said he, "out begging again? Now it is too hard upon a poor man to have so many calls. I cannot give to every thing. This time you must go to those who are more able, or who are not called upon so often as I am."

November was the season for the an-

nual contributions for Home Missions, and again poor Nurley was called upon. It did seem to him now as though it was too bad, and he rolled up his eyes and knit his brows, as if it were a righteous thing this time to be angry. "It is too much," said he bitterly, "that a man should be harassed and annoyed as I am. Every few days somebody is coming in for money. They seem to think I am made of money. I can't give any thing this time."

In December, a contribution was proposed for paying off the debt of the church. One of the Trustees, with his book in his hand, called on Bro. Nurley, and greeted him at once with "Well, Bro. Nurley, what shall we put you down for, toward extinguishing this annoying debt?"

The poor man felt that this system of persecution was beyond bearing. "I tell you what it is," said he, "I don't mean to stand this any longer."

"Stand what?"

"Why this constant system of begging! begging!! begging!!! Almost every day, I am called on to give! give!! give!!! I am wearied out with it. Here, within a little while, I have had applications to give to Dorcas Societies, to the poor, for building churches, Foreign Missions, Sunday schools, Bible Societies, Tract Societies, Home Missions, Outfits, and I know not what beside, and now you come for something for a church debt."

"But, Bro. Nurley, is not the Lord giving you something every day? Are the calls more numerous than the gifts?"

"Oh! that has nothing to do with it."

"Well, I think," said the good Trustee, "it has a great deal to do with it. Surely, God has a claim upon a portion of what He so munificently bestows. He has said, 'Freely ye have received, freely give.'"

"But now, dear brother, you seem to be vexed that you have had so many calls lately, let me ask you kindly, how much have you given the last year? How much has your benevolence cost

you that you should seem so much vexed about it?"

This was a home thrust at Bro. Nurley, and he first turned red, and then white, and then drew down his brows, and turning rather petulently upon the inquirer, muttered a truth which he did not exactly mean to convey.

*"What I give, is nothing to nobody!"*

*Moral.* When any professed disciple of Christ complains that there are too many calls, just ask how much these numerous calls have cost in a year.

### The Barred Door.

THERE lived in a town in England, two men: the one rich, the other poor. The poor man had come as a stranger from a great distance to the town just mentioned, to look for employment, and if you had met him in the street, you could hardly have failed to think that he was truly an object for pity and relief. His dress was torn and soiled; his shoes scarcely clung to his feet, and his face was pale and hollow, as if hunger was gnawing away his life. It was enough to awaken the feelings of compassion in any heart to see him walking feebly along in the midst of a driving rain and piercing wind, without home or friends, and not knowing where he was to seek shelter for the night. But few people passed him, for as the evening was cold and wet, they only who were compelled to do so, left their warm fire-sides at home, and exposed themselves to the inclement weather. His trembling voice as he asked alms, was unheeded by those to whom he spoke: they hurried on their way, and hardly gave a glance at the wretched beggar. What should he do in that pitiless, pelting rain? Lie down and die on some door-step?

As he took hold of the railing before a large house to prevent himself from falling, a carriage stopped at the door, and a gentleman got out. The gentleman's attention was immediately arrested by the appearance of the suffering object

before him, and having put a few questions to him, he directed the servants to bring him into the hall, and supply him with food, and make him a bed in the coach-house for the night. Nor was he satisfied with this. Having further inquired into the man's history, and having learned that he had been reduced to his present miserable state through circumstances, rather than through any fault or recklessness of his own, he obtained for him a situation, where he was able to earn some shillings a week, enough for his support. The man, who had received some education, and was naturally quick and shrewd, gradually advanced himself in the world, laid his earnings by, and was appointed to fill places of trust.

Years had passed away, and you would not have recognized in the portly merchant who sat in his counting-house, superintending a numerous staff of clerks, the poor hunger-stricken man, who once asked alms of the heedless passer-by. He had a seat in the town-council, with the prospect of some day filling the honorable office of mayor. But what was singular, he was now living in the very house at whose door he would have sunk down in hopeless despair, had not the gentleman, who alighted from his carriage, stretched out the hand of charity, and supplying all his wants, proved to him a true friend.

Where was this gentleman now? Alas! a great reverse had befallen him. He had been a wealthy merchant, renowned for his benevolence as much as for his riches, but he had lived to see all his fortune gradually slipping away from his hands. The failure of those whom he had trusted, and some unsuccessful speculations, had left him a bankrupt. He might perhaps have lived on the kindness of his friends, but preferring to gain a livelihood by his own exertions, he accepted a clerkship in a provincial bank in a small town in a distant county. His salary, with the little he had saved from the wreck of his property, sufficed for a time to supply



all he needed, and would have still been enough, had not failing health obliged him to relinquish the situation which he held. He now found himself reduced to absolute poverty; and in this extremity he determined to apply for aid to his friends. So he again sought his native town.

On the way he thought of the different friends he had, and of the offices of kindness he had been able to do them. One friend especially, was much in his mind: the man whom he had relieved on the stormy night referred to, and whose success was mainly owing to his benevolent exertions. Yes, he would make known to him his distress, and give him an opportunity of proving his gratitude to the benefactor who had been the means of raising him to the position which he held.

A cold winter's evening had long closed in, as the traveler approached his old house, now tenanted by his prosperous friend. He rang the bell, and the door was immediately opened by a footman in smart livery, who, with a stare, inquired what he wanted. It was evident that the servant thought a man so shabbily dressed had no business at the front door. To the inquiry if his master were at home, he at once replied that he was engaged, and could not be seen. A card was placed in the footman's hand, and he was entreated to show it to his master; and while he was gone up stairs the stranger was obliged to wait outside the door. The servant soon brought back the answer that his master was occupied with some friends, and could not be seen. "It is impossible," thought our traveller. "He cannot have looked at the card, or if he has, he cannot know the circumstances under which I ask for an interview. So he took out another card, wrote a few lines in pencil, and asked the servant to put it into his master's hand.

The man took it with a grumbling voice and ungracious manner, saying, "he was sure it would be of no use to

go again." And he was right, the card was returned with the message that his master was sorry he could not see Mr. —, but that he sent him half a sovereign for his present need.

A burning flush covered the face of the stranger—a stranger he felt indeed: the money so heartlessly offered was indignantly rejected, and turning away with a bursting heart he heard the door shut behind him, and the key turned in the lock as though to make his exclusion doubly sure!

We need not ask the reader what he thinks of the conduct of the man, who though he owed all he had to the kindness of his friend, yet shut him out from his door? You are indignant at such heartlessness; you blush for one so devoid of the common feelings of humanity; so utterly unworthy, so deserving of all condemnation. He that could act in such a manner, you feel, as the person described, should be a mark for the finger of scorn. Ah, say you so? And yet may it not be said of thee, O reader, "Thou art the man!"

"How?" you ask. "Impossible! No one can lay such guilt to my charge."

Well, let us see. You have a friend who has showered his blessings upon you. He has given you all that you possess; the house which shelters you; the raiment which covers you; the food which supports you. If you have health it is his gift; if you have friends, they come from him; he it is who supplies all your need; and the tokens of his loving-kindness are about your path, and about your bed, and attend upon all your ways: "In him you live, and move, and have your being." You know to whom we refer. It is your God of whom we speak; that God who has given you the greatest of all gifts, his only begotten Son, who was "in the bosom of the Father." "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." When we were in danger of perishing, when we were "enemies to God

by wicked works," when we were altogether "gone out of the way," then did God give his Son to humiliation and suffering, and shame and death, that we might be rescued from the wrath to come. He knew the value of our souls, the glories of heaven, the wretchedness of hell, and therefore "he spared not his own Son," but wounded him for our transgressions, and "delivered him up for us all," so that "he was bruised for our iniquities; the chastisement of our peace was upon him," that by his stripes we might be healed.

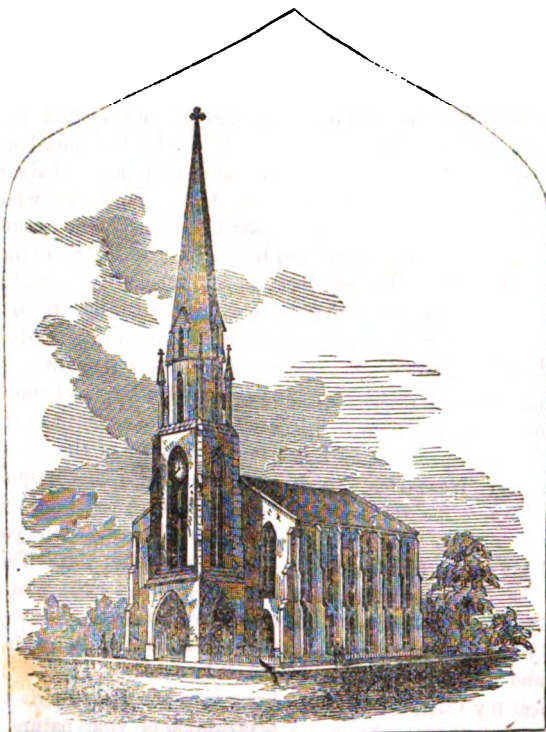
And what has been your return? How have you shown your gratitude to this loving God? His demands have been very simple, very reasonable. "My son," he says, "give me thine heart." Have you done so? or have you not rather treated his claims with contempt, even though he has besought you to yield yourselves to his service? Besought you; yes, for does he not say: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me." He has "knocked" at your heart by mercies and by judgments; by promises and by warnings; by the whispers of conscience; by his written word, and by his preached gospel. He has "knocked" in your times of happiness, for he would by kindness win you to himself: he has "knocked" in your hour of sorrow, that then, when other comforters failed, you might listen to his voice and let him in. And what have you done? You have "*barred the door*." You have shut out from your heart this gracious God. You have said, if not by your words, at least by your actions, "Depart from me, for I desire not the knowledge of thy ways." And is there no base ingratitude here? is there no guilt in this rejection of God? Verily there is, and guilt enough to overwhelm your soul in destruction.

There can be no sin so fearful as his

who sins against redeeming love. Such guilt surpasses even that of devils. And if "angels who kept not their first estate are reserved under chains of darkness against the judgment of the great day," what will be the punishment of those who not only break God's law, but despise God's gospel; and who not content that Christ should be crucified once for their sins, "crucify him afresh" by their impenitence and unbelief, "and put him to an open shame." It must be something inconceivable, and beyond the reach of man's thought. What infinite misery, what depth of anguish must be the portion of those who "trample under foot" the blood of the cross; who scorn the love of God, and despise the gift of his Son! Then resist not this beseeching God any longer; open your heart to him; turn at his call. There will then be full pardon for the past. The blood of Jesus Christ can cleanse you from all sin. "Believe" only on him, "and thou shalt be saved." There is sufficiency of power in the Holy Spirit to subdue the corruption of your nature. Ask in the name of Jesus Christ for the Holy Spirit, and he shall be given you. "For if we, being evil, know how to give good gifts to our children, how much more shall our Heavenly Father give the Holy Spirit to them that ask him?" Yield yourselves to this loving God, and when "he stands knocking at the door of your heart," do not, oh do not be guilty of the tremendous sin of "*barring the door*."

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EDUCATION IN IOWA.—The State has nearly four millions acres of land reserved for public schools. The sales for the University already amount to \$58,571 31, and its present increase is over \$16,000; it will soon exceed \$20,000. It is located at the capital, Iowa city, with a medical department at Keokuk. There are reported by the county commissioners 2,355 common school districts. The State also supports asylums for the blind, and the deaf and dumb.



### Coliseum Place Baptist Church,

NEW ORLEANS, LA.

A description of this edifice, and an historical sketch of the origin and progress of the church, will be furnished the readers of the Memorial by Rev. W. C. Duncan, in a future number.

### The Dead Sea and the Pillar of Salt.

**N**OTHING is more authentic than the fact of the overthrow of the cities of the plain. The recital of Moses is rendered probable by the very nature of the ground on which these cities were built, which, considered in a geological point of view, would have occasioned, in the event of a conflagration, their terrible destruction. It is confirmed also by numerous testimonies of profane historians in ancient times; and it has in its favor the spectacle presenting itself of a country, found four thousand years after

the catastrophe which devastated it, in a condition which makes probable the narrative of the book of Genesis.

The vast plain, where were situated the cities of Sodom, Gomorrah, Admah, Zeboim and Bela, enclosed deep and extensive mines of a liquid and very inflammable bitumen. Of an epoch before the fire from heaven had descended on these guilty cities and their criminal inhabitants, the sacred historian has made in passing a very important remark, for it serves to explain the peculiar nature of the punishment chosen by Jehovah to punish an abominable race. "And the vale of Siddim was full of slime pits." In this state of things, a rain of fire and brimstone (a poetical and scriptural image of the thunder and lightning) would have sufficed to kindle the soil, always exposed to a conflagration in a long and terrible storm. Once on fire, the unfortunate inhabitants of the country were surrounded as with a circle of

flames, which, gradually spreading, rendered flight impossible; by degrees the terrestrial crust of the valley, which concealed a marsh, or subterranean lake, was weighed down and broken, and opulent cities were sunken in the depth of a sea which now covers with its infectious waters the places where they once stood.

Numerous pagan historians, by their unanimous and concurring testimony, confirm the authenticity of Moses' recital. In the first rank is Diodorus, of Sicily, who, in the nineteenth book of his works, at the close of a description of the lake Asphaltites, adds, "The country around, undermined by a subterranean fire, exhales an infectious odour, which is the reason of the sickness and feebleness of the inhabitants." After him comes Strabo. He says, in his sixteenth book (page 526, edition of Casaubon,) "Many indications reveal the existence of a fire in this country. For you are shown burned and pointed rocks around; then, in many places, there are calcined caverns, great drops distil from the rocks, and boiling rivers exhale a fetid odour; all which confirm the tradition of the inhabitants, that thirteen populous cities once existed, whose metropolis was Sodom. Sunken by the agitations of the ground, and by subterranean fires which have made warm and bituminous waters to gush forth, these cities have formed the lake which now exists." And Tacitus, not to mention other writers, in the fifth book and seventh chapter of his histories, has written as follows: "Not far thence are found fields which, once fertile and covered with populous cities, were burned by the fire of heaven; traces of the conflagration are yet seen, for the soil is burned, and has lost all its fecundity."

The Dead Sea, or Salt Sea, is yet visited by many travelers. All agree in saying that the existence of this lake cannot be explained otherwise than by

the cause that Moses assigns. Its waters are singularly salt, saturated with alum, and destructive to fishes. Immense and dismal, this lake exists as a terrible monument of the Divine vengeance armed against the crimes of men. Its noisome odour seems still to recall the odious impurities and nameless abominations once committed in the places which it bathes with its infectious waters.

The punishment inflicted upon the wife of Lot demands some explanations. Almost all our versions have thus translated the 26th verse of the 19th chapter of Genesis: "But his wife looked back from behind him, and became a pillar of salt." But this passage is susceptible of another interpretation. It can very well mean: "She remained erect and immovable, as a statue of salt;" or "She was calcined with all the appearances of a statue of salt." The text is properly, "and she *was* a statue of salt," a Hebraism which very well corresponds with either of the two senses we have indicated. And if we read attentively the 32d verse of the 17th chapter of Luke, we shall there see that, in all probability, the wife of Lot not only looked back, but also regretting divers objects left at Sodom, returned to bring them, and surprised by the conflagration, was either suffocated or burned. In either case, she remained immovable in the place where she perished; and whether she was burned, or whether animation was simply suspended by the inhalation of irrespirable gases, vapours, and salt, and sulphurous particles exhaling from the soil, gave her the appearance of a statue of salt. If we do not admit that Lot's wife entered, or made an effort to enter Sodom, with the purpose of seeking those effects which were precious to her, and which she regretted, the exhortation of Jesus Christ does not explain itself. It has meaning only in the supposition that she was not restricted to the turning of the head toward Sodom,

but that she retraced her steps in open disobedience to the command which she had received from Jehovah. Or if, after having wandered for some time, she approached at length the scene of the conflagration, nothing is more easy to explain than the manner in which she perished; reduced to ashes or suffocated, she remained immovable, as a statue of salt, a monument of God's justice. This interpretation not being contrary to the Hebrew text, which appropriately takes the sense which we give to it, it will be at least useless to admit that Lot's wife was changed into a statue of salt, or became a mass of salt. At the most, indeed, we may admit with Hess, that upon her calcined body particles of salt and bitumen were heaped up, which formed a kind of natural rocky tumulus where she fell dead? But we cannot subscribe to the opinion of Michaelis, who supposes that it is here a question, if the inhabitants of the country did not afterwards construct a monument to Lot's wife, using for the purpose the salt of Sodom, with which they formed a hillock above the place where she perished. The Hebrew phrase is not at all susceptible of this interpretation, while it well supports that which we have advanced. Suffocated or burned so as to present all the appearances of a statue of salt, the wife of Lot teaches us that we ought not to covet the goods of earth, nor to regret perishable riches; that when Jehovah speaks we must obey, and go whither he calls us; that hesitation and doubt are often equivalent to refusal, and to open disobedience; and that in floating between the desire of conforming ourselves to the will of God, and the care of our personal interests, we risk being overwhelmed in the ruin of the wicked. Our Lord has said, "Remember Lot's wife."

The tardy worshiper may not be many minutes too late, but late enough to disturb the devotions of the congregation.

## The Great Assize; or, Day of Judgment.

THE following was written by the Rev. John Wesley, of London, in 1774, and a copy of it was sent to the King of England. It put a stop to the play called "The Day of Judgment," which was about that time performed in the London theatres.

This is one of the documents which Hone brought forward at his trial to justify himself for making a blasphemous parody on the litany and other sacred offices of the church of England. How far it was to the point we leave the Christian reader to judge.

### BY COMMAND OF THE KING OF KINGS.

Rev. xix : 16. 1 Tim., vi : 16. And at the desire of all those who love his appearing, 2 Tim., iv : 8. Pet. ii : 18.

At the Theatre of the Universe, on the Eve of Time, will be performed,  
THE GREAT ASSIZE; OR, DAY OF JUDGMENT!

Heb. ix : 27. Ps. ix : 7, 8. Rev. vi : 19. 2 Cor., v : 10. Zeph. i : 14—17.

### THE SCENERY,

which is now actually preparing, will not only surpass everything that has yet been seen, but will infinitely exceed the utmost stretch of human conception. 1 Cor., ii : 9. Isa. lxiv : 4. Ps. xxxi : 18. There will be a just representation of all the inhabitants of the world, in their various and proper colors; and their customs and manners will be so exactly and minutely delineated that the most secret thoughts will be discovered. Matt. xii : 36. 1 Cor., iv : 5. Rom. 15, 16. "For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii : 14.

This theatre will be laid out after a new plan, and will consist of a pit and gallery only; and, contrary to all others,

the gallery is fitted up for the reception of people of high (or heavenly) birth. John iii : 8—5. 1 Peter, i : 23. Rom. viii : 14; and the pit for those of low (or earthly) rank. James iii : 14, 15. Rom. viii : 6—8. Gal. v : 19—21.

N. B.—The gallery is very spacious, Luke xiv : 22, John xiv : 2, and the pit without bottom. Rev. ix : 12; xix : 20. To prevent inconvenience, there are separate doors for admitting the company; and they are so different, that none can mistake who are not wilfully blind. The door which opens into the gallery is very narrow, and the steps up to it are somewhat difficult; for which reason there are seldom many people about it. Matt. vi : 14. But the door that gives entrance to the pit is very wide and commodious, which causes such numbers to flock to it, that it is generally crowded. Matt. vii : 13.

N. B.—The strait door leads towards the right hand, and the broad one to the left. Matt. xxv : 28.

It will be in vain for one with a tinsel-coat, and borrowed language, to personate one of High Birth, in order to get admittance into the Upper Places, Matt. vii : 21—28, as there is one of wonderful and deep penetration, who will search and examine every individual. Psa. xlv : 10, 12, Jer. xvii : 10, Zeph. i : 12, Tim. ii : 19, John x : 14; and all who cannot pronounce Shibboleth, Judges xii : 6, in the language of Canaan, Isa. xix : 11, Zeph. iii : 9, or has not received a White Stone and a New Name, Rev. ii : 17, or cannot prove a clear title to a certain portion of the Land of Promise, Heb. xi : 1, 8, 9, Gal. iii : 9, 22, 2d Cor. 1, 22, must be turned in at the left hand door. Psa. ix : 17. Heb. iii : 17—19.

#### THE PRINCIPAL PERFORMERS

are described in 1 Thes., iv : 15, 2 Thes., i : 7—9, Matt. xxiv : 30, 31, xxv : 31, 32, Dan. vii : 10, Judg. xiv : 4, Rev. xx : 12—15, &c. But as there are some people much better acquainted with the

contents of a Play Bill than the Word of God, it may not be amiss to transcribe a verse or two for their perusal: "The Lord Jesus will be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that obey not the gospel, but to be glorified in his saints. A fiery stream issued and came forth before him. A thousand thousand ministered unto him. The judgment was set, and the books were opened, and whosoever was not found written in the Book of Life was cast into the lake of fire."

#### ACT FIRST OF THIS GRAND AND SOLEMN PIECE,

will be opened by an arch-angel with the trump of God. 1 Thes., iv : 16, Matt. xxiv : 31. "For the trumpet shall sound, and the dead shall be raised." 1 Cor., xv : 52.

ACT II will be a procession of saints in white, Rev. vii : 14, xix. 14, with golden harps, accompanied with shouts of joy and songs of praise. Rev. xiv : 2, 8, xv : 2—4.

ACT III will be an assemblage of the unregenerated. 1 Cor., vi : 9, 10, Matt. xiii : 41.

The music will consist chiefly of cries, Luke xxiii : 8, Rev. vi : 16, accompanied with weeping, wailing, lamentation and woe. Luke xiii : 28, Matt. xxvi : 31, Rev. i : 7, Ezek. ii : 10.

#### TO CONCLUDE WITH AN ORATION BY THE SON OF GOD.

It is written in the 25th chapter of Matthew, from the 34th verse to the end of the chapter; but for the sake of those who seldom read the scripture, I shall here transcribe two verses: "Then shall the King say unto them on his right hand, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'" Then shall he say unto them on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

AFTER WHICH THE CURTAIN WILL DROP.

— Then! O to tell!  
 John v : 28, 29. Some raised on high, and  
 others doomed to hell!  
 Rev. v : 8, 9. These praise the Lamb, and  
 sing redeeming love,  
 Luke xvi : 22, 23. Lodg'd in his bosom, all his  
 goodness prove :  
 Luke ix : 14, 27. While those who trample  
 underfoot his grace,  
 Matt. xxv : 30. Are banished now forever  
 from his face.  
 Luke xvi : 29. Divided thus, a gulf is  
 fixed between,  
 Matt. xxv : 46. And (everlasting) closes up  
 the scene!

"Thus will I do unto thee, O Israel;  
 and because I will do thus unto thee,  
 prepare to meet thy God." Amos. iv :  
 12.

Tickets for the pit at the easy purchase of following the pomps and vanities of the fashionable world, and the desires and amusements of the flesh : James iv : 2, i : 15, 16, 17. Cor. iii : 5, 6. 1 Tim., \* : 6. Eph. v : 3—7, to be had at every flesh-pleasing assembly. "If ye shall live after the flesh, ye shall die." Rom. viii : 13.

Tickets for the gallery, at no less rate than being converted, Matt. xviii : 3. Acts iii : 19, forsaking all, Luke xiv : 33; xviii : 29, 30, denying self, taking up the cross, Luke ix : 23—26; xiv. 27, and following Christ in the regeneration; Matt. xix : 28, 29. Gal. v : 24, 25. Eph. v : 1, 2. To be had nowhere but in the Word of God, and where that word appoints. "He that hath ears to hear, let him hear, for God is not mocked; for whatsoever a man soweth, that shall he also reap." Matt. xi : 15. Gal. vi : 7.

N. B.—No money will be taken at the door, Acts viii : 20—23. Zeph. i : 18, nor will any tickets give admittance into the gallery, but those sealed by the Holy Ghost, 2 Cor., i : 22; iv : 30, Eph. i : 13, with Emmanuel's signet: Rev. vii : 2; xiv. 1. Ezek. ix : 4, "Watch therefore; be ye also ready, for in such an hour as ye think not, the Son of man cometh." Matt. xxiv 42, 44.

## Railway Carriages predicted by Isaiah.

DR. JOSEPH WOLFF, the celebrated Jewish Missionary, addressed a letter to the *Morning Post* on the 10th of April, 1854, in which he says: "I saw in your paper of last Saturday the question addressed to the learned, whether the translation of the words, 'Swift beasts,' in Isaiah lxvi., verse 20, is correct? I answer, 'No!' The word in Hebrew is *kirkaroth*, from the singular number of *karkar*; whence our English word *carriage* is evidently derived. And the late Rev. Mr. Hamilton, a learned clergyman in Ireland, who had learned Hebrew from books, without knowing the real pronunciation, gave to the Hebrew word the sound *carriages*. The Arabian lexicographer, Kamus, as well as Richardson, in his Arabic Dictionary, translate the word *kirkaroth*, 'machine turning round with the swiftness of the clouds.' Cardinal Mezzofanti, the greatest polyglott upon earth, in all times and in all countries, who read with me the 66th chapter of Isaiah, when passing through Bologna, in April, 1818, translated *kirkaroth*, *carozze*, i. e., *carriages*. I, therefore, am convinced that *rail carriages* have been predicted in this chapter. St. Jerome more correctly translates it in *carrucis*, i. e., in *carriages*. The Osbeks in Bokhara, and the Toorcomans of Merve, call their swift carts *karkarooth*. Mesrop, the greatest man of the Armenian nation, the celebrated translator of the Bible, translated it *swift carriages*. Luther translates it *laeuferen*, i. e., *swift runners*. The very word in Hebrew, Arabic, and Turcomanish, evidently is an imitation of the sound produced by the turning of wheels—*kirkarroth*. Being myself a humble student of prophecy, I was very much interested in the question of the inquirer."

The capital invested in the Lowell manufactories amounts to \$14,000,000.

## Editor's Garner of Cleanings.

**RELIGIOUS LIBERTY IN TUSCANY.**—*Cecchetti, the Tuscan Confessor.*—Rome itself cannot surpass the papal paradise of Tuscany. It is true the procedure against Domenico Cecchetti is arbitrary, illegal, cruel; it is true that good men are as scarce an article in Tuscany as in any other country; but what then? Heresy is nipt in the bud. Bibles are safely lodged where they can do no harm, the noxious weed is plucked up by the roots, and the whole Romish Church exults in the deed. The laws of Tuscany are sufficiently comprehensive, one would have thought, to embrace every shade of heretical offence of which the State could take cognizance. The 137th article of the Code imposed upon the Tuscans, at the instigation of Pius IX., in defiance of constitutions and oaths, declares that "whosoever, by public speaking, or by writings, either in manuscript or print, or by figurative representations distributed or fixed up, or in any other manner brought before the public mind, has attacked the religion of the State, will be punished with imprisonment with hard labor, for from five to ten years, if his intention has been to propagate wicked doctrines, and to separate from the Catholic Church persons who belong to it; and with imprisonment from one to five years, if he only intends to insult religion; and whosoever shall make use of private instruction or persuasion, to gain the end contemplated under the preceding article, shall suffer from three to seven years' seclusion in prison, with hard labor." Such is the law. Bad as it is, it yet requires an overt act of publication by speech, writing or picture, or of private instruction and persuasion; it requires a specified intention either to make proselytes, or to insult religion; and it requires, therefore, satisfactory proof both of the act and of the intention.

Cecchetti had transgressed none of its provisions. An humble workman in a cigar manufactory, he had neither harangued his fellow men, nor printed a tract, nor designed a painting, nor held private meetings to separate Catholics from the church. Strange as it may appear, the only "publication" of his reading the Bible made by this humble Christian, was the excellence of his own conduct and that of his children. Under the influence of the Divine Word, he

became an epistle seen and read of his neighbors. A vintner's apprentice happened to lodge in the same house with Cecchetti. He was struck with admiration at the kind and tender care of the father, who is a widower, to his motherless children, and with the good conduct of the children themselves. He wished to ascertain the cause, and learned on inquiry that the father and children were accustomed to read the Bible. He casually mentioned the fact to his master. His master, acting on the requirements of the church, repeated it in confession. We are told that the seal of confession closes a priest's lips in unbroken silence; but Burratti, the priest to whom the confession was made, opened his lips to some purpose. He immediately denounced the heretic, and set the Tuscan police to watch his dwelling. Three months did these gentlemen exercise their vigilance in vain. At last the hour arrived to seize the presumptuous propagandist, as they believed, in the very act. They burst into his room about nine o'clock in the evening. They found there, indeed, a Bible and a Testament upon the table, and another Testament in a drawer; but instead of an audience receiving instruction, they only met with a fellow lodger, named Ciolli, who had come to pay five pauls which he had borrowed of Cecchetti.

This was unfortunate. The mere possession of these books, or the presence of Ciolli, could not bring their victim within the grasp of the law. The case was laid before the judicial authorities, who were compelled to admit that there was no ground for further proceedings. Still it was hoped that this Bible-reader may convict himself. Protestants have the credit of truthfulness and candor. Accordingly, some ten weeks after the seizure of his books, Cecchetti was summoned before the delegate of the district in which he resided. With a noble ingenuousness the Bible-taught Christian acknowledged his views on the mass, the confessional, and the authority of the pope. He expressed his belief that as Jesus was once offered, no other sacrifice was necessary; that if he sinned against God, he was to confess to God, and if against a brother, he was to confess to that brother his fault; that there is no head of the church but Jesus Christ, and that the pope is only a constituted au-



thority, like any other official in church or State. This was enough. The minutes of the examination were sent to the Council of Prefecture, who, by a stretch of authority exceeding the law, at once condemned the accused to imprisonment. Heavily ironed, this victim of pure popery was conveyed to the penitentiary of Imbrogiana, where once the dukes of Tuscany enjoyed the pleasures of retirement from the cares of State, and where now the groans of Protestants no doubt equally minister to ducal satisfaction.

**INTERESTING STATISTICS.**—The Foreign Missionary for April and May furnishes some very interesting and important statistics relative to the supply of Evangelical ministers and churches, for the population of the United States.

In the United States there were—

|          |                  |                  |
|----------|------------------|------------------|
| In 1832, | Pop. 13,713,242, | Ministers, 9,537 |
| In 1843, | " 18,868,822,    | " 17,073         |
| In 1854, | " 25,953,000,    | " 26,252         |

OR THUS :

|          |                     |              |
|----------|---------------------|--------------|
| In 1832, | 1 Minister to every | 1,437 souls. |
| In 1843, | 1 " " "             | 1,093 "      |
| In 1854, | 1 " " "             | 988 "        |

The relative number of communicants in Evangelical churches to the population over ten years of age in 1832, 1843 and 1854, will appear from the following figures :

|                                    |   |            |
|------------------------------------|---|------------|
| In 1832—Population,                | - | 13,713,244 |
| Deduct under ten years of age, - - |   | 3,626,245  |
|                                    |   | 10,086,999 |

|                                                    |  |           |
|----------------------------------------------------|--|-----------|
| Of whom, communicants in Evangelical churches, - - |  | 1,342,461 |
|----------------------------------------------------|--|-----------|

|                                    |   |            |
|------------------------------------|---|------------|
| In 1843—Population,                | - | 18,768,822 |
| Deduct under ten years of age, - - |   | 5,984,553  |
|                                    |   | 12,784,269 |

|                                                    |  |           |
|----------------------------------------------------|--|-----------|
| Of whom, communicants in Evangelical churches, - - |  | 2,554,763 |
|----------------------------------------------------|--|-----------|

|                                    |   |            |
|------------------------------------|---|------------|
| In 1854—Population,                | - | 25,953,000 |
| Deduct under ten years of age, - - |   | 7,371,000  |
|                                    |   | 18,582,000 |

|                                                    |  |           |
|----------------------------------------------------|--|-----------|
| Of whom, communicants in Evangelical churches, - - |  | 3,337,332 |
|----------------------------------------------------|--|-----------|

OR THUS :

|          |                        |           |
|----------|------------------------|-----------|
| In 1832, | 1 communicant to every | 7½ souls. |
| In 1842, | 1 " " "                | 5 souls.  |
| In 1854, | 1 " " "                | 5½ souls. |

These statements the Foreign Missionary

regards entirely reliable; and being so, they afford great cause for thanksgiving. "It is perfectly settled by them that the number of Evangelical ministers in this land has been increasing for many years more rapidly than our population; and this notwithstanding the wonderful expansion of our territory, and the great influx of immigrants. Nearly the same remark may be made of the communicants in Evangelical churches." Our want, then, is not so much in number, but an elevation in character. Had we this number, one to every nine hundred and eighty-eight of the population, all godly laborious men, full of faith and of the Holy Ghost, how would religion flourish! In keeping up the supply, let this be a matter of anxious care.

**MISSIONARY SUCCESS.**—Letters received from missionaries in Burmah and Calcutta, present the following interesting facts :

In the province of Pegu, which was lately added to the dominions of the East India Company, more than twenty-five hundred Karens have been immersed within the last year. The good work of grace is spreading in every direction, and the applicants for baptism are rapidly increasing.

The gospel is received with joy. Whole villages have renounced the worship of Nats, and begun to worship Jehovah. San Quala, the native ordained minister, who has been laboring among them, has immersed a large number of converts, and many more are waiting for the ordinance. The whole country appears to be ready to receive the truth.

In less than nineteen years from the time that the Bassein Karens first heard the gospel, they are ready to undertake the entire support of native preaching in fifty churches, and among the heathen around them, and except the expense for books, and three or four teachers, are supporting the primary education of more than eight hundred pupils. Fifteen Karen churches have recently declared themselves self-supporting.

**LIBERALITY.**—The Bethany and County Line churches, in Caroline county, Virginia, under the pastoral charge of Rev. L. W. Allen, have raised for the present year one thousand dollars for foreign missions, beside liberal contributions for other benevolent purposes.

**AMERICAN BAPTIST HISTORICAL SOCIETY.**—The second anniversary of this society was

held May 7th, at the First Baptist Church, Brooklyn.

The annual report, read on the occasion by H. G. Jones, Esq., from which we learn that the society has added to its historic treasures during the past year a manuscript volume by Morgan Edwards, presented by the Rev. Dr. Benedict, and several valuable contributions concerning the Seventh-day Baptists, presented by the family of the late Dr. Fahnestock. Several historical papers are mentioned as already prepared or in course of preparation; among which we observe, with pleasure, a sketch of the residence of Hansard Knollys, in America, by Rev. Dr. Brown. The report alludes with satisfaction to the formation of the New York Baptist Historical Society, and urges a general attention to historical inquiries among our ministers and our churches.

The discourse was delivered by the Rev. Dr. Williams, the president of the society. The subject was "Roger Williams," but the related topics spread over the whole of the 17th century, amid the characters and events of which Dr. Williams is as much at home as the man who walks in his own garden. The discourse was elaborate and beautiful.

**GOOD BOOKS.**—The reports of various publication societies of the country, as rendered at their anniversaries, show a great degree of activity. The American Bible Society has issued 901,400 volumes, and received from all sources \$346,811; the American Tract Society 961,865 volumes, and received \$413,173; the American and Foreign Bible Society has received \$40,335; the American Sunday School Union has received \$248,604; the American Baptist Publication Society \$52,705; the Massachusetts Sunday School Society \$33,720; the Presbyterian Board of Publication \$85,599; and the Congregational Board of Publication \$2,241.

**CUMBERLAND PRESBYTERIANS.**—The general assembly of this church was held in May, at Lebanon, Tennessee. Among the most important of their proceedings was their action on education. For several years past this denomination has exhibited very great activity in promoting general and ministerial education. They have now ten male colleges, two female colleges, two theological schools, and ten academies and seminaries, with sixty instructors, one thousand nine hundred and ninety-four students, fifty-eight theological students, and property to the amount of \$86,700, and endowments amounting to \$126,800.

**THE FREEWILL BAPTISTS,** within a few years, have made great progress; they have now a theological seminary at New Hampton, a state seminary in Maine, and a college at Hillsdale, Michigan; the first two, besides their buildings, have endowments of about \$30,000 each; the college has buildings costing \$50,000, and is fast collecting a fund of \$100,000. They have also a Quarterly Review of high character. New Hampshire is the strongest point of this denomination, which there numbers 10,000 members. In Maine they are divided territorially into three bodies, called respectively the Western, Kennebec and Penobscot Yearly Meeting. These comprise 271 churches, 12,399 communicants, 225 ordained ministers, and 19 licentiatees.

**THE OLD SCHOOL PRESBYTERIAN GENERAL ASSEMBLY.**—This body assembled at Nashville on the 17th and adjourned on the 29th of May. The Committee on Domestic Missions reported that last year 525 missionaries were employed. The amount appropriated to the missions was \$74,494.42. The receipts amounted to \$71,834.47. The payments amounted to \$78,944.76. The balance in hand on April 1st, 1845, was \$15,544.39. The amount due the missionaries at the same date, was \$10,904.59. Leaving an unexpended balance of \$5,539.70. The assembly was pained to learn that 1546, more than one half of the churches, withheld contributions from this important work. The Committee on the Report of the Board of Foreign Missions, reported that out of 2,976 churches, only 1,357 have reported collections for said missions.

The number of candidates for the ministry in the Theological Schools, is 125, which is much the largest number of any year since the division of the church. The number last year was 104, and in late years it has sunk down even to 60. The total number of candidates for the ministry on the roll this year, is 364, against 342 of the previous year.

#### LONDON ANNIVERSARIES.

**WESLEYAN MISSIONARY SOCIETY.**—The report stated that the receipts for the year had been \$537,075; reducing the debt of the previous year by about \$18,250. The Society has about 3,177 chapels and preaching places in various parts of the world; 588 missionaries and assistant missionaries; 798 other paid agents, as catechists, interpreters, day-school teachers, &c.; 111,557 accredited church members, and 6,478 on trial; 84,066 day and Sabbath scholars; and 8 printing

establishments, from which there have been issued during the year, 3,500,000 pages.

**BRITISH AND FOREIGN BIBLE SOCIETY.**—The receipts of the year had been larger than in any previous year, viz., for general purposes, \$314,011; for copies of Scripture, \$288,464; additional to the Jubilee fund, \$17,870; Chinese New Testament fund, \$38,042; making a total of \$658,405. The issues of the Society during the year, were from the depot at home, 1,018,882; from depots abroad, 431,994; total, 1,450,876 copies; making the total issues of the Society from its commencement, 29,389,507 copies.

5,000 copies had been distributed during the year in Sardinia; and in Switzerland and North Italy, 20,639 copies; while in Paris the number was 109,235.

**THE SUNDAY SCHOOL UNION.**—The sales of books for the year, amounted to \$52,364. During the year, the committee had made grants towards the building of sixteen school rooms, to the amount of \$994; had sold 217 libraries at one-third of the retail price, thus giving to the schools \$2,359; and had expended another \$1,000 for books, &c., in aid of the schools. The report stated that there were 300 evangelical Sabbath schools in France, connected with the Paris Sunday School Union.

**THE RELIGIOUS TRACT SOCIETY.**—The income from sales was \$344,772, other sources \$92,438, making a total of \$417,210. The number of publications circulated in the year was \$28,292,194, making the entire issues of the Society in 112 languages and dialects, including the issues of foreign and affiliated societies, about 673,000,000 copies.

**CHURCH MISSIONARY SOCIETY.**—This Society has connected with it, in various heathen districts, 121 stations, 189 clergymen, 39 schoolmasters, &c., 11 European female teachers, (exclusive of missionaries' wives,) 1,697 native and country-born catechists and teachers of all classes, and 17,890 communicants. The income for the year had been £107,343, and the expenditures £116,256. This Society is sustained by the evangelical portion of the Church of England, while the "High Church" party operate through the "Society for the Propagation of the Gospel in Foreign Parts."

**ENGLISH BAPTIST HOME MISSIONS.**—In an abstract of the Secretary's Report, we find the following facts: "The number of mem-

bers in the Missionary churches is 4,125; and of this number 340 have been baptized during the year. There are 102 principal stations; and the sub-stations are 118. The number of weekly hearers is about 18,000; but the places of worship at the principal and subordinate stations will accommodate about 27,000. The present financial condition of the Society was reported as income, £4,451 13s. 10d.; expenditure, £4,778 18s. 1d.; debt, £327 4s. 3d.—*Rec. & Reg.*

**ENGLISH SOCIETIES.**—There are in England four Bible Societies, twelve Foreign Missionary Societies, fifteen societies devoted to Home Missions, besides three devoted exclusively to Irish Missions; fifteen devoted to Christian and secular education; twenty-eight benevolent Societies; and a considerable number which may be classed under the head "miscellaneous."

**THE FIRST SABBATH SCHOOL IN NEW ENGLAND.**—The first Sabbath school in New England was established some forty years ago. These schools had begun to attract considerable attention in England, and a very few were just starting into existence in New York city. Mrs. Sharp, wife of the late Rev. Dr. Sharp, when on a visit to New York, about that time, had occasion to notice the schools there in operation, and was so much pleased with the idea, that immediately on her return, she, in connection with her husband, started a project for such a school in Charles Street Church, in Boston.

One day, as Brother Rouse, now of Cleveland, then a member of Dr. Sharp's church, relates, a pleasant little party composed of Dr. Sharp and his wife, and a few friends, members of their church and congregation, were on an excursion to one of the islands in the vicinity of Boston. One of their number, now the Rev. Henry Standwood, who lives at Rochester, New York, approached Mr. Rouse and naming to him the Sunday school project which the pastor's wife had originated, solicited a small subscription in aid of it. This was the first time that Mr. Rouse had heard of the Sunday school. The result was the opening of such a school in the Charles Street Church. Here was the beginning of Sabbath schools in New England. From how small a seed has since grown how great a tree!

**SABBATH SCHOOLS IN PHILADELPHIA.**—A large sheet, published by the "Young Men's Christian Association of Philadelphia," contains the statistics of the Sabbath schools of

that city, from which we gather the following facts :

| Denominations.                                    | Number<br>of<br>Schools. | Number<br>of<br>Teachers. | Number<br>of<br>Scholars. |
|---------------------------------------------------|--------------------------|---------------------------|---------------------------|
| Protes't Episcopal,                               | 33                       | 835                       | 8,686                     |
| Meth'st Episcopal,                                | 32                       | 1,159                     | 10,362                    |
| Presbyterian,                                     | 47                       | 1,102                     | 9,836                     |
| Baptist,                                          | 24                       | 667                       | 6,187                     |
| Lutheran,                                         | 7                        | 198                       | 1,880                     |
| Miscellaneous,                                    | 26                       | 453                       | 3,732                     |
| Mission schools of<br>various denomi-<br>nations, | 24                       | 402                       | 3,731                     |
| Total,                                            | 193                      | 4,816                     | 44,826                    |

**THE EXAMINER.**—The first number of the New York Recorder, under the title of "The Examiner," is before us. It is to be published and edited hereafter by Revs. E. Bright, Jr., D. D., and S. S. Cutting. The shape of the paper is changed back from the quarto to the folio form. The size is somewhat reduced, but its typographical execution is neat. Under the management of Messrs. Bright and Cutting, the Examiner will doubtless prove an able paper.

**ARCHBISHOP HUGHES.**—The Romish Church made a sorry exchange of champions when Bishop Hughes took up the mantle of the deceased Bishop England as the advocate and defender of its faith and polity. The latter was bland and courteous, and American both in principle and feeling; he rarely failed to please by his urbanity where his logic was at fault; but the former is vulgar and abusive, with the insolent airs of a captious foreigner, and offends often by his coarseness, when his positions are most impregnable. He has been singularly unfortunate hitherto, in his appearances before the American people, affording a signal illustration of that "vaulting ambition, which o'erleaps itself." In ecclesiastic diplomacy he has committed a series of signal and stupendous blunders. His controversy with Kirwan ended in his withdrawal from the field like a spavined horse from a race. His attempt to remould the Public School system, and to exclude the Bible from the schools, aroused the American people to the importance of preserving that system intact from foreign and prelatic interference. His plans for crushing out the spirit of independence in Romish churches, has provoked a sturdy resistance in his own communion, and occasioned the enactment of civil laws, restraining ecclesiastical despotism. His alliance with demagogues for traffic in political capital has created an ultra

American party, whose cardinal principle is the exclusion of foreigners and Catholics from office. The publication of his budget of letters with Senator Brooks, is likely to give the finishing stroke to Archbishop Hughes' reputation as a wary and sagacious disputant. The Archbishop bids fair to deserve the epitaph which Joseph II, of Germany, an abler and better man than the prelate, prepared for himself: "Here lies a man who failed in all he ever undertook."

**NEWSPAPERS.**—Boston publishes 113 papers, with an annual circulation of 54,000,000; while New York, with four times the number of inhabitants, publishes 104 papers, having a circulation of 73,000,000; and Philadelphia 51 papers, with a circulation of 48,000,000.

**THE MARQUESAS ISLANDS.**—A mission is about to be established in one of the Marquesas islands, under very favorable auspices. On the 20th of June Mr. Bela Newton Seymour, a member of the Congregationalist Church, was ordained as a missionary to one of those islands. Mr. S. is a young man of ardent piety and zeal; excellent native talents, and of a thoroughly finished education. He is a graduate of Williams College and of the Theological Institution in New York.

The circumstances which have led to the selection of his contemplated field of Christian labor are peculiarly interesting, evincing most decidedly the hand of God in opening what we hope will prove to be "an effectual door" for the introduction of the gospel among a people hitherto degraded to the lowest depths of human depravity, and till within a very few years shunned by all civilized men on account of their cannibalism. About fifteen years since a whaling vessel was cruising in the waters of the Pacific. A boat, containing eight men, was sent in pursuit of a whale, and being drawn by the enraged animal to a "returnless distance from the ship," there was no alternative but for them to land upon one of the Marquesas islands.

The first sight that met their eyes was the natives eagerly devouring human flesh. In less than a year, Providence favored the escape of all but one, by means of a ship that was described in the distance, and to which they eagerly betook themselves in their boat. Mr. Mills, a young man under twenty, was left on the island. He was taken into the custody of the chief and promised protection. Seeing no prospect of escape, he resolved to make life as comfort-

able as he could, and for this purpose conceived the idea of attempting a reformation in the habits of the natives. God blessed his designs, gave him favor in the eyes of the people, and the result has been that the natives have renounced cannibalism, are wearing clothing, cultivating the land, and are literally waiting and asking for the law of God. Mr. Mills has married the daughter of the chief, who in consequence of the death of her father, is now the princess of the island. She is now in this country, having accompanied her husband hither in pursuit of a missionary to go and tell them the story of Jesus. For about three years they have been traveling from country to country, and from place to place in search of one who was willing to respond to their call. Mr. Seymour goes out under the patronage of the American Missionary Association, and expects to sail in July.

**A REMARKABLE TOWN.**—The editorial correspondent of the New York Chronicle gives the following description of Marion, New York:

"Here is the largest Baptist Church, with the largest and pleasantest Baptist house of worship in the country. Here the Maine law has been in force for more than fifteen years. There is no intemperance, no poverty here. The church has no poor fund—needs none. You hear no profanity, see no Sabbath desecration—no improprieties at all. The doctors have gone into other business for bread, or are trying to live without it. There never was a lawyer in town, and the magistrate has nothing to do. The constable is not needed. The only hotel is kept by a good deacon of the church, and the long blocks of stores are crowded with customers, and prosperity is written on every dwelling, and hope and happiness shine in every face."

How few such towns as this can be found in our country! There are none where a prohibitory liquor law is not in force. And yet there are professors of religion opposed to such a law!

**WORK AND SUCCESS.**—Rev. S. Walker writes to the Tennessee Baptist:

"When I first commenced my labors, twelve months ago, in Dunklin county, Mo., there was not a missionary Baptist Church in the county: my meetings, however, were well attended, and a good work was soon begun, which has still continued to prosper. I have up to this time organized four churches in that county, the aggregate

membership of which is about 300; of which number, about 170 were received by experience and baptism; of whom about 70 were from the Methodist connexion, five from the Presbyterians, and four Roman Catholics. Among the number, I have administered the ordinance of baptism to seven households. The prospects are as flattering at present as at any time since the first of my visits to that county."

To-morrow is like a juggler that deceives us; a quack that pretends to cure us; and thin ice that will not bear our weight. It is a fruit beyond our grasp; a glittering bubble, that bursts and vanishes away; a Will-o'-the-wisp, that leads many into the mire; and a rock on which many mariners have struck, and suffered shipwreck. It is an illusion to all who neglect the present hour, and a reality to those only who improve to-day.

**HOW MINISTERS GET RICH.**—A shrewd old minister in New England, after having preached fifty years in one place, and become very rich, preached a centennial sermon, in which he observed, "The question is frequently asked, how has Mr. Howe obtained so much property? It is all explained in a word. I have been doing your business instead of mine. It was your business to have given me a support, but you have not done it. It was mine to have preached good sermons, in which I have not abounded."

**PROPORTION OF MINISTERS.**—The whole number of Evangelical ministers in the United States is 26,252, or one minister to every 988 souls. From 1832 to 1854, the population increased 88 per cent., while the number of Evangelical ministers increased 175 per cent.

**A MOVEMENT OF GREAT SIGNIFICANCE.**—A bill has been introduced into the British House of Commons, and passed to a second reading by a majority of twenty-eight, to abolish the levying of church rates upon the large portion of the English people who dissent from the Established Church, by which they are compelled to contribute to the ministration of worship in which they do not partake; and to substitute for them the system of voluntary contributions. The church party strenuously oppose the measure, contending that by taking away one of the props of the establishment, it will undermine and destroy it. It is to be hoped that so important a measure will speedily triumph.

**REV. CHAS HOWARD MALCOM**, a son of Rev. Dr. Malcom, of Lewisburg University, Pa., graduated at Princeton Theological Seminary at the recent commencement, and though a Baptist, received one of the honors in a class of forty graduates. "The Presbyterian" speaks in laudatory terms of his genius, scholarship and worth.

**TRUE AND JUST.**—A subscriber sending his annual subscription for the "Memorial" writes: "I do not want to read *your* paper, I want to read my own, therefore credit me with the enclosed, and excuse me for not sending it sooner."

**THE MISSING BRIDE**, is the title of Mrs. Southworth's last production, and it sustains her well-earned reputation. It is published in handsome style by T. B. Peterson, No. 102, Chestnut street, Philadelphia.

**THE BIBLE UNION** has published the first four chapters of the book of Job, revised by Rev. Dr. Conant, of Rochester, New York. It is issued in elegant style, and exhibits right scholarly work. Many of the changes are undeniable improvements.

**COLLEGES.**—We are preparing tables showing the statistics of all our Colleges and Theological Seminaries in the country as exhibited at the current commencements. We shall be obliged if our friends will forward us catalogues as soon as they are published.

**BAPTIST CONVENTION FOR EASTERN TEXAS.**—Delegates from several churches met at Tyler, May 24th, for the purpose of organizing an Eastern Texas Baptist Convention, which was effected by the adoption of a constitution, and the election of officers and an Executive Board.

**PIEDMONT.**—The thirty-four monastic orders which are to be suppressed in Piedmont, in consequence of the new law, possessed 331 houses, inhabited by 4,543 persons.

**GOOD NEWS FROM ASIA.**—**RANGOON.**—Rev. Mr. Vinton writes, that the second annual meeting of the Maubee Association had just closed. Ten new Karen churches and four Burman have been added to the Association, including three from Donabew, and upwards of three hundred and fifty have been baptized. The Association now numbers twenty-seven churches.

In the Donabew district, one hundred and twenty-five have been baptized the past year. There are five churches, containing in the

aggregate three hundred and fifty-four members.

**MAULMAIN.**—At Keyong five converts were added to the church, four from Christian families, and one from among the heathen. The work of the Lord seems to prosper on every side. The Theological Seminary entered upon the new year prosperously with twenty-two students, and more were expected.

**SHWAYGYEN.**—Rev. Mr. Harris writes: "Since my arrival here in October, fifty Karens and one Shan have been baptized on profession of their faith in Christ." Sau Doomoo, the native preacher, has baptized more than five hundred. It is expected that four churches established by him will almost entirely support their own pastors.

**TOUNGGOO.**—San Quala has baptized seven hundred and forty-one, and thousands more have applied for the ordinance. Mr. Vinton took six young men to Toungoo, and a company of five or six hundred Karens, having heard of their coming, started to go from three to six days' journey to greet their new teachers. "For these six men, eighteen large chapels had been built at distances of from fifteen to thirty miles apart, so that they have three to a man; and had there been any reasonable prospect of obtaining teachers, I have little doubt that double that number would have been built."

**PROME.**—Rev. Mr. Kincaid writes, that in January last, in this district, there were four churches, with the near promise of a fifth. The church at Promenumberseventy members, of whom twenty-one are Karens. They have a native pastor.

**AVA.**—Messrs. Kincaid and Dawson had started upon an experimental tour to Ava. Mr. Kincaid has been assured that such a visit would be welcome to the King. Several members of the Ava Church still reside in that city, and two visitors from Ava were recently baptized at Promen.

**ASSAM.**—Rev. Mr. Stoddard writes from Nowgong, that on the first Sabbath in the year six persons were baptized, all of whom were or had been members of the Orphan Institution.

**GODEY'S LADY'S BOOK**, for August, is filled with entertaining and instructive matter for the Ladies, young and old, including pictures of all sorts, patterns of various kinds of dresses and needle-work, precious recipes for the housewife. Godey furnishes an indispensable *vade mecum* for the ladies.

## DYING WORDS OF DISTINGUISHED MEN.—

It is refreshing to find some evidences of deep consciousness of the vast solemnity befitting a dying hour among men endowed beyond the average of their race with intellectual strength; as in the case of Grotius, who, on being asked for his dying admonition, exclaimed, "*Be serious*." All his vast learning did not allow him to think lightly of the paramount claims of those things which make for our eternal peace. Sir William Jones, one of the most brilliant geniuses that ever lived, affords similar evidence of the right estimate of human learning, compared with the more important concerns of the future world. "It matters not," says Johnson, "how a man dies, but how he lives." And even skeptical Rousseau observes: "The great error is, placing such an estimate on this life, as if our being depended on it, and we were nothing after death." To attach ourselves but slightly to human affairs, is the best method of learning to die. When Garrick showed Dr. Johnson his fine house and gardens, at Hampton Court, instead of his replying in the language of flattery, he exclaimed, "Ah! David, David, these are the things which make a death-bed terrible."

Grotius cried out, "Oh! I have consumed my days in laborious trifling!" Dr. Johnson lamented many things in his past career, but when the light of evangelical truth broke in upon his mind, he obtained Christain peace, in which he died. Baron Haller died expressing his renewed confidence in God's mercy, through Jesus Christ.

Julian, the apostate, exclaimed, as he fell wounded, fighting with the Persians: "Thou hast conquered, O Galilean!" The deist Hobbes said, with horror, in his last moments, "I am taking a fearful leap in the dark." Cardinal Mazarine, "O my poor soul, what is to become of thee? whither wilt thou go?"

The following afford a brilliant contrast to some of the foregoing instances:

The aged Simson, as he took the young Saviour in his arms, said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." "When the proto-martyr Stephen fell beneath the missiles of his enemies, he exclaimed, "Lord Jesus, receive my spirit; Lord, lay not this sin to their charge!"

When the chain was placed on the neck of John Huss, he exclaimed with a smile: "Welcome this chain, for Christ's sake!"

The faggots having been piled up to his neck, the Duke of Bavaria, in brutal manner, called on him to abjure. "No, no," cried the martyr, "I take God to witness I preached none but his own pure doctrines, and what I taught I am ready to seal with my blood." Jerome, of Prague, who followed Huss to the stake after a few months, said to the executioner who was about to kindle the fire behind him, "Bring thy torch hither; do thine office before my face; had I feared death I might have avoided it." The last words Luther was heard to utter were: "Into thy hands I commend my spirit. Thou hast redeemed me, O Lord God of truth." "Nothing but heaven," said the mild Melancthon, when asked by his friends if he wanted anything. And then he gently fell asleep in Christ. George Wishart cried out at the stake, "For the sake of the true gospel, given me by the grace of God, I suffer this day with a glad heart. Behold and consider my visage—ye shall not see me change color—I fear not this fire." The last prayer offered by Tindall, who translated the Bible, and suffered martyrdom in 1536, was, "O Lord, open the King of England's eyes." Lawrence Saunders, who suffered martyrdom during the reign of Queen Mary, kissed the stake to which he was bound, exclaiming, "Welcome the cross of Christ; welcome life everlasting!" "Be of good heart, brother," cried Ridley to Latimer, "for our God will either assuage this flame, or enable us to abide it." Latimer replied, "Be of good comfort, brother, for we shall this day light such a candle in England, as, by God's grace, shall never be put out." Bergerus, a councillor of the Emperor Maximilian, said, on his dying bed, "Farewell, O farewell, all earthly things, and welcome heaven." George Buchanan, the ornament of Scottish literature, who could write Latin verse with a purity almost worthy of the Augustan age, was taken with his last illness when in the country. To the message of King James, who summoned him to be at court in twenty days, he sent this reply: "Before the days mentioned by your Majesty shall be expired, I shall be in that place where few kings enter." The Marquis of Argyle, when advancing to the scaffold, said, "I would die as a Roman, but I choose rather to die as a Christian." Among the last words of Claude were these: "I am so oppressed that I can attend only to two of the great truths of religion, namely, the mercy of God, and the gracious aids of the Holy Ghost."

# The Monthly Record.

## Baptisms Reported.

| Churches.              | Counties.         | Administrators.    | No. |
|------------------------|-------------------|--------------------|-----|
| BRITISH PROVINCES.     |                   |                    |     |
| Horton,                | Nova Scotia,      |                    | 7   |
| Woodstock,             | New Brunswick,    |                    | 60  |
| Prince William,        | " "               |                    | 17  |
| Macknaquack,           | " "               |                    | 20  |
| Keswick,               | " "               |                    | 12  |
| CONNECTICUT.           |                   |                    |     |
| Hartford,              | (1st church,)     | R. Turnbull,       | 3   |
| East Lyme,             | New London,       |                    | 28  |
| Bristol,               | Hartford,         | J. T. Smith,       | 2   |
| New Haven,             | (1st church,)     | A. D. Phelps,      | 2   |
| FLORIDA.               |                   |                    |     |
| Navy Yard,             |                   | K. Hawthorn,       | 14  |
| ILLINOIS.              |                   |                    |     |
| Fairfield,             | Wayne,            | C. J. Kelley,      | 5   |
| INDIAN TERRITORY.      |                   |                    |     |
| Tookabache,            | Creek Nation,     | C. McIntosh,       | 8   |
| North Fork,            | " "               |                    | 7   |
| Hurricane,             | " "               | J. Hawkins,        | 10  |
| KENTUCKY.              |                   |                    |     |
| Henderson,             | Henderson,        | John Bryce,        | 18  |
| Deep Creek,            | Mercer,           | D. Bruner,         | 27  |
| Haysville,             | Marion,           | D. Buckner,        | 6   |
| Bellevue,              | Trigg,            | A. W. Mescham,     | 5   |
| { Otter Creek, Hardin, |                   | C. Lovelace,       | 58  |
| { Mt. Zion, " "        |                   | " "                |     |
| { Younger's Creek, " " |                   | " "                |     |
| New Providence,        | Boyle,            | W. Peck,           | 33  |
| MAINE.                 |                   |                    |     |
| Bowdoinham,            | Lincoln,          | M. J. Kelley,      | 16  |
| MARYLAND.              |                   |                    |     |
| Baltimore,             | (Lee street,)     | J. H. Phillips,    | 5   |
| Baltimore,             | (7th church,)     | R. Fuller,         | 7   |
| Baltimore,             | (1st church,)     | J. W. M. Williams, | 3   |
| MASSACHUSETTS.         |                   |                    |     |
| Boston,                | (1st church,)     | R. H. Neale,       | 7   |
| Boston,                | (Bowdoin sq're,   | W. H. Wines,       | 2   |
| Boston,                | (Union church,)   | Wm. Howe,          | 6   |
| East Boston,           | (Central square,) | J. N. Sykes,       | 14  |
| Cambridge,             | (1st church,)     | S. R. Mason,       | 6   |
| Cambridge,             |                   | A. F. Spalding,    | 4   |
| Charlestown,           | (1st church,)     | A. M. Hopper,      | 8   |
| Hingham,               | Plymouth,         | J. Tilson,         | 2   |
| Somerville,            | Middlesex,        | N. M. Williams,    | 4   |
| Lowell,                | (1st church,)     | D. C. Eddy,        | 7   |
| Jamaica Plain,         | Norfolk,          | H. Lincoln,        | 3   |
| Pittsfield,            | Berkshire,        | L. G. Porter,      | 8   |
| West Amesbury,         | Essex,            | S. T. Thatcher,    | 2   |
| Plymouth,              | Plymouth,         | A. Harvey,         | 20  |
| MICHIGAN.              |                   |                    |     |
| Dowagiac,              | Cass,             | S. H. D. Vaun,     | 43  |

|                  |                 |                     |
|------------------|-----------------|---------------------|
| MISSOURI.        |                 |                     |
| Rochepport,      | Boone,          | Wm. Thompson, 2     |
| Fayette,         | Howard,         | Wm. Thompson, 2     |
| Huntsville,      | Randolph,       | Wm. Thompson, 6     |
| Princeton,       | Mercer,         | W. W. Walden, 32    |
| Mt. Zion,        | Mercer,         | James Turner, 4     |
| NEW HAMPSHIRE.   |                 |                     |
| Sutton,          | Merrimack,      | G. W. Butler, 10    |
| Manchester,      | (2nd church,)   | J. M. Coburn, 35    |
| Manchester,      | (1st church,)   | B. F. Hedden, 3     |
| NEW YORK.        |                 |                     |
| Hudson,          | Columbia,       | G. W. Hervey, 29    |
| Brooklyn,        | Pierreport st., | J. S. Holme, 6      |
| New York,        | (Calvary ch.,)  | A. D. Gillette, 2   |
| Clifton Park,    | Saratoga,       | John Reynolds, 8    |
| Bennettville,    | Chenango,       | George Balcom, 15   |
| OHIO.            |                 |                     |
| Sandusky,        | Erie,           | L. Raymond, 2       |
| Cincinnati,      | (9th street,)   | W. S. Hansell, 4    |
| Medina,          | Medina,         | M. Shank, 3         |
| Jackson,         | Ashland,        | J. B. Cresinger, 3  |
| PENNSYLVANIA.    |                 |                     |
| Alleghany,       | (Sandusky st.,) | T. R. Taylor, 4     |
| Monroeton,       | Bradford,       | J. Hendrick, 2      |
| Philadelphia,    | (1st church,)   | J. H. Cuthbert, 4   |
| Philadelphia,    | (Broad st.,)    | H. Day, 2           |
| RHODE ISLAND.    |                 |                     |
| Valley Falls,    | Providence,     | Geo. Silver, 4      |
| SOUTH CAROLINA.  |                 |                     |
| Edgefield,       | Edgefield,      | E. L. Whateley, 22  |
| Perry's Grove,   |                 | 38                  |
| TENNESSEE.       |                 |                     |
| Kingston,        | Roane,          | S. W. Tumlin, 12    |
| Union,           |                 | 18                  |
| Chattanooga,     | Hamilton,       | 2                   |
| VERMONT.         |                 |                     |
| Ludlow,          | Windsor,        | Ira Persons, 5      |
| Wallingford,     | Rutland,        | S. L. Elliot, 3     |
| WISCONSIN.       |                 |                     |
| Otsego,          | Columbia,       | N. Wood, 12         |
| VIRGINIA.        |                 |                     |
| Mt. Holley,      | Fauquier,       | A. H. Spillman, 20  |
| Carter's Run,    | Fauquier,       | A. H. Spillman, 6   |
| Thornton's Gap,  | Rappahannock,   | J. W. Bragg, 16     |
|                  | Harrison,       | A. Barnett, 4       |
| Ebenezer,        | Amherst,        | T. W. Roberts, 33   |
| Mt. Moriah,      | Amherst,        | T. W. Roberts, 12   |
| County Line,     | Caroline,       | L. W. Allen, 2      |
| Walnut Grove,    | Hanover,        | A. Bagby, 70        |
| Lower Gold Mine, |                 | A. E. Dickenson, 12 |
| Total,           |                 | 987                 |



**Churches Constituted.**

| <i>Names.</i> | <i>Where.</i>    | <i>When.</i> | <i>Memb.</i> |
|---------------|------------------|--------------|--------------|
| Jefferson,    | Cass, Tex.,      | Mar. 24,     | 10           |
| Bloomington,  | Cabell, Va.,     | Apr. 7,      | 45           |
| Amboy,        | Mich.,           | May,         |              |
| Otter Creek,  | Jersey, Ill.,    | May 12,      | 20           |
| Florence,     | Boone, Ky.,      | May 12,      |              |
| Buck Run,     | Union, O.,       | May 12,      | 13           |
|               | Adams, Wis.,     | May 18,      |              |
| Richmond,     | Bayham, C. W.,   | May 24,      | 34           |
| Sharon,       | Limestone, Tex., | May 26,      | 11           |
| Otsego,       | Columbia, Wis.,  | May 29,      |              |
| Stillman,     | Ogle, Ill.,      | May 30,      | 17           |
| Bruce,        | Canada West,     | June 4,      | 24           |
| Cuba,         | Monroe, Io.,     | June,        |              |
| Yorkshire,    | Erie, N. Y.,     | June 6,      |              |
| La Prairie,   | Marshall, Ill.,  | June 20,     | 12           |
| Princeton,    | Washington, Me., | June 28,     |              |

**New Church Offices.**

| <i>Where.</i>     | <i>When.</i>         | <i>Cost.</i>    |
|-------------------|----------------------|-----------------|
| Covington,        | Tioga, Pa.,          | June 6,         |
| Richville,        | St. Lawrence, N. Y., | June 7, \$3,000 |
| Dunkirk,          | Chataque, N. Y.,     | June 14, 2,000  |
| Sandusky,         | (Lecture room,) O.,  | June 17, 3,000  |
| Newtown,          | Frederick, Va.,      | June 24,        |
| Mt. Pleasant,     | Westmoreland, Pa.,   | June 24,        |
| Cold Spring,      | Putnam, N. Y.,       | June 27,        |
| Marion,           | Linn, Io.,           | June 28,        |
| Needham Plain,    | (Vestry,) Mass.,     | July 1,         |
| Cedar Run,        | Va.,                 | July 1,         |
| Weymouth Landing, | Mass.,               | July 12.        |

**Ordinations.**

| <i>Names.</i>      | <i>Where.</i>         | <i>When.</i> |
|--------------------|-----------------------|--------------|
| D. Phillips,       | Mt. Vernon, Wis.,     | Apr. 29      |
| W. J. Parkhurst,   | Camanche, Io.,        | May 2        |
| Nathan Ford,       | Clinton co., Ia.,     | May 24       |
| L. G. Steed,       | Columbia co., Ga.,    | June 3       |
| C. B. West,        | Defiance, O.,         | June         |
| John Carroll,      | Hickory Plains, Ark., | June 12      |
| R. J. W. Buckland, | New York, N. Y.,      | June 14      |
| C. T. Wellborn,    | Providence, Ga.,      | June 16      |
| W. M. Barrett,     | Risdon, O.,           | June 17      |
| W. B. Christer,    | New Albany, Ia.,      | June 19      |
| Harvey Frink,      | Hanover, N. Y.,       | June 20      |
| B. R. Gwaltney,    | Washington, D. C.,    | June 27      |
| Bornat Slaght,     | Piermont, N. Y.,      | June 28      |
| W. C. Richards,    | New York, N. Y.,      | July 8       |

**Deaths of Baptist Ministers.**

| <i>Names.</i>     | <i>Residences.</i>  | <i>Time.</i> | <i>Age.</i> |
|-------------------|---------------------|--------------|-------------|
| David M. Burdick, | Tiverton, R. I.,    | Apr. 28,     | 49          |
| J. G. Foster,     | Tuscaloosa, Ala.,   | May 20,      | 22          |
| J. S. Mimms,      | Greenville, S. C.,  | June 14,     |             |
| Lewis Towers,     | Chambers co., Ala., | June 16,     | 51          |
| N. V. Steadman,   | Evansville, Ia.,    | July 7,      |             |

**Clerical Removals and Settlements.**

| <i>Names.</i>      | <i>Whence.</i>                   | <i>Where.</i>        |
|--------------------|----------------------------------|----------------------|
| Adams, R. C.,      | Roch. Sem.,                      | Wallingford, Ct.     |
| Anderson, Mr.      | Broadalbane,                     | Kempville, C. W.     |
| Arnold, A. N.,     | Prof. at Newton,                 | Mass.                |
| Backus, J. S.,     | New York.                        |                      |
| Bailey, A.,        | Carrollton,                      | Kane, Ill.           |
| Bainbridge, S. M., | Wheatland, Penn                  | Yan, N. Y.           |
| Beaman, Jas.,      | Nine Eagles,                     | Cataract, Ia.        |
| Berg, Jno.,        | Baltimore, Md.,                  | Brooklyn, N. Y.      |
| Brown, S. M.,      | Woodstock,                       | Granville, Ill.      |
| Bunnell, W. B.,    |                                  | Henry, Ill.          |
| Burroughs, D.,     | Amherst, N. H.,                  | Chester, Vt.         |
| Cady, Edgar,       |                                  | Upper Lysle, N. Y.   |
| Carpenter, J. C.,  | Russell, Mas.,                   | Londonderry, Vt.     |
| Cole, R.,          | East Harrington,                 | Me.                  |
| Converse, O.,      | Worcester,                       | Clappville, Mass.    |
| Cornelius, S. Jr., | Fond du Lac,                     | Red Wing, Min.       |
| Covey, J. C.,      | Jackson,                         | Quincy, Mich.        |
| Dakin, H. R.,      | Poultney,                        | Italy Hill, Vt.      |
| Dickinson, A. E.,  | Univ. of Va.,                    | Charlottesville, Va. |
| Dye, A. J.,        | Fishing Creek, Breckenridge co., | Ky.                  |
| Edwards, G. G.,    | Lafayette, O.,                   | Toledo, Io.          |
| Evans, T. B.,      | Urbanna,                         | Churchview, Va.      |
| Fuller, G. W.,     |                                  | Meadville, Pa.       |
| Harris, Alfred,    |                                  | Paoli, Pa.           |
| Harvey, A.,        | Plymouth, Mass.                  |                      |
| Hewes, C. W.,      | Lansingburg,                     | Prof. at Troy, N. Y. |
| Hunt, Jno.,        | Richmond, N. H.,                 | Guilford, Vt.        |
| Jameson, T. C.,    | Boston,                          | Mass.                |
| Jones, N. B.,      | N Prescott, Mass.,               | Bellows Falls, Vt.   |
| Latham, A.,        | Philadelphia,                    | Haddonfield, N. J.   |
| Love, H. T.,       | Abing'n, Mass.,                  | Sec A & F B S, N. Y. |
| McCloud, J. L.,    | Kalamazoo,                       | Northville, Mich.    |
| Mitchell, J. B.,   |                                  | Troy, N. H.          |
| Nutter, D.,        | Maine,                           | St. John, N. B.      |
| Pool, J. A.,       | Chillicothe, Ill.                |                      |
| Post, C. B.,       | Albany,                          | Dover Plains, N. Y.  |
| Price, Wm.,        | New Albany, Ia.,                 | Pleasant Ridge, Mo.  |
| Read, B. L.,       | Cussewago, Pa.,                  | Waukegan, Ill.       |
| Reese, T.,         | Dover, Ill.,                     | Clinton, Wis.        |
| Rogers, J. B.,     | Franklin, N. Y.,                 | Portage, Wis.        |
| Scott, E. J.,      | Aurora,                          | Sardinia, N. Y.      |
| Seeley, J. T.,     | Dundee,                          | Syracuse, N. Y.      |
| Seeley, L. W.,     | Maysville, Ky.,                  | Baltimore, Md.       |
| Silver, Geo.,      | Valley Falls, R. I.,             | Peekskill, N. Y.     |
| Smitzer, Jno.,     | Maulius,                         | Springville, N. Y.   |
| Taylor, P.,        | Bloomington,                     | Amboy, Ill.          |
| Terry, D.,         | Wheatland, Wis.,                 | Bradford, Io.        |
| Tucker, A.,        | La Fayette, Ia.,                 | Dixon, Ill.          |
| Tupper, A. K.,     |                                  | Flint, Mich.         |
| Vaughan, T. M.,    | Louisville,                      | Shelbyville, Ky.     |
| Walshall, J. S.,   | Richmond, Va.,                   | Newbern, N. C.       |
| Waterbury, E.,     | Greenbush,                       | Yonkers, N. Y.       |
| West, C. B.,       | Defiance, O.,                    | Winchester, Oregon.  |
| Westcott, I.,      | New York,                        | Gloversville, N. Y.  |
| Wilds, Z. P.,      | W. Boylston,                     | Mass.                |
| Wright, N.,        |                                  | Portlandville, N. Y. |





THE LIFE OF JOHN RUSSELL

# AMERICAN BAPTIST MEMORIAL.

SEPTEMBER, 1855.

Rev. J. S. Reynoldson.

A MEMOIR.

BY REV. S. J. WHEELER, MURFREESBORO', N. C.

"Hoc est vivere bis  
Vita posse, priore frui."—*Martial*.

NO saying of the witty epigrammatist contained more solid truth than that quoted at the head of this article.

"To live twice, is to enjoy a former life," is true in more than one sense, and those who knew John S. Reynoldson, can fully appreciate our meaning. In the contemplation of the life of such a man, one not only enjoys the pleasure of reading pleasant biography, but feels himself drawn more and more to love the good man and to choose virtue's ways. The great mass of the readers of the Memorial, will feel that they enjoy the existence of two lives, in reading the biography of the lamented Reynoldson.

"Oh, would some angel guide my hand  
While I recount the story of his life."

The village of Bromley, in the same county in which London is situated, (Middlesex) England, gave birth to John Smith Reynoldson, on the 6th of March, 1812. Distant only seven miles from the great metropolis of Britain, we may naturally suppose that the thoroughfares of that mighty city were familiar scenes of his boyhood days. His early life gave promise of the subsequent position he was destined to occupy. Had he enjoyed the advantages of paternal training, his course might have been much more energetic in after life—certainly it would have been concentrated to more

effective purpose. But he never knew a father's care; he never was blessed with the guidance of a father's hand. In the sixth month of his life, before he had learned to lisp a parent's name, his father was called away from earth. The protection and guardianship of his childhood devolved on an aged grandmother and his aunts, of whose tender care and kind guidance, he ever spoke in terms of warmest affection. By them he was placed in good schools, where it is said he gave evidence of a brilliant future. Leaving school at an early day, he was regularly entered into the business of a druggist and apothecary, with the ultimate design of entering on the study and practice of medicine. Professional men before being admitted to the full privileges of the profession they adopt, are subjected to a much more rigid ordeal in Britain, than in the United States. Those preferring medicine, for instance, must serve a regular apprenticeship of seven years with some apothecary of standing, in order to learn *materia medica* and pharmacy, before they are allowed to enter on the study of physiology or other branches of the profession of medicine. But young Reynoldson did not find in the study of the healing art, a pursuit congenial with his tastes. Left in a measure to pursue the bent of his inclination, he soon made choice of a vocation, on which he entered with characteristic ardor.

In 1826, in the fourteenth year of his age, he became a sailor. He continued to follow the sea until 1835, or '36, with

nothing worthy of special notice occurring meanwhile. The pious teachings of the friends of his childhood were never forgotten. Often when in the midst of imminent danger, he was protected; an unseen hand guided his wayward youth; in that unseen hand the young sailor realized the protecting kindness of that gracious Being to whom he had been early taught to bow in prayer.

It pleased God about this time, to call him out of darkness into his marvellous light. In 1887, during a visit to New York, he became a communicant in the Protestant Episcopal Church. Bro. R. often spoke of the vast obligation under which he rested, for the solid religious instruction he received at the Sailors' Home. In the saving of such a man as the subject of this brief memoir, we conceive that the noble founders of such institutions have been amply repaid for every dollar laid out in the erection and support of Sailors' Homes.

With Paul, his only inquiry was, "Lord, what wilt thou have me to do?" Recognizing himself, his all, as but "a living sacrifice to God," he entered on the discharge of Christian duty without counting the cost. To do his duty, was only to know it, consequences were left with God.

Entering again on sea-faring life, his influence as a praying man was felt far and wide. Indeed, his influence was perceptible wherever he moved at every stage of life. He was no common man; circumstances around him seemed to yield almost submissively to his will; certain it was, he possessed a large amount of influence over those by whom he was surrounded. That influence when imbued with a Saviour's love, was widely felt for good by his messmates. Many were induced to admire that religion that had effected so great a change in the reckless youthful sailor. The fervency of his exhortations, the warmth, simplicity, earnestness and pathos of his prayers, attracted and melted all. Many

a hardy tar unused to tears, was through Reynoldson's instrumentality, brought to weep as a little child at the foot of the cross. His mission was to do good. After his profession of a hope in Christ, his thoughts seemed ever bent on benevolence. He never left port without purchasing a stock of tracts and religious publications, such as he thought would be most available in the regions whither his ship was bound. Fear of personal danger seemed to constitute no part of his moral composition. Even in the island of Cuba, which he visited occasionally, where it is said that one had better be caught breaking open a house at midnight, or stealing a horse, than in distributing bibles, even there would our dauntless young sailor seek out those who were enquiring sorrowfully, "what must I do to be saved?" direct them to the Saviour, and on leaving them, supply them with Spanish tracts and bibles. Not unfrequently the wily Catholic priests would report him to the police, for his labors of love, who gave him repeated intimations that such conduct would cause his arrest and punishment. But such threats produced no effect on young Reynoldson; he continued this sort of voluntary colportage, so long as he visited Matanzas and other Spanish ports, and eternity alone will reveal the amount of good effected by this fearless, warm-hearted young sailor among the bronzed sons of the Queen of the Antilles.

In 1839 he visited Norfolk and the adjacent town of Portsmouth, where he attended a meeting in the Baptist Church, which was enjoying at that time, a season of refreshing from the presence of the Lord. Pleased with the apostolic simplicity of these people, he resolved to cast his lot among them, and become a Baptist. Here let me transcribe the words of the excellent Bishop (Hume) who received him into the fellowship of the church. "One evening, some individuals came before the church as candi-

dates for baptism. They related the dealings of God with their souls, and the struggles and trials through which they had passed. Our tenets were explained and our views of church practice and church ordinances and government were set forth. He was struck with their simplicity and their conformity with what appeared to him to be the teachings of the Holy Scriptures." Soon after this, Mr. Reynoldson himself came before the church, a candidate for baptism. The pastor remarks on that occasion: "I shall never forget the impression he made by his recital before the church. It was artlessness itself, it was transparent simplicity, it was unquestionably evidential of the dealings of God with him, and of the way in which he had been led."

Brother Reynoldson afterwards settled in the vicinity of Fredericksburg, where, for a while, he taught school. Here he was united in marriage with Miss L. M. Padget, who survives him, and is now living in the city of Petersburg, Va., with two interesting little daughters, the only children of our departed brother. For a while he taught school in the vicinity of Falmouth and Fredericksburg, but he felt impressed with a sense of his duty of engaging more immediately in his Master's work. Receiving a call to the pastorate of the Baptist Church in Market St., Petersburg, Va., he accepted it and entered at once with heart and soul on the work. The church had passed through trying scenes, disasters had befallen it, the love of many had waxed cold, until the souls of those who loved Zion and prayed for its peace and prosperity were bowed within them. Under such circumstances, Brother Reynoldson entered upon the field of his labors in Petersburg. Here the Lord was pleased to bless his labors as he had done before in an humbler sphere. His own spirit of love and Christian affection was soon infused into the church and congregation; divisions and contentions

gave way to union and harmony; heart-burnings and jealousy subsided into Christian affection and unfeigned love. Thus were the rough places made smooth, and a way prepared for the coming of the Lord. As might have been anticipated, such a state of things was only a prelude for a better, for it pleased the Great Head of the church to pour out the Holy Spirit in rich effusions on the church; Christians rejoiced, while the gates of Zion were crowded with joyful converts. From this point in its history, the church continued to advance to its present elevated position, a moral light-house to the world, diffusing light and joy on every side. But having accomplished his mission in Petersburg, Bro. Reynoldson could stay there no longer. He panted for a wider field, he longed to enter the broad fields that lay expanded to his view, ripe for the harvest, and yet no laborer appearing to enter on the blessed work. Dissolving the connection that united him to his beloved flock, he left the Market St. church amidst their tears and regrets, to enter on the work of an evangelist. Perhaps the labors of no revivalist presents so glorious an aggregate in the number of conversions effected, churches built up, and amount of good accomplished, as was witnessed during the brief period of Bro. Reynoldson's labors as an evangelist. While thus engaged, he was enabled, as from an elevated standpoint, to take a wide and extended view of the wants and interests of the churches. He saw the churches with an immense numerical force, commanding a revenue fully adequate to their wants, yet destitute of that mental training, those literary advantages, that would effectually concentrate their energies and make them available as they should be, to the enlargement of Christ's kingdom on earth.

He saw the evil and determined to apply the remedy. In May, 1852, he was invited to enter the agency of the

Chowan Female Collegiate Institute, at Murfreesboro'. In this department, our brother was eminently successful. Under his auspices, this Institute attained a position in the popular confidence that it had never known before. Conceiving that he had accomplished his mission so far as the Institute was concerned, he resigned the agency in June, 1853, and entered into the service of the Domestic Mission Board of the Southern Baptist Convention. The trustees of the Institute were deeply grieved at the separation, and used every argument they could invent, presented every inducement in their power, to retain him in their service. The Chowan Association, the originator and patron of the Institute, were as reluctant to part from the loved agent as were the Board of Trustees, and at their session in May, 1853, adopted the following resolution, viz:

*"Resolved, That the thanks of this Association be presented to Elder Reynoldson for the faithful manner in which he has discharged the duties of the agency of the Chowan Female Collegiate Institute."*

He entered into the service of the Domestic Mission Board with his accustomed zeal and energy; and soon an unwonted impetus was given to all the operations of that branch of the Southern Baptist Convention, to which Bro. Reynoldson had attached himself. He had proposed for himself a wide field in which to operate, and calculated on the accomplishment of a mighty work; and could his life have been spared, we should doubtless have seen the results of his contemplated labors. There was an object, however, that lay near his heart, which for a long time he had desired to accomplish. The interests of his family required that he should visit the eastern continent. A large estate, locked up in English Chancery, was withheld from the rightful owners. To put it into the possession of his family, who were the owners, it became necessary that he, or

some agent clothed with authority, should visit the locality of the estate, investigate the nature of the titles, and assert the rights of the lawful proprietors. Reynoldson determined to go in person. Other reasons quite as cogent, urged him to visit England. It had been long years since he had seen his venerated grandmother and aunts, who had watched over the years of his helpless infancy and childhood. He had ripened into mature manhood, and felt that he should soon, if spared to live, decline in the vale of life, when it would be out of his power to visit the land of his nativity and see the loved objects to whom he felt under such vast obligations of love and gratitude. Accordingly, Bro. Reynoldson made his arrangements for the contemplated journey. He parted from his dear family, little thinking that that sad adieu was to be a last farewell.

He reached his native land without the occurrence of any event worthy of special notice, there he met those whom he loved, there he visited the scenes of his early days with feelings of intense interest. The delightful memories of childhood days came over him with overpowering effect. He lingered over cherished scenes embalmed in the recollection of childhood's happy hours. He looked on them, conscious that he should see them no more, for soon he expected to wend his weary way towards his sunset home, and these dear scenes would be shut out from his vision forever. His loved friends he embraced with the ardent affection of a warm and loving heart. They had watched over his infantile years, they had been the guardians of his childhood. He left them a wild, reckless, thoughtless youth—doubtless they had sorrowed over him as a lost one. He returned a reclaimed wanderer. Grace had arrested his wayward course, and now he preached the faith he once so sadly slighted. The wild and reckless boy had been changed into the humble

and faithful minister of the sanctuary. It afforded him special pleasure to proclaim the truths of a blessed gospel to the companions of his early days. Nor were his labors without their fruits in his native land. A published letter of his aunt's, at Wisbeach, which has appeared since the decease of Bro. Reynoldson, speaks in pleasing terms of the results of his labors while visiting his relatives.

But the time came when it was necessary that he should return to his companion and little ones at home. The sorrow and sadness of parting was relieved by the happy anticipation of soon embracing the partner of his bosom and the pledges of their love.

On the 2nd of March, 1854, Brother Reynoldson left Liverpool in the steamer City of Glasgow, but that gallant ship with her precious cargo of four hundred souls, never reached her western home. Doubtless, as that noble ship glided down the Mersey, she gave brightest hopes that she would soon cross the wide waters of the Atlantic and place her living cargo on the shores of happy America. But, alas, how vain are our expectations. Amid the tall icebergs of the Atlantic, she sunk, crushed, a shapeless mass, to rise no more. Oh, what a wreck was that! The aged, the young, the serious and the gay, all sunk together into a watery grave. Oh, what hopes were blasted! how many hearts were to be rent in sorrow at the recital of the sad loss of that noble ship! Dear Reynoldson, how does my imagination rush to the scene on board the ill-fated steamship, as amid the wild waste of waters, immense icebergs towering up on every hand, the Glasgow ploughs her devious way amid the huge sunken fragments, among which she struggles until her progress is completely arrested, every nerve is strained, her powerful engines are urged to their utmost capacity, but all in vain; another course is taken, but here the obstacles are greater; another

and another. The stout sons of the ocean look anxiously on each other, old sea dogs that have passed through many a storm, begin to shake their heads as if all was gone, no opening appears through which escape may be made, hope deserts the pallid crew, soon a crash is heard, an awful crash that startles every living soul on the weltering ship, dangers thicken, the minute gun at sea is heard, despair settles on almost every countenance, the struggling ship creaks from end to end, the briny flood pours in through her opening seams, the pumps refuse their office, consternation seizes on the crowd of immortal beings who see a certain grave in the wide waste of waters around, prayers ascend from hearts unused to pray, lamentations are heard, bitter tears flow down the cheeks of those four hundred passengers, who, mayhap, but a few hours previously had indulged in the bright hope of soon setting foot on our favored soil. In that moment of awful suspense, I can imagine that I see the faithful and zealous Reynoldson, calm as the soft zephyr of midsummer's eve, moving about as an angel of mercy, whispering words of consolation to the agonized, pointing the despairing sinner to Him who saved the thief on the cross in the last hour of his existence; the timid Christian who would

"Shrink back again to life,"

he points to that blessed haven where storms are o'er, shews them the happy landscape beyond the swelling flood. But look yonder, said the man of God, and it shall cheer you, nor shall

"Death's cold flood affright you from the shore."

She made her last and deadly plunge, when all of the stately Glasgow sunk beneath Atlantic's wave. Until that dread moment might Reynoldson be seen exerting his utmost power to disarm death of his sting; and then when he sunk with the living mass into the depths of the ocean, doubtless our



departed brother heard the last summons with that pleasant serenity with which an affectionate child hears a parent's voice calling,

"Child, your father calls, come home."

Death had no terrors for him. He died as he had often expressed a wish to die—amid the wide expanse of the deep blue sea, and now rests in the grave he preferred, the cavernous depths of

"Old Ocean's grey and melancholy waste."

But who can picture the agonizing suspense of the bereaved widow and little orphans. False tidings put forth by the thoughtless or cruel, occasionally caused a gleam of hope to arise that the dear departed would yet be brought in safety to his home. All believed that the ship was certainly wrecked, yet fond love cherished the hope that some passing sail might have rescued at least a few of the passengers from some floating spar, and that they might yet be heard from in some distant land. But the dread apprehensions are at last confirmed, that the steamship City of Glasgow foundered at sea, and sunk with all on board. Not a single soul was left to tell the tale of their sufferings and death.

Sorrowing friends now gave up all hope of ever seeing him again, and preparations were made for solemnizing the occasion of his death by appropriate funeral services. Lord's day, 16th July, 1854, was designated as the time for the observance of the obsequies of the lamented Reynoldson. A correspondent writes thus: "The scene was solemn and interesting. The pulpit (in Market St. Baptist Church, Petersburg,) was shrouded in spotless white, with trimmings of black crape and tasseling in festoons, so neatly and tastefully arranged, as to produce a singular effect, a commingling of sadness and joy, of despair and hope."

Rev. T. Hume ministered on the occasion, founding his discourse on Genesis v. 24: "And Enoch walked with God,

and he was not, for God took him. An immense crowd of sympathizing friends thronged the house of God on the melancholy occasion; hundreds turned away, unable to gain admittance into the crowded house.

But the sympathies of kind friends cannot avail to restore the lost one, cut off in the prime of life, in the midst of his usefulness. Our dear brother quietly rests in the grave of his choice, his ocean bed.

How mysterious are the ways of Providence. But "we sorrow not as those without hope."

Go spirit of the sainted dead,  
Go to thy longed for, happy home,  
The tears of friends are o'er thee shed,  
The voice of angels bids thee come.  
Though earth may boast one gem the less,  
May not e'en heaven the richer be?  
And myriads on thy footsteps press  
To share thy blest eternity.

## Reminiscences of the First African Church,

RICHMOND, VA.

BY THE PASTOR.

NO. I.

THE congregation of the First Baptist Church had long been too extensive for its house of worship. That house, which was constructed in the olden time, and was devised for use, not for show, had been added to again and again, but was still too strait for its occupants. A peculiar feature in the congregation, was the great increase of its colored members, who seemed anxious to hear, and whose apartment was packed to its utmost, on all the ordinary occasions of worship. To build a house large enough to hold both classes of attendants, crowded as they already were, in a house of wide dimensions, seemed unwise, especially as no room would be left for increase. Moreover some very fastidious people did not like to resort to a church, where so many colored folks congregated, and this was thought to operate against the

growth of the white portion of the audience. The discipline and culture of the colored people, too, were felt by the pastor to be a heavy burden to his mind, requiring more time and attention than he could give them, and yet satisfy the expectations of the whites. After long and mature consultation, it was decided to build a new and more tasteful edifice for the whites, and to dispose of the old one to the blacks, for their exclusive accommodation. This was done by a generous relinquishment of a part of its appraised value by the whites, and a noble and successful effort of the blacks to raise \$3,500, with interest to the time of payment, for the purchase of the remainder.\* In the month of October, 1841, the beautiful house, now occupied by the First Baptist Church, was dedicated to the worship of God, and the congregation, relieved of its incubus, increased rapidly under the able ministry of the Rev. J. B. Jeter. At the same time, the African Church, with a new organization, and a new enrolment of names, took possession of the vacated house, and soon filled it to overflowing. As the writer was chosen to officiate in the pastoral relation with the entire concurrence of both the whites, who stood in the position of guardians to the new enterprise, and of the blacks, who were to be ministered unto, and as he has since that period regularly labored to discharge the duties of that relation, it has seemed to him to be worth while to give a rapid sketch of the history of the church, with some reminiscences of his interesting association with its members.

The constitution of the African Church, was so formed as to modify, in some degree, the democratic elements of the regular Baptist churches, and to make it's government rather more presbyterial than congregational. This was deemed essential to the judicious control of so large a mass of persons, many of whom

could scarcely be judged competent to the task of government. Indeed, with the then existing size of the body, and still more with its present augmented size, deliberative meetings would have been impracticable. In the event of a doubtful vote, it would have consumed the best part of the evening to count the voters. Accordingly, the government of the church, was vested in the *pastor* and *thirty deacons*, chosen by the church, from its most experienced members. These deacons are scattered over the city, and are expected to exercise a general supervision in their respective districts. They have thus far managed the affairs of the church, perplexing and complicated though they have often been, with consummate judgment and fidelity, oftentimes exhibiting an insight into ecclesiastical polity that would have honored heads more reputed for wisdom. Should their decisions at any time be felt to be grievous by the great body of members, or by any individual who may be subject to discipline, provision is made for calling together the committee of twenty-four, appointed by the First Church, and for laying before them the matters in dispute. Their decision is to be final. Such, however, has been the general harmony of the thirty deacons, and such the acknowledged justice of their proceedings, that only in two cases, have appeals been made to the twenty-four, and in both instances the decisions of the colored brethren were unanimously confirmed. The meetings of the church (i. e. the deacons) for business, are held on the afternoon of the first Sunday in each month; the pastor presiding and making a minute of the doings. These he afterwards records carefully in a large book kept for the purpose. Reports of committees, the exclusion and restoration of members, their dismission to, and reception from other churches, a record of deaths, together with all the temporal interests of the church, constitute the numerous items of business in their

\*The citizens of Richmond, also contributed \$2,750, so that the house cost \$4,252.

meetings. This is no inconsiderable part, especially if the clerkship be taken into the account, of the labor and care of the pastor, and it would be a wise economy of time, if a reliable brother *could* be found to relieve him of a portion of this burden. The most important committees, are, on the finances, on the premises, on letting out the house, on the private debts of the members, and on charities for the poor. These make quarterly reports of their receipts and disbursements, and manage their respective departments with great accuracy and success. In all the pecuniary trusts and business transactions which they have had to manage (and they all come under my supervision) I have not yet discovered one instance of an attempt to defraud, or palpable negligence of duty, or of a want of competence to the office assumed. The man who comes among them, expecting to find things at *odds and ends*, and who, in his fancied wisdom, regards them as a *set of simpletons*, will very quickly transfer the charge of folly from them to himself.

On registering the names of the members already attached to the First Baptist Church, who agreed to join the separate interest, the number was found to be *nine hundred and forty*. Since that period, the baptisms of each year have been as follows: From Oct., 1841, to

|       |       |     |       |     |
|-------|-------|-----|-------|-----|
| Oct., | 1842, | 618 | 1849, | 185 |
|       | 1843, | 388 | 1850, | 173 |
|       | 1844, | 71  | 1851, | 151 |
|       | 1845, | 101 | 1852, | 72  |
|       | 1846, | 321 | 1853, | 54  |
|       | 1847, | 170 | 1854, | 62  |
|       | 1848, | 87  |       |     |

To July 10, 1855, 42

2382

If this number be added to that which entered into the first constitution, it would make an aggregate of 3322. But the deaths, exclusions and dismissions have reduced the present size of the

church, according to the best estimate I can form, to 2650. If there be any inaccuracy in this statement, it is due to the fact that some members may have removed from the city without dismission, and others may have died without being reported, events which I have endeavored to guard against, but which, from the circumstances of the case, it was impossible wholly to prevent. It is believed, however, that there is no material error in the estimate above given.

The question may arise, on reviewing these statistics, why has not the church increased of late, in the same ratio, as at the beginning? The answer is, in part, this; the house is generally filled with professing Christians, and there is not the same material out of which additions can be made. It has seemed also, desirable, that special efforts should be made to edify and confirm so large a body of avowed believers, and this conviction has given its appropriate bias to the teachings of the pulpit of late years. Long and attentive observation has deepened my impression of the importance of extreme caution in receiving this class of people into our churches. They should be instructed with great patience, made to feel the danger of self-delusion, and impressed with a deep sense of the responsibility of a profession of religion. While other pastors have been urging their auditors to the courage of openly confessing Christ, I have deemed it my duty to throw obstacles in the way of mine, by holding up the dangers of a premature confession, using my best efforts meanwhile to familiarize to their minds the distinctive doctrines of the gospel, and to encourage them to trust in the divine promises. Each applicant for baptism is required to converse first with a deacon and to obtain his approval. He is then expected to bring from his master of the house language, a testimonial of his age and propriety of conduct, or of his recent improve-

ment in that respect.\* He is then carefully examined by the pastor in relation to his views of doctrine, his experience of evangelic truth and his purposes of future consecration to God. I have observed a gradual change for the better in the congregation with regard to experimental piety. They have less superstition, less reliance on dreams and visions, they talk less of the palpable guidings of the Spirit as independent of or opposed to the word of God. They have less of the "I am right because I know I am right" feeling. They are more ready than formerly to give a *reason* of the hope that is in them with *meekness and fear*. In a word, I perceive a growing disposition among them to *consult* and to *obey the revealed will* of the Master, and to subject their pretensions to the unerring test "By their fruits ye shall know them." After all, I may be asked, "Do you believe that *all* your communicants are really born from above?" Alas! for the evil days on which we have fallen! What pastor can extend the charity of hope, even, to every individual of a numerous charge? There were sad delinquents among the apostles of Christ and the earliest churches. And yet, when we take into the account the character of these people, the scantiness of their privileges, and the weakness of public sentiment among them as a restraint on their pas-

\*As a specimen of these testimonials, I subjoin one at hand.

RICHMOND, July 6th, 1855.

REV. ROBT. RYLAND,

Dear Sir:—My woman, Clarissa Hill, has expressed a wish to unite herself in Christian communion with the church of which you are the acting minister. She is a most faithful servant, and one, of whom it affords me pleasure to say, that I believe she endeavors to conform to the great principles of her faith, and I believe she will be an exemplary and honorable member of your church, should you think proper to receive her as such. She has belonged to me for sixteen years, during which time her conduct has been most unexceptionably moral, and therefore, I cheerfully consent to her being baptized and admitted to your communion.

Very respectfully, &c.,  
C. S. M.

sions, the wonder is, that so many of them are enabled to endure to the end. I believe as large a proportion of those who hear among them receive the truth, and as large a proportion of the *baptized among them*, maintain a consistent life, as among the whites, especially of similar opportunities for spiritual culture. To indulge a contrary opinion would be a reflection on the gospel, which is the *power of God unto salvation, to every one that believeth*, would be an impeachment of that infinitely lovely and loving One, who is "*no respecter of persons*." And if we have to make the most liberal deduction from the number of those who have professed conversion, yet the residue would exhibit a most encouraging degree of success. Of the 2382, baptized since Oct., 1841, three-fourths, one half, or even one-third, proving genuine converts, would justify the exclamation, "*what hath God wrought!*" I do not, for a moment, however, entertain the idea that *such* a discount is necessary. I rejoice in the persuasion, that the sustaining grace of God has triumphed, and will triumph in the *eternal glorification* of a large majority of these priceless souls, and that in a world where neither birth, nor color, nor wealth, nor station, nor social position, nor intellectual polish, but only *moral excellence* will be esteemed, hundreds of them will be raised to the highest seats of honor, and will illustrate through advancing ages, the beauty of holiness and the unsearchable love of God. What a *privilege* it is for a poor sinner to be allowed, in the smallest degree, to aid, instrumentally, in effecting so blessed a result! Who is sufficient for these things?

WORDS AND DEEDS.—"If our *professions* are adverse to our real opinions, they are hypocritical. *Actions* are not always the test of *truth*, but they are the test of our *real opinions*, and of the character of our *professions*."

### The Bit of Bacon.

YOU wish, my friend, to know the origin of the little meetings at my house, for reading the Scriptures to the poor in their own language, which you witnessed when you were here during your recent visit to Ireland, and I take the first opportunity of gratifying the wish. When I came to reside in this remote place, and felt my heart yearn for the people around me, who were as sheep having no shepherd, so far at least, as instruction in the full and free salvation of the gospel was concerned, I resolved, by treating them with every kindness in my power, to try and win their confidence so far as that they should be ready to listen to me whenever an opportunity offered to speak a word in season to those who were perishing for lack of knowledge. My neighbors were not long in discovering my feelings towards them—so far, at least, as the desire to administer to their temporal necessities—and I soon had reason to suspect that they were inclined to take advantage of the discovery, and that I must use some caution if I would avoid imposition.

I had, one day in winter, returned from a long walk among the hills, and after dining, was settled in my arm-chair by the fireside with writing-desk and books on the table near me, my pet cat and dog asleep on the hearth-rug, and every prospect of passing a comfortable evening, when the servant came into the room to say that a man who lived about a mile distant, named Mick Sullivan, wanted to see me. I went to the kitchen where he was and inquired his business. In that whining tone which I had learned from experience to regard with some degree of suspicion, he told me that his sister, the only daughter of his poor old father and mother, was very ill, and that she had been ordered a bit of bacon as the only remedy likely to give her any relief.

"Who ordered it?" said I, "for it seems rather a strange medicine."

"The doctor, to be sure, your honor," he replied.

"What doctor? I must be certain there is no mistake before I give it."

"Why, sir, I can't just say it was the doctor, but a very knowledgeable woman said it would cure her; and so my mother and my father, too, said there was not one so likely to give it as yourself, nor so good nor so kind a gentleman to the poor in the whole country; and they told me to step over and ask your honor's housekeeper for it; and I did not mean to trouble yourself, sir, but the housekeeper says she has orders not to give such things without telling you, sir."

"She is quite right," I replied. "If what you ask for is likely to do good to your sister you shall have it with pleasure; and to ascertain that I will go to see her, as I know something of what should be given to sick people."

"Oh! sure your honor is not in earnest," exclaimed Mick Sullivan, looking much dismayed: "it is a long walk; it is a cold night," he expostulated, as he saw me putting on a great coat; but I heeded him not, and off we went.

When we drew near to the cabin where Mick resided, he stopped. "Sir," said he, "I must ask your honor to wait here for a little while. The big dog Bran is a great rogue, and would fly at you and tear you before I could hinder him: so I will go round to the back door, and tie him up safe, and then come for you; and please, sir, don't stir till I come." I stood still, though strongly suspecting that the dog whom he had invested with the Ossianic, but not unusual name of Bran, had no existence except in Mick's poetical imagination; and when my guide proceeded to make his way to the rear of the house, I went on to the front, and looked in at a small window sufficiently destitute of glass to

give me an opportunity of seeing and hearing all that passed inside.

There was a large turf fire, on which were placed two iron pots, one of them filled with potatoes. Round the hearth were seated the old couple to whom the cabin belonged, their only daughter, the sick lady for whose state Mick had tried to excite my sympathy, and who looked a fine personification of rosy health, and three or four others who were neighbors and had come to visit the Sullivans. The old woman had near her a basket of cabbage, which, it seemed, she had just prepared to put down to boil, and on the table was a wooden platter filled with eggs. "Why then, Jack," said she, in her native tongue, which you are aware I understand, addressing one of the visitors, "it was a great thought of you to bring that cabbage, and we are obliged to you, and more obliged to you still for staying to eat it with us. Where did you get it?"

"I will tell you then," replied Jack "As we were all coming over to sit with you this evening, like as we used to do when the times were good, but as we seldom do now that sorrow is every where, when we were passing by Mr. Gorman's garden, we saw a piece of the wall that fell in the storm last week. There was plenty of fine cabbage inside that Mr. Gorman will never use nor give away, so we thought it only a charity to bring some of it with us."

"Well," said another, "if Micky only brings the bit of bacon from the great house to put down with it, we'll have a snug supper together once more."

"And if he does not," replied Micky's sister, "we can boil this handful of eggs that I was going to take to the market to-morrow."

Just then the back door opened, and Mick entered. In a few words he gave intimation of the present state of affairs, and in as few the others arranged how best to meet the dilemma. The girl darted into the sleeping apartment, and

got into bed, ready to act the invalid if occasion required. The basket of cabbage was placed in a corner, and the platter of eggs in a drawer, and then Mick opened the front door, saying, "Your honor may come in now, there is no fear that the dog will hurt you."

"I am sure of that," was my reply, as I entered the dwelling, where the usual hundred thousand welcomes awaited me, notwithstanding the inauspicious circumstances under which I appeared. The party were re-seated in perfect tranquility, the visitors having assumed the aspect of comforters to the mother, who was apparently in trouble at the dangerous state of her daughter. In fact the whole scene had been so well and so quickly got up, as to furnish me with a new proof of the versatility of Irish intellect, and renew the deep regret which I often experienced when I saw the natural cleverness of my poor countrymen perverted to bad purposes for want of proper instruction.

On asking to see the invalid, the mother immediately led me to her bedside. She was beginning to give an account of her ailments, when I took her hand and said, "come, get up at once; you know you are quite dressed," and returned to the group in the kitchen, leading the plump, rosy Katie with me. Before any one had time to express surprise, I continued, "You were preparing supper, Mrs. Sullivan; do not let my visit delay you; your daughter has no ailment to prevent her partaking of it."

"Supper, your honor!" exclaimed the mother; "to be sure the potatoes are down, for how could these poor men that are hard at work all day, do without something? but in the other pot, sir, there is only water to—"

"To boil those cabbages," said I, pointing to the corner. "They look good, may I ask where you got them?"

"It was Mr. Gorman that sent them to us, sir, when he heard that—"

"Stop! stop!" I again interrupted;

"it makes my blood run cold to hear you. My good friends, I am going to speak very plainly to you, and pray believe me that I do so because I love you, and am anxious about your everlasting happiness. You are all quick enough to guess that I have found out the trick you intended to play on me to get the bit of bacon. Don't be uneasy, don't apologize; I forgive you from my heart, because there is much in myself that needs forgiveness. But oh! my friends, you have offended another who hates sin. You have offended God by telling lies, which he has declared he will punish with everlasting destruction."

"We are bad enough, surely, your honor," said old Sullivan, "but I don't think He'll be too hard on us."

"Sullivan," answered, "we have but one way of knowing how God will act towards us. He has given us his book in which holy men of old wrote as God's Spirit directed, to tell us these things. Here is that book, God's own word, and I will read for you what he says about liars." I drew an Irish Bible from my pocket, uneasy looks were exchanged among my auditors till they heard a few words in their own language, and then, as I have ever found to be the case, they listened with profound attention. I read the following passages: "He that telleth lies shall not tarry in my sight;" "Lie not one to another." "There is," I said, "a most beautiful description of the happy place where those who are saved will dwell hereafter. We are told who those are that will not be let in there, and among them is he that 'loveth and maketh a lie.' And listen to these awful words, 'all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death.'" Ps. ci. 7: Col. iii. 9: Rev. xxii. 15: xxi. 8. These words seemed to make a great impression, and with an expression of alarm, some of my hearers crossed themselves.

"Mr. and Mrs. Sullivan." I continued,

addressing myself to the old couple, "there is another commandment given to us by the great God. He says to parents, 'Train up a child in the way he should go,' Prov. xxii. 6. Now, I fear you have not done this. In one short evening you have made your son tell lies, and your daughter feign sickness, in order to deceive me."

"Oh! then that was a bad thing," observed one of their visitors. It was Jack.

I replied to him, "and was it not a bad thing of you to take these cabbages from Mr. Gorman's garden when God has commanded, 'Thou shalt not steal.'" Jack hung down his head, and silence prevailed for some minutes. I then continued:

"You said just now, Sullivan, that God would not be too hard upon us, by which you meant that he would overlook what you consider little sins. His word declares the very contrary; listen: 'Whosoever shall keep the whole law, and yet offend in one point, is guilty of all,' James ii. 10. They seemed to understand and feel this solemn declaration.

"Tell me," I said, "for you are all quite shrewd enough to know, if the magistrate who administers justice in this neighborhood were to overlook little offences, such, for instance, as stealing some heads of cabbage, what do you think would be the consequence?" No one spoke. "Come, Jack," said I, "tell me truly, what effect would it have on you?"

Jack, with his head still hung down, but laughing a little, answered, "why then, sir, if I thought I would not be punished, I'm afraid I'd take it the oftener."

"And would you respect the magistrate for overlooking small offences, and not enforcing the law?"

"Well then, sir, to tell the truth, I think I would not."

"Nor respect the law which was not likely to be enforced?"

"No, sir."

"Then can we for a moment suppose that God will ever suffer his holy law to be broken without punishing the transgressor? No, my friends, we have all sinned, and are all guilty before him." Their looks if not their words expressed the question, "What shall we do to be saved?" And as well as I could, I told them the glad tidings of full and free salvation through Him who loved us and gave himself for us. I then read aloud an account of His birth from Luke's gospel, and they listened with evident delight. I told them that I would always be happy to read for them.

"You have already, my friends," said I, "heard enough, I hope, to make you regret those bad practices which God hates. Jack, you will surely, on your way home, take back Mr. Gorman's cabbages to him. Do you, Mick Sullivan, come to my house to-morrow morning, and you shall get some that are equally good, also a bit of bacon to boil with them; and, if the Lord will, let us all meet here to-morrow evening at supper time, when I will read for you another portion of the history of Him who loved us and gave himself up for us, whose blood cleanseth from all sin. May his Holy Spirit apply these truths to our hearts."

The proposal was received with much thankfulness; the meeting took place and was established weekly. It soon increased in numbers, so that we were obliged to hold it in my barn. The priest, of course, opposed it, and I had sometimes fears that he would succeed, but he has never done so; and as I trust to the everlasting benefit of many, my poor neighbors continue to hear, in their own tongue wherein they were born, the wonderful works of God.—*The Church.*

## False Promises.

AS MR. BURGESS was sitting in his counting-room, reading his favorite morning newspaper, he was interrupted by the entrance of a pale, intellectual young man, who desired to speak with him in person.

Mr. Burgess, looking over the top of the newspaper, examined him with the cold glance of a man of business.

"You do not recognize me," said the youth, removing his hat, and displaying a fine, high forehead. "My name is Vincent."

"Ha!" breathed the merchant, in a rich, guttural tone, while a little of the heart's sunshine illuminated his features. "Henry Vincent, I presume—the son of my old friend."

The young man bowed.

"Glad to see you! glad to see you!" exclaimed the merchant, shaking his hand. "And how did you leave your father?"

"My father," murmured Henry, in a tremulous voice—"my father is DEAD."

Mr. Burgess was confounded. Mr. Vincent had been the friend of his youth. Although the business of life had divided them years before, leading the one into the wide fields of commercial speculation, and directing the other to the practice of the law in a country village, their early friendship had not been quite forgotten; and it was with grief and commiseration that Mr. Burgess heard the surprising announcement, from the lips of Vincent's son.

After condoling with the young man, as best he could, and learning the particulars of his friend's last illness, the merchant desired to know the condition in which he had left his family.

"My father was too generous to get rich in a town where everybody was his friend," said Henry. "He left no property, except the house and ground where my mother still lives."

"And you inherit nothing."



"Nothing. My father had nothing to give his children, except the advantages of education, which I have duly prized."

"And what do you purpose to do?" asked Mr. Burgess, in a friendly manner.

"I purpose to use the talents and education I possess—and these hands," said Henry, smiling—"to obtain a livelihood in any honest occupation. I have no taste for the profession in which my father wore out his life. To be plain, I have neglected to choose any pursuit; and now, not to burden my mother, I have come into the world to labor for myself, at whatever my hands may find to do."

"How would you like the mercantile profession?"

"Well, I think. I had thought I would teach this season; I have been offered a situation, in which I can live, but the salary being so small, I would be glad to accept anything better."

"You are right," said Mr. Burgess. "I think I may give you some encouragement, although I could not offer you a place in my own establishment. But I will speak to some of my friends about you, and there is no doubt that I shall be able to find a situation, which will afford you an opportunity of rising high in the mercantile profession. Call again in a day or two, and we will talk over the matter again."

It seemed that the young man could not find terms to express his deep gratitude for the merchant's unexpected kindness. After thanking him as well as he could, however, he took his leave; and Mr. Burgess was soon lost in the business of the day, which so absorbed his mind that the death of his old friend was forgotten.

On the following morning, with an elastic step and a hopeful countenance, the youth once more entered the counting-room of Mr. Burgess.

"Sit down," said the merchant. "I have been so busy, that I have not had time to look around me yet; but I shall

speak to some of my friends in a day or two."

"Oh, don't hurry yourself, or give yourself the least trouble on my account," Henry hastened to say. "I can wait a week or so as well as not."

Perceiving that the merchant appeared absorbed in business, the young man only stopped to pay him his respects, and left him, saying, he would drop in again, on the morrow.

Accordingly, the next morning, Henry made his appearance again, and getting the same excuse as before, departed without much satisfaction.

It was two days before Henry came again.

"Really," said Mr. Burgess, "I have not had time to do anything for you; but next week I will make it a point to find you a situation the first thing. Come in on Tuesday or Wednesday."

Mr. Burgess certainly intended to bestir himself in the affair of his young friend, as he promised; but business took his entire attention, and although he could remember to transact a number of small matters, by which a few shillings were to be gained, he quite forgot that Henry, poor and needy, was anxious to commence working for a livelihood.

Henry came in on Wednesday. He did not wish to appear urgent in obtaining a gratuitous favor, and had put off calling until the last day Mr. Burgess had named.

"I declare," exclaimed the merchant, "I have been to blame. I should have attended to your affair—but then I don't know how I could—business was never so pressing before."

Henry bowed respectfully. He was pale, and his lip quivered.

"I told you at first," he said, "I did not wish to give you any trouble."

"Ah, it's no trouble. Only be patient."

"I am patient; but necessity is strong," rejoined Henry, with a sad smile. "I ought to be earning a livelihood. I have no

heart to call on my mother for assistance. Still I do not desire to annoy you. Your promises have been generous; and of course it is not for me to be impatient. So if you will be so kind as to speak a good word for me any time when convenient, I shall be very much obliged; and if you find anything, please drop me a line—here is my address."

The young man spoke incoherently; his voice trembled; and had not Mr. Burgess been wholly absorbed in his own worldly pursuits, he must have observed that Henry was suffering.

One—two—three weeks glided away with the merchant. One—two—three weeks dragged heavily with Henry Vincent.

Mr. Burgess had nearly forgotten the young man, when, meeting him one day in the street, he was forcibly reminded of his neglected promise, by seeing a haggard face, and sunken eyes, so different from the features they had worn at their first interview.

The young man had a small bundle under his arm, and seemed purposely to avoid a recognition. Mr. Burgess felt a pang of self-reproach. He hurried to his office, resolved to proceed thence, without delay, to the office of a friend, whom he knew to be in want of a clerk at that time. Business delayed him, however, and it was two days before the merchant found it "quite convenient" to speak with Mr. Wilson on the subject. Mr. Wilson had engaged a young man that morning!

One—two—three weeks died away with the merchant. Henry had not been heard from. At length Mr. Burgess had seen fit to do something effectual towards fulfilling his long delayed promises. Without trouble he got intelligence of a vacant situation; ascertained that the salary was unusually good; and that the place would be given to any person he might recommend.

"This will recompense the boy for all previous disappointments," said the mer-

chant to himself. "I will send for him at once."

The lad who went for Henry, returned with the intelligence that he had left his boarding-house, and gone—none knew whither.

Considerably troubled with the thought that he was much to be blamed for his cruel neglect, Mr. Burgess resolved to go in person to see Henry's landlady, and learn, if possible, what had become of the young man.

Mrs. Howard appeared to him a benevolent, good-hearted lady; and as soon as Mr. Burgess made himself known, as a friend of young Vincent's, she treated him with great politeness.

"I don't know what has become of the poor young man!" she said. "I never felt so much interested in any one in my life! He was so amiable and so upright. Why, Sir," she added, with emotion, "I have just learned that he pawned some of his clothes to get money to pay me to the last halfpenny he owed me for board—though I never pressed him, and wouldn't have taken his money if I had known how it was obtained! Poor young man!" sighed the excellent woman, "he might have done pretty well if it hadn't been for the false promises of some person, who told him he would find him a good situation, and never did. Relying on these promises, he gave up a tolerably good place, which was offered him, to teach school—and so he had nothing to help himself with; and I heard him say his mother was poor, and he wouldn't be a burden to her for the world."

Mr. Burgess listened to this account of the *fatal* result of his *false promises*, with a heart burning with anguish and remorse. He immediately set on foot endeavors to trace the young man, after his departure from Mrs. Howard's, but without success.

Two days after, however, he received a letter from Mrs. Vincent. It was full of all the grief and fear a mother is capa-

ble of feeling for a darling son. He had written her (she stated), relating some of his troubles, and confessing that, pushed by stern necessity, and prompted by despair, he had enlisted in a company of foreign volunteers!

The agonized mother prayed her husband's friend to save that husband's son,—her own beloved child, from the fate which threatened him; for, generous youth, he had not even confessed that it was the merchant's false promises which had proved his ruin!

It was too late! Mr. Burgess, stung by bitterest self-reproaches, succeeded in finding the unfortunate youth; but it was not until the day previous to the departure of his company for Mexico.

The merchant, deeply humiliated, and filled with grief, pressed the young man's hand, and begged to be forgiven; at the same time offering to assist him to the best that money could perform.

Henry smiled bitterly.

"I would rather not hear you promise me anything," he said, "and I beg of you never to delude another with such promises as have proved—PERHAPS, MY RUIN.

Mr. Burgess never forgot that reproach; and since the mournful day when he heard the news of the young man's death on the bloody fields of war, his conscience has been burthened,—heavily burthened with his unhappy fate,—with the grief of a widowed mother,—with the stinging remembrance of his own sinful FALSE PROMISES.

### Idle Christians.

ARE not they anomalies? That is, we mean, idle *as Christians*. For these same good folks are earnest and industrious enough in all other matters. Keen lawyers, clever accountants, wise merchants, plodding tradesmen, downright hard-working people, earning their bread by the sweat of their brain, or the sweat of their brow. So were the inhabitants of Sodom, for "in the days of

Lot, they did eat, they drank, they sold, they planted, they builded." But how many professors there are who give all their energies to the world and none to the church. The Sabbath is emphatically their *rest*. Their pew their dormitory. Their membership a sinecure.

If we understand the matter rightly, the very name of a Christian implies a follower of Christ. Was Christ an idler? No! "He went about doing good." His meat and his drink was the will of his Father, and he rested not till he could say, "It is finished." Happily, there are many in our churches who are "working while it is day," fellow-laborers with their pastors in every good word and work: nevertheless, there are too many of the family of the *Do-nothings*. It may be, that some such are laying the flattering unction to their souls, that they are doing *no harm*! It is true the sick may be pining unvisited,—the Sabbath school may need teachers,—the ragged and wretched of our towns and cities may be uncared for,—the missionary, the Bible, the tract societies, may all languish for want of aid,—but what then? The idle Christian says nothing *against* any of these. He only passes by on the other side, like the Priest and the Levite; and all that Christ can say of such is, "I was a hungered, and ye gave me no meat," &c. (Matt. xxv. 42). But *is* that all? No, it is not all, for it is added, "These shall go away into everlasting punishment." It is not all; there is another word for the idle professor, and with that we will leave him, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty," (Judges v. 23).

Those who profess to believe Christianity to be from God, and yet *do nothing* for the promotion of it among their fellow-men, are acting unworthily.

## The Minister of the Gospel Divinely Assisted.

BY REV. THOMAS WINTER,

Roxboro, Pa.

**PROPOSITION.**—The Christian minister is a subject of supernatural assistance in his proper work as a minister of Christ.

The word *supernatural*, is not here used in the sense of *miraculous*, as where the divine power is supposed to be exerted to suspend or to reverse the established laws of nature, or to act independently of such laws. But it is used to denote such an exercise *on* and *with* the laws of nature, as shall agree with their most usual course and manifestations, and this to produce such results as could not or would not be possible without such superadded power. In this sense, we suppose, that God's power aids the Christian minister, in his proper work.

There are, we conceive, two errors, or mistakes, on this subject of divine assistance as afforded the ministers of Christ, as first, where it is contended that they are to rely on a kind of *miracle of inspiration*. They are then never to read or study with a view to preaching. To study or to write for the pulpit, is to throw yourself out of the pale of God's promised assistance. All must be strictly extemporaneous. It is then expected, that it will be given to the preacher in the same hour what he ought to say. And it is not he that speaks, but the Holy Spirit speaking, in and through him. The man's own reason, and understanding, and judgment, are, for the time being, to be kept in abeyance; and, like the inspired prophets of old, he must wait for the inspired word of the Lord. So we understand Quaker preachers claim to speak. And much like this, even some Baptist preachers have expressed themselves. "I entered the pulpit, brethren, without anything prepared for you. I depend on God, and he has helped me to a text; and what the Lord

gives me, that I will give you." And such like. And this grave announcement has not unfrequently been followed by the veriest dribble. Such preachers seemed to forget, if they ever knew, that the age of divine inspiration has passed away; that no new revelations are now to be expected; that the whole counsel of God to man is made known and recorded; and that now the proper business of God's ministers is to study that counsel with diligence, with all the help they can properly command, and then declare that counsel faithfully to others, without addition, diminution, alteration, or *perversion*.

But other men, regarding the above as a species of fanaticism, veer to the opposite extreme, and deem themselves fully qualified by *ordinary grace* and the simple use of their own natural powers, to do all the work assigned to their ministerial vocation. They say, and truly, that the work of the Christian ministry calls for rational investigation—for reasoning and judging, as does every other subject or science submitted to the human intellect. And, it is contended, that, in the necessary exercise of our natural powers, though in the work of the Christian ministry, we have no warrant to expect supernatural aid, no more than has the mechanic or the laborer, or the professional man. We must execute the work of the ministry, as *Christian men*, without any special aid from above.

Now, the first of the above errors we would designate as fanatical presumption. The second—how?—as an innocent mistake, or as the arrogance of pride? Be it as it may, we believe that the truth in the case has no fellowship with either of the above errors. We believe that the Christian minister is warranted to pray and hope for special aid from the Lord, while doing the Lord's work—aid which no mere natural man is warranted to expect in doing *his* work, while working, for instance, mechanically, on dead matter, or while treating with his fellow-man

on things professional and secular. He does not need such help. His physical powers, whether bodily or mental, given him of God, are sufficient for his purpose, with the ordinary providence of God, in whom he lives and moves and has his being. But superior aid is afforded the Christian minister, who *seeks* that aid, because the *nature* of his work and its intended results need it.

But it may be asked, Who can understand, in what, precisely, this help consists, or how it is imparted? And the proper reply might be, It is not necessary to the argument that we be able definitely to answer the question, any more than a thousand other questions of the same *genus*, where God's mode of operation in the several departments of his universe is concerned. It is the *fact*—duly authenticated—and not the *mode* of the fact, which may be within the limits of human inquiry and knowledge.

It may be further asked, Who is at any time *conscious* of such supernatural assistance, as were prophets and apostles, when the divine *ajjatus* was on them? or as were others, when the power to work miracles guided them? Who, in studying the Scriptures, or when preaching the gospel, or performing other ministerial acts, is conscious of any spiritual influence, other than what is personal and religious, interfering with or in any way affecting his own perceptions, conceptions, reasoning, judgment and conclusions? In reply, we would say, As to personal consciousness, it may be difficult or hazardous for one individual to say what is or what is not the consciousness of another. And if a man tell me, though it may contradict all that I deem probable from the nature of the case, that he has no consciousness of this or of that, it may be difficult for me to convince him that, *possibly*, he is mistaken. Perhaps, he is *not* mistaken. . . . So, if a Christian minister tell me that he has no consciousness of help in his work beyond what his own natural

powers and a religious disposition of heart supply, I may think that his *own* judgment is sufficient to settle that point for *himself*. I may deeply regret that it is so with him; but may, nevertheless, conclude that the man understands himself.

But what then? Even were there pertinence in the question concerning personal consciousness, we do not perceive that it has any logical force. To illustrate which, let us look at facts undisputed among us. Take the new convert to Christ—the soul just passed out of the kingdom of darkness into a state of grace. We all, I suppose, believe that the conversion of such a soul is effected by the direct influence of God's Spirit through the truth—an influence on the intellectual and moral powers of the soul, experiencing this vital transition. But *how* precisely, we know not. Arminians tell us, indeed, when contending for the *self-converting* power of man, that God does not repent for the sinner, nor believe, nor obey. The sinner must do all this himself as a free moral agent—as an intelligent and accountable creature, improving here in *ordinary grace*. But this is truth only partially spoken, and not a little distorted and disguised. True, the sinner must himself repent, believe and obey, as personal acts. And doing so, such acts are so far placed to his account in God's administration, that the sinner enjoys in full the benefits resulting from them. And, still, the *power disposing* the sinner to repent, believe and obey, is not of or from himself, but is all of God, and of his free and sovereign grace. In all that he is for good, God is to be acknowledged, who makes him to differ from others. Such, at least, is the theology of the Bible, and of the Bible Church.

But how many, we might ask, while under this converting influence, are at the time conscious of any thing supernatural? They are sensible of certain new perceptions of things, of moral con-

victions, sensations, desires and volitions; but it is doubtful, if one in a thousand regards these new emotions, *at the time*, as being anything more than an unusual working of his own faculties and passions, stimulated by reflection, or by external causes with which he is brought in contact. And yet the results in all after life, and in death itself, shall clearly demonstrate, according to our theology, that his was not the mere excitement of nature by reflection or by external causes, but was the mighty working of God's Holy Spirit, quickening, regenerating the soul, and making it morally right. It was the power of God working effectually *in* and *with* that soul; yet, in a way consistent with its own free volition. And this the true convert in after-life understands, and gradually acknowledges to God's praise. At the time he may have known nothing of the Holy Ghost, or if he did, his consciousness did not enable him to discriminate between divine influence and the working of his own affections. Thus it is with him who is begotten with the Spirit.

But supernatural influence on the new man ends not with his regeneration—with his engrafting into Christ. It only then begins. And it accompanies the life through all time, and until it is perfected in immortality above. It is, indeed, the *LIFE* of the Christian's life. Taught of God, the Christian daily prays for such help, expects it, depends on it, and enjoys it. He is kept by the power of God through faith. The Spirit helps his infirmities. God works in him to will and to do. God upholds him by the right hand of his righteousness. And but for his help, what could the Christian do? What would he be? Temptations would prevail against him, afflictions might crush him; but God is his strong refuge, his help also in time of trouble. And yet the Christian is not able at all times to distinguish between the needful help which he receives, and

the energy of his own affections and principles. Nor may it be either necessary or proper that he should be able; for the Spirit works in the Christian, not as a living agent on a mere machine, or as on mere dead, inert matter, but as on an intelligent, rational and morally accountable subject. Thus it is of the ordinary Christian man, and the help which he receives from God.

Now, what we intend by the above is this: if the Christian man, *as such*, needs and enjoys such supernatural help, why not the Christian minister, *as such*, in his peculiar sphere? Why should any deem it a thing incredible that he have special grace to meet his peculiar necessities? Why might not his affections be sometimes quickened, and brought into more than natural activity and force; and this without a *miracle*? He certainly needs both in the work to which he is called. He needs that his understanding be opened, that he might understand the Scriptures. He needs that his heart burn within from communion with the Saviour. He also needs, as did an apostle, that utterance be given to him, that he might speak the words of truth with boldness on all occasions, and on some occasions especially. Is it right to make such necessity a subject of prayer to God? God, by his special grace, is both able and willing to meet such necessity. And to say that at the time the minister has no consciousness of anything supernatural, no sense of such inward help, as a lame man would have, should a friendly arm help him over a difficulty in his pathway, is to establish nothing against that spiritual assistance for which we contend; because in this case the Holy Spirit works, not on bones and muscles, nor as on a dumb ass, making him to speak with man's voice, but on an intelligent and reasoning being, strengthening and animating his powers; and this only in accordance with the laws which are intended to govern those powers.

That such special assistance is afforded the true Christian minister, is evident to our own mind from the following considerations, familiar to all your readers who may glance over this article :

1. Such help was earnestly desired, even by men inspired by the Holy Spirit. It was, as we all know, by the great apostle to the Gentiles. To the Ephesians he writes, (chap. vi. 19,) admonishing them to "pray always for all saints," "and for me, *that utterance may be given unto me*; that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in bonds, and therein I may speak boldly as I ought to speak." To the Colossians he writes (chap. iv. 2, 3): "Continue instant in prayer, and watch in the same with thanksgiving: withal praying for us, that God would open to us a door of utterance, to speak the mystery of Christ, for which I am also in bonds, that I may make it manifest as I ought to speak." To the Thessalonians he says, "Brethren pray for us." And again, (2 Thes. iii. 1,) "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you." Here the chiefest of the apostles acknowledges his need of special help from God, to rightly do the work of his ministerial vocation. The question sometimes asked is reasonable: Do ordinary ministers less need God's special assistance?

2. Such help is a subject of divine teaching and promise. "Abide in me and I in you; for without me ye can do nothing," "Lo, I am with you always, even unto the end of the world." "Tarry ye at Jerusalem, until ye be endued with power from on high." The "seven stars," or "angels," or pastors of "the seven churches of Asia," are held in the right hand of the Head of the Church. To Timothy the apostle says, (2 Epis. iv. 22,) "The Lord Jesus Christ be with thy spirit, grace be with you, Amen." In these and kindred passages, the *minister's*

need of special help from God is evidently taught and promised. Shall philosophy, falsely so called, be opposed to their evidence?

3. Such help from God is constantly prayed for by all right-hearted ministers. And this is no inconsiderable proof. They pray for themselves in their closets, not only for grace to help them as Christians, but for help in their work as laborers for Christ, in studying truth with a reference to its public ministration, and for success to attend their labors. They pray for wisdom and understanding to guide them aright amidst the perplexities and trials which often beset them in their public life. And a minister who does not thus pray, might with reason doubt if God ever called him to the ministry. But such a case, we must conclude, is very rare among evangelical men. Ministers pray, and very properly so, for each other. In each other's pulpits, and when gathered together, their prayer is, that each and all may receive grace from God, and help according to their respective necessities. So, churches pray for their pastors and for the whole body of the Christian ministry, that they, *as ministers of Christ*, may be assisted of God, and blessed in their work. Is all such praying, we would ask, a matter of mere form, and so a waste of words? We believe not; but rather that it arises from a settled scriptural conviction of the necessity, the propriety, and the availability of such prayer. It arises from a deep conviction, a sober belief, that as Christian ministers, "we are not sufficient of ourselves to think anything as of ourselves;" but that "our sufficiency is of God, who makes us able (competent) ministers of the New Testament." For who is Paul, and who is Apollos, in themselves considered? "I labored," says Paul, "more abundantly than all; yet, not I, but the grace of God which was with me." What he did in the gospel, he acknowledges was done through Christ strengthening him. And

he was strong only through the power of Christ which rested on him.

And this is the kind of strength, which above all others, the Christian minister needs. He may have the strength of great learning (very valuable,) of native eloquence cultivated by art, powerful intellect and reason, and the strength of social and ecclesiastical position; but if, above all these, he be not strong in the Lord, and in the power of his might, he stands before God's enemies, as Sampson stood before the Philistines, shorn of his locks. He is then weak as other men.

### The Messenger of Peace.

‘How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, that publisheth good tidings of good, that publisheth salvation.’—*Isaiah lii. 7.*

Go where duty calls thee!

To the sick and dying;

Where the sufferer, racked with pain,

Faint and weak is lying.

Go! though fever's heavy breath

Round the couch is creeping;

Go! though at the sight of death

Gathered friends are weeping—

Go! nor fear infection's power,

Unseen arrows darting;

Go! nor dread the trying hour,

When the soul is parting.

He, the Lord of death and life,

He is there beside thee;

Through the snare and through the strife,

Safe his arm will guide thee.

Go! where duty calls thee!—

To the broken-hearted,

Where, from the afflicted breast,

Hope has long departed;

Go! and shrink not from the sigh

The sad bosom sending;

Turn not from the weeping eye

To the dark earth bending;

Go! though piteous plaints you hear,

Go! and whisper gladness;

Wipe the mourner's bitter tear.

Soothe the soul of sadness—

He, who once our sorrows bore—

He, who felt our anguish—

Bids the balm of healing pour—

Bids thee not to languish.

Go! where duty calls thee!—

To the old and weary,

Wasted, world worn, full of years,

Pining, sad, and dreary;

Go! and raise the silvered head

On the lone breast drooping;

Lift the frame so chill and dead

To the cold earth stooping—

Go! nor pass forsaken age,

Cheerless and unfriended,

Smoothe its rugged pilgrimage,

Ere its course be ended;

He, who walked this wilderness,

Breathing consolation,

Let the aged part in peace,

Seeing his salvation!

### The Sabbath.

A STREAM from the river of the water of life, in which the Christian laves his travel-stained feet. “The shadow of a great rock in a weary land.” The glory of heaven shining through the veil betwixt time and eternity. A pause amid the din of life, in which is caught faint echos from the songs sung in the upper temple. The sky, from which the dull heavy clouds have rolled back at the golden touch of day. The shade of a green olive-tree from the scorching heat of noon. A view of Canaan from the top of Pisgah. A painting by faith, in which are grouped forms clothed in flowing white, whose brows sparkle with rare jewels; of a city whose streets blaze with gold; of a throne dazzling to the eye, set with the hues of all precious things, around which is hung crowns of light inscribed with the motto, “To him that overcometh.” The rainbow in the clouds. A breeze from paradise laden with perfume from the tree of life. News from home to the exile. A palm-tree beside



a fountain in the desert. The day on which the freshly-watered garden of the Lord sends up its fragrance on high diffusing sweet odors in the courts above. A courier by which God sends messages of cheer to his sad and weary ones. Hope shaking the dust from her white wings, and soaring towards the azure sky. A look into the "holy of holies." Yea it is the very "gate of heaven," which death will eventually open, when the full glory of the eternal Sabbath will burst upon the astonished vision of the believer, overpowering him with speechless rapture.

### Pride of Birth.

**L**ORD BACON remarked that they who derive their worth from their ancestors, resemble 'potatoes, the most valuable part of which is underground.' When one of Lord Thurlow's friends was endeavoring to make out his relationship to the secretary, Cromwell, whose family had been settled in the county adjoining Suffolk, he replied, 'Sir, there were two Cromwells in that part of the country—Cromwell the secretary, and Cromwell the carrier; I am descended from the latter.' We have read of a man who, in prospect of his promotion, being asked concerning his pedigree, answered that he was not particularly sure, yet had been credibly informed that he had three brothers in the ark; but one of our most distinguished poets of obscure origin surpasses this, in his epitaph:—

Princes and heralds, by your leave,  
Here lie the bones of Matthew Prior;  
The son of Adam and of Eve,—  
Oan Nassau or Bourbon go higher?

My parents were very respectable—that is, they were *poor* and *religious*: *religious*, not precisely according to the theory and discipline of a particular party; but really and practically religious; exemplifying the morality of the gospel under the influence of piety, or the fear and love of God; poor, not ab-

jectly and dependently, but able, by frugality and diligence, to support themselves, and to bring up a family in the decencies and even comforts of village life.

Wm. Jay.

### Retailers of Scandal.

**A**T Mr. Jay's ordination over the church, in Bath, over which he so honorably presided for upwards of half a century, his venerable tutor, Mr. Winter, delivered a very appropriate and impressive charge. Among other things, he gave him advice in reference to his conversational habits, which it becomes all young ministers to follow:—

"Be cautious of becoming the retailer of idle or evil reports, even where justly grounded and deserving of credit; leave that forbidden business; and show your friends that that current is too filthy for the purity of your mind. You cannot, with becoming confidence, inculcate 'speak evil of no man,' unless you are careful to avoid being a partaker of the same sin. The minister had better sit in awkward silence, or abruptly depart from the company, than keep up the spirit of conversation in this way. This hint may be taken as characteristic of that prudence and discretion which I would lay down, recommend, and enforce, in relation to the whole of your deportment towards this society, in the neighboring churches, and towards mankind at large.

### Things to Think On.

**TRUISMS.**—Borrowed garments seldom fit well. Haste very often trips up its own heels. Men often blush to hear what they are not ashamed to act. Pride is a flower that grows in the devil's gardens. More are drowned in the wine-cup than in the ocean. He who buys too many superfluities may be obliged to sell his necessities. A man that hoards riches and enjoys them not, is like an ass that carries gold and eats thistles.

## Editor's Garner of Gleanings.

### BAPTIST BENEVOLENT ENTERPRISE IN 1689.

—From an old pamphlet containing a great many similar gems, we extract the following minutes of a meeting of the “Elders and Messengers of the baptized congregations in their General Assembly, met in London on September 3rd, 12th, 1689.”

We commend its perusal especially to our “old school” brethren, as they love to call themselves, as a specimen of the sentiments and spirit of the Baptists one hundred and sixty-six years ago. They will find here all that is essential to Home Mission, Foreign Mission and Education Societies. It is certainly a very interesting document, and deserves to be reproduced in these later days, as an evidence of the sound judgment, scriptural views and public enterprise of our fathers.

“September 5th, 1689.

“After solemn seeking the Lord, all the Elders, ministering brethren, and Messengers aforesaid, considered, debated and concluded, that a public fund or stock was necessary, and came to a resolve in these three questions: 1. How to raise it. 2. To what uses it should be disposed of. 3. How to secure it.

“*Quest.* 1. How, or by what means this public fund or stock should be raised? *Resolved:*

“1. That it should be raised by a *free-will offering*. That every person should communicate, for the uses hereafter mentioned, according to his ability, and as the Lord shall make him willing and enlarge his heart; and that the churches severally, among themselves, do order the collection of it with all convenient speed, that the ends proposed may be put into present practice.

“2. That for the constant carrying it on, there be annual collection made in the several churches, of a half-penny, penny, 2d, 3d, 4d, 6d per week, more or less, as every person shall be willing; and that every congregation do agree among themselves to collect it, either weekly, monthly, or quarterly, according to their own convenience; and that ministers be desired to show a good example herein. Exod. xxxv. 4-6; 1 Chron. xxix. 14; Mal. iii. 10; Hag. i. 9; 2 Cor. 11-12.

“3. That every particular church do appoint their deacons, or any other faithful brethren, to collect and to acquaint the church with the sum collected, and remit it quarterly into the hands of such persons as are hereafter nominated and appointed to receive it at London; the first quarterly payment to be made on the 5th of December next.

“4. That the persons appointed to receive all the aforesaid collections, be our honored and well-beloved brethren, whose names we have sent you in a printed paper by itself,\* all living in and about London; and when any of these aforesaid brethren die, then the major part of the survivors of them shall nominate and appoint another brother in his

\* The persons appointed to receive all the collections made in the respective congregations for the general fund or public stock, are our honored and well-beloved brethren, Mr. William Kiffin, Mr. Robert Bristow, Mr. Marice King, Mr. John Leader, Sen., Mr. Isaac Marlow, Mr. John Skinner, Mr. Richard Hallowell, Mr. John Collett, and Mr. Edward Harrison.

*Resolved*, That the money be remitted from the country, to our beloved brother Mr. Edward Harrison, (one of the nine brethren before mentioned,) living at the sign of the Hen and Chickens, in Cheapside, London; with another letter signifying the same, to our beloved brother Mr. Marice King, living at the sign of the Mermaid, in Lawrence Lane, Silkman, another of the nine brethren aforesaid.

We, whose names are subscribed, testify that the persons afore-named, were unanimously chosen by the whole Assembly, September 12, 1689.

Hansard Knollys,  
Robert Steed,  
William Collins,  
Andrew Gifford,  
Thomas Vauxe,  
John Harris,  
Benjamin Keach,  
George Barrette,  
Samuel Buttall,  
Christopher Price,  
William Pritchard,  
William Hankins,  
Edmond White,  
Daniel Finch,  
John Tomkins,  
Edward Mann,  
James Webb,

Thomas Winnell,  
Richard Adams,  
William Phips,  
John Ball,  
Richard Ring,  
Charles Archer,  
James Hitt,  
Hercules Collins,  
Leonard Harrison,  
Edward Price,  
William Facey,  
Paul Fruin,  
Richard Sutton,  
Robert Keate,  
John Carter,  
Robert Knight.

stead, to be confirmed or refused at the next general meeting of this Assembly. And that the said nine brethren shall disburse it from time to time, for the uses hereafter mentioned, according to the satisfaction they, or the major part of them, shall have from the information and testimony of any two churches in this Assembly, or from the testimony of any particular association of churches in the country, or from the satisfaction they shall have by any other means whatsoever.

*"Quest. 2. To what uses this fund or public stock shall be disposed of? Resolved:*

*"1. To communicate thereof to those churches that are not able to maintain their own ministry, and that their ministers may be encouraged wholly to devote themselves to the great work of preaching the gospel.*

*"2. To send ministers that are ordained, or at least solemnly called, to preach, both in city and country, where the gospel hath or hath not yet been preached, and to visit the churches; and these to be chosen out of the churches in London, or in the country; which ministers are to be approved of, and sent forth by two churches at the least, but more if it may be.*

*"3. To assist those members that shall be found in any of the aforesaid churches that are disposed for study, have an inviting gift, and are sound in fundamentals, in attaining to the knowledge and understanding of the languages, Latin, Greek, and Hebrew. These members to be represented to the nine brethren in London, by any two of the churches that belong to this Assembly.*

*"Resolved, The money collected be returned, as is expressed in a printed paper before mentioned, to one of the nine brethren mentioned in the said paper.*

*"Resolved and concluded, That every quarter of a year an account shall be taken by those nine brethren in London, nominated in the printed paper aforesaid, of all the receipts and disbursements belonging to this aforesaid fund or stock; and an account signed by them, or the major part of them, shall be transmitted to one church in every county, and from that church be communicated to all the rest of the churches aforesaid within the same county, with all convenient speed. The first account to be made and sent the 5th of January next.*

*"Resolved, That what charges soever the said nine brethren are at in the service of this Assembly, shall be discharged out of the aforesaid stock."*

BRETHREN KINCAID AND DAWSON AT AVA.—

The following extract from a letter addressed to Rev. J. H. Kennard, Philadelphia, and published in the "Christian Chronicle," will be intensely interesting to those who remember the labors and sufferings of Dr. Judson, and subsequently those of Bro. Kincaid, in the golden city. We trust we shall soon hear of their permanent settlement, and of their wide success in the capital of the Burman Empire:

"After nearly eighteen years, I am standing in the same place in Ava, whence I left, and all that I then felt, I now feel; and I see the same weeping disciples, and hear their broken lamentations. At least I seem to hear all and see all. Here comes one of those very disciples—the face slightly changed, but the same rich, sweet tones of voice, unchanged by time. His voice trembles with emotion, and his lips are pale, as he says, 'Teacher, we have never forgotten you—where is Mama? and where is Teacher Simons and Mama Simons?' He then told me of the death of the disciples and of the last words of several, and how they prayed for the coming of Christ's kingdom.

The Palace is now in Umnapura, and the old city of Ava is a vast ruin, though still having a large population. We immediately went to Umnapura, five miles north, and put up in the house of an American merchant in the southern suburb, two miles from the city walls, and two miles and a half from the Palace.

The next morning, our arrival was announced to the King and Court by five or six foreign merchants—the King expressed himself gratified.

Abom, an Italian Jesuit, went among the great men about the Court, and put them up to speak against us before the King, and represent us, and me in particular, as fomenting the late war, and as urging the English to annex the entire country. Several foreign merchants, who were at the Palace on Monday morning, heard the statements made to the King. They said His Majesty listened attentively to all they had to say, and then replied, "What is all this to me? In national troubles and in time of war, men will have opinions and express them," and instantly ordered one of his officers to bring us to the Palace on the following day. We were received in the kindest manner—not more than 80 or 100 officers present. The most conspicuous among these dignitaries, were the five privy counsellors. His Majesty inquired if Dr. Dawson understood Bur-

man, and was informed that he did. He saw we had some books, and inquired what they were. I mentioned briefly the character of the volumes—a quarto Burman Bible, elegantly bound by Bro. Miller, of your city; an abridged history of Europe, and three or four smaller volumes. He then inquired if I had read the *Abe de ma*, one of the sacred books of Bhoodists. I replied, some parts of the work. He said, it was profound, and not one Burman scholar in a thousand could comprehend it. In character, it is very similar to the works of Schoolmen in the middle ages, or like the “Three-fold Church,” written some years since in Maulmain. His Majesty inquired, if I had American papers of a recent date, and intimated that he was anxious to learn what other countries, besides England, thought of the European war. I said, I had four numbers of the New York Tribune, a paper remarkable for its independence and truthfulness. I promised to send them to the Palace. After conversation on several subjects of no great importance, the King inquired if we would bring up our families soon. I replied, not this year. He seemed disappointed, and said he thought we would come soon. I explained our situation, and said we could not well leave till our places were supplied by others. He said, “let me know when you can come, and I will furnish the means for removing.” “We cannot think,” I replied, “of burdening your Majesty with any expense whatever.” Other conversation followed, when a young man rose and went to an inner apartment, but soon returned with a roll and a small gold tray. He sat down the tray a few feet in front of the King, and placed the roll on it. After a few minutes, the same young man went inside and presently returned with a similar roll and gold tray, and placed it beside the other, and laid the roll upon it. After ten or twelve minutes, the young man came forward, made a low prostration before the King, then took the trays with the rolls upon them, and placed them before Dr. Dawson and me. I saw that the rolls contained silver, and turned to the officer who had brought us to the Palace and said in English, (as he understood English,) “This is money, and I feel sad, because His Majesty is under no obligation to us.” He replied, “It will be very improper to refuse it; you must say nothing.” The King evidently comprehended my feelings, and addressing himself to the same officer, said, “This is only an expression of good-will, and out of

respect for my royal father, and not to lay the Teachers under any obligation.” Soon His Majesty retired. As he rose, he expressed a very kind wish, that we should soon make the royal city our home.”

Rev. Dr. WAYLAND tendered to the Executive Board on Tuesday, July 31st, his resignation of the Presidency of Brown University, to take effect immediately after the commencement in September. A special meeting of the corporation is called to be held on Tuesday, Aug. 21st., to act upon the President's resignation, and to provide for the vacancy which has thus been created.

Dr. Wayland was elected President of Brown University soon after the resignation of President Messer, in 1826, and entered upon the duties of his office in January, 1827; the graduating class of the present year will therefore be the twenty-ninth that has gone forth from the University during the period of his presidency. His term of office, as head of the institution, has been longer than that of either of his predecessors; that of President Manning having continued for twenty-six years, that of President Maxcy for ten years, and that of President Messer for twenty-four years.

During his long administration, Dr. Wayland has been enabled to achieve a reputation for moral and intellectual greatness, of which the loftiest aspirant for fame might well be proud. That he should now withdraw from the cares and responsibilities of his high station, in the full vigor of all his powers, in order to find in retirement more ample leisure for the prosecution of his intellectual labors, is not surprising. We trust that his mantle may fall on a worthy successor, one who shall fully sustain the important interest confided to the executive head of Brown University.

HOME SECRETARY OF THE MISSIONARY UNION.—We learn that following the declination of Rev. Dr. Shailer, the attention of the Executive Committee of the Missionary Union was directed to Rev. J. G. Warren, of Troy, N. Y., to fill the post of Home Secretary in the same. To this post Mr. Warren has been duly elected, has accepted, and will at once assume its responsibilities. This will be an item of most gratifying intelligence. Mr. Warren is favorably known by his early and vigorous ministry of many years in Western Massachusetts,—a ministry which has been continued with the same marked tokens of success in the State of New York. He will bring to the discharge

of important duties, a matured pastoral experience, and the wide confidence of his brethren.—*Watch & Rep.*

Rev. S. S. CUTTING, for many years editor, has accepted an appointment in the Rochester University, as Professor of Rhetoric, and will enter on his duties at the opening of the next session. Mr. Cutting succeeds Prof. J. H. Raymond, who has resigned, to take charge of the Polytechnic School, Brooklyn.

CALL ACCEPTED.—The Rev. George D. Boardman, son of the Missionary to Burmah, who died many years ago, in the midst of his usefulness, while thousands of Karens were flocking to his ministry, has accepted an invitation from the Baptist Church in Barnwell, South Carolina, and will enter on his duties early in October. Many will sympathize with his ministry and rejoice in the fruits of his labors. He is a graduate of Brown University and of Newton Theological Institution.

ALL HANDS AT WORK.—At Pirre, a station of the Free Church of Scotland in South Africa, in enlarging the church, the missionary, Rev. Mr. Ross, built the walls, his son did the wood-work during his vacation, native assistants did the plastering and built the seats, Mrs. Ross glazed the windows, the native women laid the floor, which was of clay, and white-washed the whole, within and without, coloring the inside with ochre, which the school girls brought. When all hands in the Christian church, with equal alacrity, set to work in the spiritual building, how rapidly will the walls go up!

RICHMOND COLLEGE.—The 13th annual catalogue of the Richmond College, for 1854-'5, shows that the Faculty comprises the President, Rev. R. Ryland, A. M., Professor of Moral Science, and four Professors. Total number of students 140—a large increase over the preceding year. From the following statement, furnished by a member of the Faculty, there seems to have been a steady increase during the past six years:

The number of students matriculating in 1850, was 72; 1851, 76; in 1852, 90; in 1853, 100; in 1854, 109; in 1855, 140.

From this it appears that the increase was, the last session, greater than in any other year within the specified period. For two years past, students have been compelled to leave for lack of accommodation. This difficulty will be removed by the opening of the

next session. The new building will be completed by October next, and ready for the reception of students.

There are 70,000 Hungarians in the Turkish empire—chiefly in Moldavia. Of the Hungarian people, there are 2,000,000 with 2000 churches and as many pastors, all holding the evangelical Helvetic confession of faith, besides 1000 Protestants in Hungary, who maintain the doctrines of Luther.

## Editor's Book Shelf.

THE MIRROR, OR A DELINEATION OF DIFFERENT CLASSES OF CHRISTIANS, in a Series of Lectures, by Rev. J. B. Jeter, D. D., with an introduction by Rev. A. M. Poin-dexter; pp. 246, published by Sheldon, Lamport & Blakeman, New York, and by the Virginia Baptist Publication Society, Richmond, Va.

We should be rejoiced to know that this looking-glass was a part of the furniture of every Christian family in our land, that all might have an opportunity of examining "what manner of persons" they are. Not a few would be startled to obtain a faithful reflection of their own unhandsome features, and some might be induced to use strong cosmetics, or even submit to a strong surgical operation, in order to repair the deformities, which wrong tempers and passions have traced upon their countenances and conduct.

As a specimen of Dr. Jeter's skill in taking Daguerreotypes, we subjoin the following:

"He has now become an old man, and is generally known as *Father Gripe*. His wealth has increased with his years—he is now very rich—but nothing seems to open his heart or subdue his selfishness. He greatly prefers private to public charities. He acts, according to his own account of the matter, on the principle of not letting his left hand know what his right hand does; and truly his left hand is kept in profound ignorance on the subject. But as the church will have contributions for benevolent and religious purposes, he advocates public collections in preference to individual subscriptions, that all may have an opportunity of giving something; though to my certain knowledge, on one occasion, when a collection was taken up for an important object, at the close of an impressive sermon on the subject, he cast into the basket a single half dime. Sometimes, however, a subscription for an object

he admits to be good is presented to him. It would be amusing, if the subject were not too sad for amusement, to listen to the excuses by which he endeavors to justify himself in refusing to subscribe. The times are very hard—he has debts that must be met—unusual demands have recently been made on his liberality—he dislikes to put his hand to paper—prefers paying the cash—has no money by him just at this time—thinks he is not now able to do anything—should he have any thing to give he will call on you.

Sometimes, indeed, a liberal impulse comes over *Father Gripe* to give, not of what he now possesses, but of what he hopes to obtain. One day he came to me, in an unusually cheerful mood, and said—"I have been intending to do more for the cause of religion than I have heretofore done." I was glad to hear it, for I knew he could give thousands without feeling the loss. "I have," he continued, "a scheme in my head, and if you can aid me in carrying it out, I have resolved to give the profits"—the old man's countenance became grave, made so, no doubt, by the very solemn promise which he was about to utter, "or, at least, half of them"—and *Father Gripe* hesitated, as if he thought the amount might be too great to bestow—"at any rate," he continued, "I will give some portion of them to the cause of missions, if I can afford to do so." The old man's generous impulse had died away while he was giving it utterance.

*Father Gripe* is friendly to Christian missions, at least, professes to be. He has many objections to the modes of conducting them, but freely admits their importance, and his obligation to contribute to their support. On one occasion, I went to him to solicit a contribution to aid a worthy young brother to obtain an education: he declined giving any thing, as he was of opinion that young men, by industry and economy, might easily obtain an education themselves. He took occasion, however, to expatiate on the deep interest he felt in the Mission cause, and his willingness to contribute to so noble an object. I suspected, not uncharitably, that his zeal in this noble cause was assumed merely to conceal his parsimoniousness in refusing to aid the young friend whose case had just been brought to his notice. I determined that I would catch him in his own net. Not long after this, Elder *Gatherum*, Agent of the Mission Board, came among us, and I resolved to take him to see *Father Gripe*. After giving the agent some instructions how to proceed, we went in the even-

ing to the beautiful *Gripe Mansion*. We found its proprietor comfortably seated in his parlor, and alone. After some civilities had passed, knowing that delay might frustrate our purpose, I opened the object of our visit. "*Father Gripe*, I heard you say not long since, that you felt a deep interest in the Mission cause, and were willing to contribute to its support, and as brother *Gatherum* is an agent for that cause, I have taken the liberty to bring him to see you, hoping that you may give him a liberal offering." The agent, who well understood his vocation, took up the subject, and spoke feelingly of the perishing condition of the heathen, the pressing wants of our Missionaries, the embarrassments of the Board, and the responsibility of Christians, especially such as God had prospered in their worldly circumstances. The old *Father* seemed to hear very little of what was said, but to be absorbed in his own thoughts. "I am friendly to the cause of missions," said he, "but I am entirely opposed to sending money out of the country, while we have so many heathen at home." He breathed more freely, and seemed more composed after this remark. The conversation was continued on this subject for a few minutes. *Father Gripe* avowed himself ready to give *liberally* to the Home Mission cause, but could not give to the Foreign Mission. There was no use of farther discussion on that point. "It is," said the agent, "most providential, that just as I was about to leave home, the excellent Secretary of the Domestic Mission Board placed a commission in my hands and asked me, in view of their peculiar necessities, to collect something for their treasury, if I found a fit opportunity of doing so." "I have," said the old brother, "peculiar notions on this subject—I would rather my money should go to aid in circulating the Bible, than the support of Missionaries—I know that it is God's Word, but I do not know the Missionaries are good men." "Very well," replied the agent, "the Domestic Board has a Bible department, and your contribution can take that direction." *Father Gripe* was caught. He walked slowly to his desk, and, after turning over his bills for some time, he returned with a five dollar note. "You need not," said he, "publish my name; I dislike ostentatious charity." It was a niggardly offering, reluctantly bestowed. He ought not to have given less than fifty dollars, and he might have given five hundred more easily than brother *Truehart* gave fifty, and sister *Merry* gave one dollar. We returned felici-

tating ourselves that some little had been obtained, which, though it could not bless the giver, might promote a good cause; but, on inquiry, it was found that *Father Gripe's* note was on a bank of very doubtful solvency, and it had to be passed off at a heavy discount.

*Father Gripe* is constantly bringing trouble on himself, and reproach on the Redeemer's cause, by the little, selfish, mean, not to say, iniquitous tricks, to which he resorts to obtain or save money. A single case will illustrate. He wished to employ a ditcher. The laborer, a very poor man, demanded so much by the day, or so much by the month for his services. It seemed cheaper to employ him by the month; and old *Mr. Gripe* engaged to board him, and give him his wages. The weather proved very inclement—very little labor could be performed—and when the day of settlement came he charged the poor laborer high board for the inclement days, so as nearly to balance his wages. He sued the extortioner, cast him, and exposed him to the scorn of all who knew the facts of the case. I may remark, in passing, that *Father Gripe* has pretty generally several lawsuits on hand, and the uncertainty of their issue is a great hindrance, so he thinks, to his charities. I do not deem him to be dishonest, though many persons do. In matters involving his own interest, however, his judgment is liable to be strangely biased by the desire of gain.

*Father Gripe* promises to make a liberal provision for the cause of Christian benevolence in his will; but I much doubt whether he will do so. I shall be deceived if the same penuriousness which has followed him through life does not accompany him to the tomb. His family all partake of his spirit, and would consider any diversion of his property to the cause of benevolence, a serious calamity on themselves. They need not fear it; for the old man is now very much influenced by the views of his children. He has trained them to his own habits, and found them sound in the main point—*taking care of money.*"

THE COVENANTS. By REV. R. B. C. HOWELL, D. D., Richmond, Va.; pp. 135. Published by the "Southern Baptist Publication Society, and for sale by C. Wortham, Richmond, Va.

We are glad to see this work. It is a forceful, lucid exposition of a subject by which many minds have been perplexed and mystified. As Baptists we have had "the

Covenants" hurled at our heads, whenever we have contended that purely spiritual qualifications are essential to membership in the church of Christ. It has been by our opponents, a sort of cabalistic phrase, to be employed when all intelligible arguments were answered. Driven from all solid logical ground, *Pedo-Baptist* controversialists have uniformly sought to drag us with them amid the bogs and swamps of verbage, in which they floundered, for "the covenants." Well, Dr. Howell has shown what the covenants are, and what their bearings are upon those disputed dogmata, and therefore he deserves the gratitude of his brethren. We subjoin a section of the last chapter, that our readers may see how effectually he demolishes the strongest argument employed in defence of Infant Baptism.

"5. From the covenants now before you, is derived rich information regarding the scriptural qualifications for membership in the visible church of the Redeemer.

Dr. Hodge, in the articles already noticed, justly says, that "in no part of the New Testament is any condition of membership prescribed, other than that contained in the answer of Philip to the eunuch who desired baptism, 'If thou believest with all thy heart, thou mayest.' Nor in the Old Testament is there any other condition prescribed." Only believers in Jesus Christ are entitled to the distinction. Unhappily, however, this fact does not command universal concurrence, and these covenants are appealed to, as proof that infants, as well as believers, are to be baptized, and received into the church! And do they really furnish the authority claimed? It is assumed that "the covenant of promise to Abraham, of God in Christ," for him, and his seed, is equally, in all ages, literally a covenant with every other believer, for him, and his seed! But can this proposition be true? If God fulfils the covenant with Abraham, and his seed, to every other believer, and his seed, he does so, of course, in accordance with the terms of the covenant. Now turn back to that covenant, if you please, and examine it closely, that you may see what its promises are, and ascertain how, in the first place, they are to be fulfilled to every other believer, as well as to Abraham. These promises were, that God would make of Abraham a great nation; that kings should descend from him; that he and his posterity, should possess the whole land of Canaan; that he would bless him, and make him a blessing; and that he should be the father

of Messiah. These are its promises. And you are told by grave and learned men, that these are equally promises to every other believer! And are you expected to believe a proposition so preposterous? That there are multitudes who do credit it, is wholly unaccountable, except upon the supposition that they have never examined the subject.

And now, in the second place, determine if you can, how these promises apply to the *literal seed of believers*. The connection with this covenant, claimed for them, on the ground that they are the children of believers, is not less preposterous than that advocated for their parents. It assumes that the covenant established a spiritual relation between Abraham and his infant offspring; and that it establishes now, the same relation between every believer and his infant offspring! Need I say that this whole category is a mistake from beginning to end? It is certain that no spiritual relation not before existing, was established by this covenant, between Abraham and his infant seed. He was made the father, not of all the redeemed, as some have imagined, but "of all them that believe," of whatever nation. Infants are redeemed; but infants do not believe. To his own descendants he was "the father of circumcision." He was the spiritual father, so far as we know, of no one, assuredly not of his own infant seed, unless the absurdity can be admitted that spiritual qualities (that is, that religion) may be propagated by natural generation. The covenant therefore established no new spiritual relations between even Abraham and his infant seed. Much less does it establish now, any such relations between *believers and their infant seed*. "The blessing of Abraham has indeed come upon the Gentiles," but in no such acceptations as these. That blessing consists not in creating any spiritual relations between believers and their infant offspring, but for *themselves* in having their faith counted to them for righteousness, as Abraham's faith was counted to him for righteousness. As to *their children*, if they die in infancy, they are, and ever have been, and ever will be saved, by the merits and righteousness of our Lord Jesus Christ, independently of parentage or ordinances of any character whatever. If they grow up to maturity, they are blessed in being taught by Christian parents the way of life and salvation through Jesus Christ. The covenant with Abraham, for him and his seed, is not, therefore, equally a covenant with every

other believer, for him, and his seed. To presume consequently, that the infant seed of believers, because they are such, are entitled without repentance and faith, to the ordinances of the gospel, and to membership in the visible church, is a derogation of the covenants, a violation of the analogy of the Old and New Testaments, in opposition to the word of God, and destructive to all the best interests of religion.

What, then, is the true teaching of the covenants on this subject? It is most plain and obvious. In the Jewish or typical church, all was external and earthly. The church itself was national and confined in its membership to the Hebrews. Literal descent from Abraham, with circumcision, conferred a full right to all its privileges. Its services were symbols. Nor did its worship necessarily demand any spiritual qualifications. The Christian Church, the reality, is internal and spiritual. It is not national, but individual, and extends its blessings to all men, irrespective of races. The spiritual seed of Abraham (believers) who have the spiritual circumcision, (the regeneration of the soul) are alone entitled to its privileges. Its worship demands the homage of the heart; for "God is a Spirit, and they that worship him, must worship him in spirit and in truth."\* This is the true and only scriptural analogy between the Jewish Church and the Christian Church. The covenants, therefore, prove conclusively that repentance towards God, and faith in our Lord Jesus Christ, are essential qualifications for membership in the Church of the Redeemer."

THE AMERICAN BAPTIST ALMANAC FOR 1856, issued by the Publication Society, is a beautiful and valuable little work, of 52 pages. It is handsomely illustrated and furnishes a larger amount and variety of useful information, of a character interesting especially to Baptists, than can be found any where else within the same compass. The Baptist who is not eager to invest 6 cents in such a literary and statistical treasure, is hardly worthy the name. Any one sending 50 cts. will receive a dozen copies to distribute among his friends, or 100 copies for \$4 00. Some brother in each church ought to interest himself to supply every family in his neighborhood.

\* John iv. 24.



# The Monthly Record.

## Baptisms Reported.

|                    |              |                   |     | Churches.       | Counties.        | Administrators. | No. |
|--------------------|--------------|-------------------|-----|-----------------|------------------|-----------------|-----|
| ALABAMA.           |              |                   |     | Jefferson,      | (1st church,)    | Wm. Tilley,     | 9   |
| Churches.          | Counties.    | Administrators.   | No. | MASSACHUSETTS.  |                  |                 |     |
| Ramah,             | Barbour,     | J. J. Harris,     | 45  | Orleans,        | Barnstable,      | Mr. Stetson,    | 3   |
| Mount Zion,        | Marion,      | F. H. Moss,       | 23  | Worcester,      | (1st church,)    | J. D. E. Jones, | 8   |
| Providence,        |              | W. D. Harrington, | 16  | Chicopee,       | Hampden,         | B. Lincoln,     | 5   |
| BRITISH PROVINCES. |              |                   |     | Chatham,        | Barnstable,      | J. A. Gould,    | 21  |
| New Castle,        | N. B.,       |                   | 14  | Roxbury,        | (Dudley st.,)    | T. D. Anderson, | 4   |
| CONNECTICUT.       |              |                   |     | MISSOURI.       |                  |                 |     |
| Putnam,            | New London,  | C. Willett,       | 4   | Providence,     |                  |                 | 32  |
| Bristol,           | Hartford,    | J. T. Smith,      | 2   | NEW HAMPSHIRE.  |                  |                 |     |
| GEORGIA.           |              |                   |     | Exeter,         | Rockingham,      | F. M.,          | 3   |
| Darien,            | McIntosh,    | A. S. Morrall,    | 56  | NEW MEXICO.     |                  |                 |     |
| Eatonton,          | Putnam,      | Doyal,            | 10  | Albuquerque,    |                  | H. W. Read,     | 3   |
| Laurens Hill,      | Laurens,     | J. Williamson,    | 48  | Saguna,         |                  | S. Gorman,      | 1   |
| Poplar Spring,     | "            | L. Hobbs,         | 6   | NEW YORK.       |                  |                 |     |
| Atlanta,           | De Kalb,     | J. H. Weaver,     | 45  | Dunkirk,        | Chataque,        | J. B. Smith,    | 6   |
| ILLINOIS.          |              |                   |     | Yorkshire,      | Cattaraugus,     | E. W. Bliss,    | 11  |
| Freemontion,       | Effingham,   | U. McKay,         | 12  | Truxton,        | Cortlandt,       | A. P. Graves,   | 127 |
| Jerseyville,       | Jersey,      | D. P. French,     | 57  | Clifton Park,   | Saratoga,        | J. Reynolds,    | 12  |
| INDIANA.           |              |                   |     | N. Granville,   | Washington,      | L. Smith,       | 7   |
| Brownstown,        | Jackson,     | W. B. Lewis,      | 5   | NORTH CAROLINA. |                  |                 |     |
| Bethel,            |              | Mr. Gillespie,    | 8   | Corve,          | Macon,           | M. Rickman,     | 8   |
| Dry Fork,          | Bartholomew, | E. Sneed,         | 24  | Raleigh,        | Wake,            | G. W. Johnson,  | 13  |
| Lawrenceburg,      | Dearbon,     | D. J. Huston,     | 5   | Powell's Point, | Currituck,       |                 | 8   |
| IOWA.              |              |                   |     | Mt. Gilead,     | Samson,          | S. Senter,      | 16  |
| Marion,            | Line,        | J. V. De Witt,    | 10  | Black Swamp,    | Robeson,         | P. P. Connally, | 29  |
| KENTUCKY.          |              |                   |     | Capernaum,      | Cleveland,       | W. Hill,        | 2   |
| North Benson,      | Shelby,      | T. M. Daniel,     | 46  | OHIO.           |                  |                 |     |
| Covington,         | Kenton,      | A. M. Ragsdale,   | 31  | Cincinnati,     | (9th st. ch.,)   | W. F. Hansell,  | 25  |
| Mt. Gilead,        | Logan,       | F. C. Plaster,    | 8   | Zanesville,     | (Market street,) | J. T. Robert,   | 9   |
| Dry Fork,          |              |                   | 24  | PENNSYLVANIA.   |                  |                 |     |
| MAINE.             |              |                   |     | Barbor's Mills, | Lycoming,        |                 | 9   |
| Salt Water,        | Washington,  | E. C. Mitchell,   | 7   | Sharon's Creek, | Huntingdon,      | A. B. Still,    | 4   |
| Milltown,          | "            | I. J. Burgess,    | 2   | Alleghany,      | (Sandusky st.,)  | T. R. Taylor,   |     |
| Presque Isle,      | Aroostook,   | R. G. Spaulding,  | 2   | Easton,         | Northampton,     | J. C. Harrison, | 3   |
| Princeton,         | Washington,  |                   | 5   |                 |                  |                 |     |
| Portland,          | (Tree st.,)  | G. W. Bosworth,   | 2   |                 |                  |                 |     |

| <i>Churches.</i>         | <i>Counties.</i> | <i>Administrators.</i> | <i>No.</i> |
|--------------------------|------------------|------------------------|------------|
| <b>SOUTH CAROLINA.</b>   |                  |                        |            |
| Aiken,                   | Barnwell,        | A. T. Spalding,        | 4          |
| Sweetwater,              | Edgefield,       | Chatt,                 | 45         |
| Fellowship,              | Anderson,        | H. J. Goss,            | 18         |
| Big Genesostee,          | "                | J. H. Goss,            | 29         |
| Beaufort,                | Beaufort,        | J. M. C. Breaker,      | 14         |
| <b>TENNESSEE.</b>        |                  |                        |            |
| Fairfield,               | Bedford,         | C. C. Bitting,         | 30         |
| Shelton's Creek,         | Lincoln,         | H. B. Bray,            | 8          |
| <b>TEXAS.</b>            |                  |                        |            |
| Centerville,             |                  |                        | 14         |
| Gonzales,                | Gonzales,        | J. B. Stiteler,        | 20         |
| <b>VIRGINIA.</b>         |                  |                        |            |
| Cheat River,             |                  | D. B. Purington,       | 13         |
| County Line,             | Caroline,        | L. W. Allen,           | 21         |
|                          | Nicholas,        | M. Bibb, jr.,          | 7          |
| New California,          | Jackson,         | J. A. Wright,          | 8          |
| Mathews,                 | Mathews,         | M. W. Towill,          | 70         |
| Forest Hill,             | Louisa,          | W. G. Turner,          | 4          |
| Deep Run,                | Henrico,         | G. G. Exall,           | 19         |
| Richmond,                | (2d church,)     | R. B. C. Howell,       | 4          |
| <b>WISCONSIN.</b>        |                  |                        |            |
| Delevan,                 | Walworth,        | A. Sheldon,            | 4          |
| <b>FOREIGN BAPTISMS.</b> |                  |                        |            |
| Martaban,                |                  | Mr. Whitaker,          | 14         |
| Ke-Yong,                 | Burmah,          | Mr. Hibbard,           | 5          |

**Churches Constituted.**

| <i>Names.</i>         | <i>Where.</i>     | <i>When.</i> | <i>Mem.</i> |
|-----------------------|-------------------|--------------|-------------|
| Fairfield,            | Freestone, Texas, | June 8,      |             |
| Cuba,                 | Fulton, Ill.,     | June 10,     |             |
| Coryell,              | Coryell, Texas,   | June, 15     |             |
| Spring Green Prairie, | Sank, Wis.,       | June 23,     | 6           |
| Princeton,            | Washington, Me.,  | June 27,     | 10          |
| Zoar,                 | Clark, Ia.,       | June 30,     | 34          |
| Linn Grove,           | Linn, Io.,        | June 30,     | 17          |
| Middletown,           | Henry, Ia.,       | July 4,      | 23          |
| Erin,                 | C. W.,            | July 9,      | 18          |
| Hillsborough,         | Tex.,             | July         | 9           |
| Brewerton,            | Onondaga, N. Y.,  | July 11,     | 19          |
| Roundhead,            | Harden, O.,       | July 13,     |             |
| Sydney,               | Champaign, Ill.,  | July 14,     | 10          |
| Nantahala River,      | N. C.,            | July,        |             |
| Liberty,              | Wells, Ia.,       | July 19,     | 17          |

**New Church Edifices.**

| <i>Where.</i>                  | <i>When.</i>      | <i>Cost.</i>   |
|--------------------------------|-------------------|----------------|
| Attica,                        | Fountain, Ia.,    | June 9,        |
| Sacramento, (Chinese chapel,)  | Cal.,             | June 10,       |
| Powell's Point,                | Currituck, N. C., | June 17,       |
| Trivoli,                       | Peoria, Ill.,     | June 18,       |
| Savona,                        | N., Y.,           | June 26, 2,000 |
| Adiel,                         | Nelson, Va.,      | July 8, 3,000  |
| Little River,                  | Louisa, Va.,      | July 15,       |
| Louisiana,                     | Pike, Mo.,        | July 15,       |
| North Stratford,               | Vt.,              | July 27, 3,000 |
| Chicago, (Zion church, col'd,) | Ill.,             | Aug 5, 3,000   |
| Florence Heights,              | N. J.,            | Aug. 8.        |

**Ordinations.**

| <i>Names.</i>   | <i>Where.</i>          | <i>When.</i> |
|-----------------|------------------------|--------------|
| Mr. Tolhurst,   | Albuquerque, N. M.,    | May 30,      |
| J. S. Loyd,     | White Top, Tenn.,      | June 5,      |
| R. M. Owens,    | Lebanon, Ga.,          | July 1,      |
| J. H. Palmer,   | Hoosic corners, N. Y., | July 5,      |
| O. E. Clark,    | Newark, Illinois,      | July 5,      |
| J. Shackelford, | Pontotoc, Miss.,       | July 5,      |
| H. H. Cutter,   | Allen, N. Y.,          | July 6,      |
| Jno. M. Wells,  | Apple Creek, Ill.,     | July 7,      |
| David Miller,   | " " "                  | July 7,      |
| R. Robertson,   | Fenimore, Wis.,        | July,        |
| Thos. Palmer,   | Avon, Ill.,            | July 11,     |
| J. B. Jones,    | Rochester, N. Y.,      | July 15,     |
| N. Funderburk,  | Shiloh, N. C.,         | July 16,     |
| Jos. Daller,    | Sciota, N. Y.,         | July 16,     |
| R. McDonald,    | Hicksford, Va.,        | July 17,     |
| Wm. Coxey,      | Franklin, Pa.,         | July 19,     |
| A. Maynard,     | Plank Road, N. Y.,     | July 25,     |
| W. W. Freeman,  | Macoupin co., Ill.,    | July 28.     |

**Deaths of Baptist Ministers.**

| <i>Names.</i>          | <i>Residences.</i>  | <i>Time.</i> | <i>Age.</i> |
|------------------------|---------------------|--------------|-------------|
| Nathan Mahew, Jay, Me, |                     | March 12,    | 77          |
| E. Vinson,             | Liberty, Ill.,      | June 14,     | 64          |
| Jno. Sansing,          | Oaktribe co., Mis., | July 9,      |             |
| H. Dunham,             | Taylor co., Va.,    | July,        |             |

**Ministers Rec'd from other Denomin's.**

A. M. Calkins, Presbyt'an, Damascus, Pa., July.

**Clerical Removals and Settlements.**

| <i>Names.</i>      | <i>Whence.</i>          | <i>Where.</i>        |
|--------------------|-------------------------|----------------------|
| Abrams, G. W.,     | Oppenheim Centre,       | N. Y.                |
| Babcock, O. W.,    | Madrid,                 | Gouverneur, N. Y.    |
| Bailey, J. A.,     | Essex,                  | Waterbury, Ct.       |
| Baker, C. L.,      | N. Prescott,            | Three Rivers, Mas.   |
| Battelle, A. E.,   | Marshfield,             | Rockport, Me.        |
| Bliss, E. W.,      | Arcade,                 | Castile, N. Y.       |
| Boardman, G. D.,   | Newton Theo In,         | Barnwell, S C        |
| Carr, L. C.,       | Lockland,               | O.                   |
| Chase, Lyman,      | Bluehill,               | Warren, Me.          |
| Cole, Isaac,       | Washington, D C,        | Philadelphia, Pa.    |
| Combs, W. R.,      | Salvisa, Ky.,           | Mahomet, Ill.        |
| Dean, M. M.,       | Warren,                 | R. I.                |
| Deuhurst, Eli,     | Bradford,               | Hampden Corners, Me. |
| Eaton, J. W.,      | Keesville,              | N. Y.                |
| Evans, P. H.,      | Indianapolis,           | Gosport, Ia.         |
| Finn, S.,          | Benton Center, Pa.,     | St. Clair, Mich.     |
| Folwell, J. N.,    | Newhope,                | Pa.                  |
| Gaskill, Va.,      | Fairburn,               | Jonesboro', Ga.      |
| Gibbs, B. B.,      | Natchez, Miss.,         | Geneva, N. Y.        |
| Greer, T W,        | Middleburg, Va.,        | Washington, D C      |
| Gwaltney, L R,     | Washington, D C,        | Greenv'e, N C        |
| Hewitt, C. A.,     | Wethersfield,           | Neponset, Ill.       |
| Jones, J. B.,      | Rochester Univ.,        | Cherokee Nation.     |
| Jones, Reuben,     | Helena, Ark.,           | Churchland, Va.      |
| Kalloch, J. S.,    | Rockland,               | Boston, Mass.        |
| Kelley, M. J.,     | Nobleboro',             | Liberty, Me.         |
| Kingsley, A. C.,   | Watworth, Wis.,         | Sycamore, Ill        |
| Leonard, L. G.,    | Zanesville,             | Marietta, O.         |
| Pattison, C. R.,   | Pontiac,                | Ypsilanti, Mich.     |
| Pyper, J.,         | Toronto, C. W.,         | Pontiac, Mich.       |
| Raymond, J. H.,    | Rochester,              | Brooklyn, N. Y.      |
| Richards, W. C.,   | New York,               | Providence, R. I.    |
| Sargeant, W. T.,   | Acton, Sanford Corners, | Me.                  |
| Starkweather, A H, | Cerving, N Y,           | Fulton city, Il.     |
| Tyree, C.,         | Powhatan,               | Portsmouth, Va.      |
| Warren, J. G.,     | Troy, N. Y.,            | Boston, Mass.        |
| Weaver, C. S.,     | Suffield,               | Norwich, Ct.         |
| Winston, M.,       | Norfolk, Va.,           | Savannah, Geo.       |
| Wood, J. E.,       | Fewkesbury,             | N. Oxford, Mass.     |

**Associational Record.****RETURNS OF 1854.****GEORGIA.**

| <i>Associations.</i> | <i>Churches.</i> | <i>Ord.</i> | <i>Min.</i> | <i>Bap.</i> | <i>Total.</i> |
|----------------------|------------------|-------------|-------------|-------------|---------------|
| Abbacoochee,         | 19               | 10          | 39          |             | 868           |
| Appalachee,          | 23               | 9           | 53          |             | 1343          |
| Bethel,              | 59               | 37          | 514         |             | 4795          |
| Central,             | 26               | 12          | 107         |             | 2326          |
| Chattahoochee,       | 18               | 7           | 66          |             | 1516          |
| Chestatee,           | 15               | 7           | 40          |             | 401           |
| Clarksville,         | 17               | 13          | 140         |             | 942           |
| Columbus,            | 47               | 21          | 236         |             | 3813          |
| Coosa,               | 31               | 16          | 306         |             | 2506          |
| Ebenezer,            | 31               | 22          | 176         |             | 2138          |
| Ellijay,             | 22               | 10          | 56          |             | 682           |
| Flint River,         | 36               | 34          | 170         |             | 2995          |
| Georgia,             | 45               | 36          | 343         |             | 6859          |
| Hephzibah,           | 28               | 11          | 241         |             | 3117          |
| Hightower,           | 35               | 18          | 207         |             | 2613          |
| Hiwassee,*           | 35               | 18          | 188         |             | 1700          |
| Houston,             | 20               | 9           | 227         |             | 1039          |
| Middle,              | 20               | 16          | 83          |             | 1346          |
| Middle Cherokee,     | 31               | 23          | 326         |             | 2073          |
| Mountain,            | 12               | 4           | 34          |             | 320           |
| Muckalee,            | 3                | 2           | 4           |             | 101           |
| Oostanaula,          | 10               | 7           | 84          |             | 432           |
| Piedmont,            | 14               | 9           | 117         |             | 527           |
| Rehoboth,            | 29               | 13          | 212         |             | 2216          |
| Rock Mountain,       | 24               | 12          | 123         |             | 1559          |
| Sarepta,             | 32               | 16          | 108         |             | 3125          |
| State Line,          | 23               | 17          | 125         |             | 1416          |
| Sunbury,             | 25               | 12          | 71          |             | 5575          |
| Tallahpossee,        | 41               | 16          | 397         |             | 3639          |
| Tonooah,*            | 8                | 7           |             |             | 298           |
| Tugalo,              | 27               | 9           | 257         |             | 1866          |
| Union,               | 4                | 4           | 9           |             | 137           |
| United Baptist,      | 9                | 6           | 46          |             | 397           |
| U'd Chatahoochee,    | 11               | 5           | 24          |             | 362           |
| Washington,          | 24               | 11          | 135         |             | 2321          |
| Western,             | 44               | 29          | 346         |             | 4288          |
| Total,               | 918              | 509         | 7,043       |             | 73,067        |

\* 1853.

**SOUTH CAROLINA.**

| <i>Associations.</i> | <i>Churches.</i> | <i>Ord.</i> | <i>Min.</i> | <i>Bap.</i> | <i>Total.</i> |
|----------------------|------------------|-------------|-------------|-------------|---------------|
| Bethel,              | 15               | 15          | 79          |             | 1186          |
| Broad River,         | 27               | 14          | 248         |             | 2325          |
| Charleston,          | 46               | 25          | 544         |             | 8306          |
| Edgefield,           | 41               | 35          | 376         |             | 5440          |
| Edisto,              | 31               | 19          | 142         |             | 1207          |
| Enorec,              | 9                | 4           | 30          |             | 545           |
| Fork,                | 9                | 6           | 22          |             | 321           |
| Moriah,              | 34               | 16          | 103         |             | 2475          |
| Reedy River,         | 30               | 28          | 429         |             | 3436          |
| Salem,               | 18               | 14          | 112         |             | 1839          |
| Saluda,*             | 31               | 22          | 224         |             | 3023          |
| Savannah River,      | 52               | 37          | 652         |             | 10134         |
| Twelve Mile River,   | 21               | 20          | 62          |             | 849           |
| Tyger River,*        | 37               | 22          | 90          |             | 3191          |
| Welsh Neck,          | 45               | 36          | 357         |             | 4924          |
| Total,               | 446              | 323         | 3,460       |             | 49,100        |

\* 1853.

# AMERICAN BAPTIST MEMORIAL.

OCTOBER, 1855.

## Reminiscences of the First African Baptist Church,

RICHMOND, VA.

BY THE PASTOR.

No. 2.

IT IS time to introduce my courteous reader to the "great congregation." Let us go into the house, on the morning of the Lord's day. On the right of the pulpit, you see a large assemblage of neatly attired females. Their general appearance is that of serious, intelligent worshippers. Some of them possess really beautiful faces. Others are dressed in the "tip of the fashion," and all are tidy and comfortable. On the left, you see the rows of seats crowded with men, in plainer garb, but bearing the same impress of neatness and comfort. Their heads are well combed, beards shaven, and their faces clean and shining. In front, are males and females of the same description, while the galleries on either side, are filled with the young of both sexes. The choir, consisting of about thirty, is seated in the front gallery. Just below the pulpit, you see a few intelligent strangers, white persons of the highest class, with, perhaps, a gentleman or lady resident, come as a cicerone to the company. As they entered the house, a deacon met them in the aisle, conducted them to their seats, and arranged their hats and umbrellas in proper order. These persons have come in to witness the novel scene, and to hear the singing of the choir and congregation. They expect nothing of special interest

in the preaching, as they can hear more studied and instructive sermons in every pulpit in the city. But the singing is the great attraction. The whole assembly is uniting in an old fashioned, spiritual song, and the zeal, the harmony, the fervor, the number and volume of voices, all tend to excite feelings of devotion. The pastor now rises to give out a hymn. It is lead by the choir and joined by the whole multitude, *standing*. This done, he calls on a brother to pray. There is no delicacy involved in this unexpected request to lead the audience in their approach to the mercy seat. Several hundred men are present, all willing, many longing to be invited to this privilege, and the real trouble is to make the selection. To avoid the appearance of partiality, and yet to consult the edification of the masses is a nice point. As the laws of Virginia are rather stringent as it regards colored men's *preaching*, I have aimed to mitigate their effect by encouraging them to *pray* in public, and from the beginning of my pastoral connection with them, I have availed myself of their cheerful aid in this department of public worship. Not a few of them have a remarkable facility and power in prayer, and awaken the devout emotions of the auditors, by their own importunity. They are learning to avoid habits of *whining, snuffing, grunting, drawing, repeating, hicoughing*, and other vulgarities in prayer, and to understand that God, an infinitely pure and mighty being, should be addressed somewhat in the same manner, as a subject would address

an august sovereign; that is, *naturally, earnestly, reverently*. The next thing in the order of exercises, is a hymn of their own selection, sung by the choir, all of whom are members of the church. They study and practice music on scientific principles, have the best works on psalmody that the country affords, and take a generous pride in excelling in their noble art. Excepting a want of delicacy and softness in the female voices, good judges say they perform admirably. They have held several concerts for charitable uses, and have always had crowded and delighted houses.

If modesty allows me to say any thing of the *sermon*, I will simply declare that it is the *very best* that I can preach under the circumstances. A more important post, if we regard the number, the necessities and the peculiar relations of the hearers, is certainly not to be found in the whole country, probably not in the whole world. Here are convened every Sabbath from twelve to fifteen hundred souls, dependent mostly on oral teaching for their knowledge of divine truth. In the light of eternity, when all factitious influences will have faded away, they will be valued as highly as any souls in the universe. Even now, in the eyes of Him who made and redeemed them, and who looks on the distinctions of society, *needful* though they be at present, as incidental and transient, their salvation is as important, intrinsically, as is that of the great and noble ones of earth. Nay, "hath not God chosen the foolish things of the world to confound the wise, and the weak things to confound the mighty, and base and despised things, and even things that are not, to bring to naught things that are, that no flesh should glory in his presence?" With such views before his mind, the pastor feels impelled to treat his congregation, in all his official intercourse, with the *utmost respect*, and to explain and to enforce on their attention, in the *most simple, direct manner*, the

great and glorious doctrines of the Cross. And yet, when these views alone are operating, when no stimulus is derived from the prospect of worldly applause and renown, when the position is *known* to be associated in some minds, with ideas of inferiority and meanness, and in others, of sedition and darkness, there is needed to urge him to a diligent *preparation* for the pulpit, a treasure of piety, of pure love to God and man, which he cannot, in justice, claim for himself. Here lies the great difficulty in laboring with the African church. There is scarcely any motive to prompt to activity, but benevolence, and *that* is often too feeble to nerve the soul with an energy equal to the demand.

But let us return to the congregation. They behave with unusual decorum for their number. During the fifteen years of my pastorate, I have seen only two examples of laughing and whispering while the sermon was being delivered. They take off their hats on entering the door, and put them on as they are going out. Indeed, their general bearing is respectful, and their countenances bespeak an absorbing interest in the truths dispensed. A prayer at the close of the sermon of the same description with that at the beginning, and another voluntary piece by the choir, are followed by the benediction. Then the whole congregation resume the spiritual songs, which resemble the sound of many waters.

It is perhaps due to a full understanding of the subject, to add a brief statement in respect to the process of instruction.

Finding the labors of the pastoral office, often too great an *addition* to my other duties, and wishing to elicit the sympathies of other ministers and other denominations in behalf of the church, I have invited more frequently than is usual, clerical gentlemen of the different persuasions, to address the congregation. They have always been received affectionately and gratefully, and have

evinced great pleasure in preaching, and the highest admiration of the order and decorum of the hearers. Those students of the Richmond College, who are looking forward to the ministry, are also occasionally introduced to the pulpit and encouraged to exercise their gifts as a means of improvement to themselves, and of profit to the people. I have sometimes departed from the established order of worship, by interrogating from the pulpit the more intelligent members, as to the meaning of sundry texts of scripture, and of the most commonly used terms of theology. Sometimes I have stood up and invited them to interrogate me, taking the discreet precaution to promise that what I could not explain at once, I would investigate for a future occasion. At other times, I have asked for analyses of sermons delivered at previous meetings. Often have I witnessed in these interviews, a spirit of inquiry and a shrewdness of response that showed any thing else than indifference to the great subject of redemption. In the progress of these lessons, I compiled a "Catechism for Colored People," which has been of essential service in teaching and *impressing* important truth. The plan of the work is as follows: A doctrine is propounded, not in the form of an assertion, but as a question. The learners give the answer according to their belief, and a passage of scripture then quoted to confirm the answer by them, is repeated until it is familiar to their minds. By this plan, the prominent sayings of the Bible on fifty-two subjects, are grouped together and recited, with such incidental explanations as the point in hand seems to require. While this mode of instructing the people is less exciting, and therefore less popular and captivating, it is nevertheless productive of a more sure and steady progress in divine knowledge than ordinary sermonizing. After all, it is *truth* preached and not the *preaching* that enlightens and saves the souls of men, and

if our churches could at times, be converted into *places of study*, and the attendants into *simple students of the Bible*, more good would result than is now derived from religious orations. Many elegantly dressed ladies and gentlemen retire from our, fashionable churches, only to express their admiring opinions of the tuneful voice, the graceful gestures, the polished diction of the preacher.

The kind of preaching best suited to colored people is the *didactic*. Warm appeals to their passions, unaccompanied with appropriate arguments and facts, would rouse a tempest of excitement, and when it subsides, few would be able to say what produced their emotion. The wildest enthusiasm might easily be wrought in the less informed and the least pious among them by a particular species of address, but it would be productive of spiritual pride, and end in deluding and undoing their souls. They should be made to know that the gospel of Christ is available to salvation *only so far* as it is apprehended by the intellect, felt by the heart, and practiced in the daily life.

A very important agency in their religious cultivation is the distribution of suitable religious books. By the kindness of the Virginia and Foreign Bible Society, I have already circulated many Bibles and Testaments among them. Some of them can read, and all of them can get the scriptures read to them. And who can tell, but that the unbelieving master, or neighbor, or employer, of the humble inquirer after truth, may share an equal blessing, while tracing for his benefit, the lines of celestial love! Tracts and larger treatises have been occasionally distributed as rewards for committing to memory the greatest number of scripture verses. The best method of doing good, however, with books, is to lend them systematically and for short periods. If the work is *lent*, not *given*, it will be read by *more persons*. If the period is short, say one

week, it will be read *at once*, if *system* be observed, it will be *returned*. Who will put into the pastor's hands a small sum to buy and circulate such works as the Pilgrim's Progress, the African Preacher, the life of Sam'l Pearce and the Church Members' Guide? I firmly believe that the holidays, the long winter evenings, and other intervals of repose, such as rainy weather and confinement at home afford, would be spent far more profitably both to themselves and others, if they were furnished with well selected books, and encouraged to read them. They will make more useful servants, if in a state of bondage, and more safe and reliable residents, if free, by having their minds imbued with rational views of Christianity. How can we expect them to develop the great principles of the gospel in a well ordered life, while they are dependent on desultory oral instruction for their entire knowledge? I am fully aware that some will think I am approaching delicate ground, and yet with the most considerative feelings and with the admission that grave *abuses* might follow, I am constrained to believe nevertheless, that *greater benefits would accrue both to themselves and to society*, by increasing their facilities to understand that gospel, whose maxim is "*on earth peace, good will towards men.*" I am a Southern man by birth, education and habits. I deplore the ultraism and recklessness of the North on this subject, and not the less on account of the *increased restrictions* which have been thus occasioned to the colored people. But I would respectfully ask Southern Christians if *they* are not in danger of neglecting *known, imperative* duty, because others are not disposed to mind their own business. Let us not be frightened from the path of *real* benevolence, either by the rashness of the North, nor by the morbid sensitiveness of the South.

## The Two Evils

IMPUTABLE TO GOD'S PEOPLE.

"Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."—JER. ii, 12, 13.

The history of the Jews is the history of the servants of the Most High in every age. As all have the same sort of features, though in form they do not exactly agree in any two persons, so the whole of the saints have similar kinds of traits of character, though in no two of them are they precisely alike. One of those traits is a proneness to wander from the Creator to the creature, and to seek from the latter, rather than from the former, the supplies needed. Doubtless, it is not equally strong in each; but none are altogether free from it. In this, as in other respects, which might be mentioned, there is a resemblance between ancient and modern religious professors. The charge which the Almighty justly laid against the Israelites can, to a lesser or greater extent, be fairly preferred against Christians generally. It will not, therefore, be wrong to take the above passage in the widest sense. And,

I. God is the unailing source of true bliss.

Such he represents himself by a most forcible and exquisite image. He speaks of being "the fountain of living waters." The scarcity of water in hot climates renders it exceedingly precious. Fountains, springs, or streams are styled in the sacred writings "living," because they are running and fresh. Cisterns or pools are termed "dead," on account of their stagnancy and putrefaction. The latter are frequently dried up in summer. The former play at all seasons. Whatever be the nature of the weather, they continue their course. Neither cold nor heat proves an interruption to them. If it however so happen that any

fail in extreme drought, they are designated deceitful, in contradistinction to those not doing so being denominated faithful. To individuals or communities the last named are of unspeakable value. Hence they are repeatedly employed to denote great prosperity, abundant blessings, unalloyed, permanent felicity. Probably no emblem of happiness could be so striking and impressive to the oriental mind as a perennial fountain sending forth its vivifying, cooling, and reviving streams in the desert. For this reason the Almighty most likely uses it. Jehovah terms himself not *a* but "*the* fountain of living waters," as he is not one of many, but the only one. Another cannot be found anywhere.—All the rest are either deceitful fountains or broken cisterns. God also terms himself "*the* fountain of living waters," as he can satisfy the cravings of the soul in every situation and throughout eternity. He can banish every fear, calm the troubled breast, pacify the awakened conscience, bind up the broken heart, heal the wounded spirit; give beauty for ashes, bestow the oil of joy for mourning, furnish the garments of praise for the depressed, desponding disposition; infuse into temporal mercies a sweetness not their own, afford success in the various pursuits of life, console in distress, make all the bed in sickness, succour in temptation, exhilarate amid the bitterest disappointments, support under the heaviest losses, more than fill up the places of the dearest of the departed, cause every trial to work together for good, shed an halo of glory round the dying pillow, and confer a fulness of blessedness. So boundless are his resources, that notwithstanding countless millions of diversified creatures have for ages derived existence from him, sported and exulted with ecstasy in his delights, and are constantly having their ranks augmented by myriads not less diversified, needy, and satiated, he ever has had, and will have, a superabundance within himself. Like the barrel of meal

and the cruse of oil, his rich stores waste not. Just as the fountain, which has slaked the thirst of vast multitudes, gushes out as if it had never been resorted to, he who has met the desires of innumerable hosts, dispenses his benefits as if he had never been drawn upon.—In his favor is life; at his right hand are pleasures for evermore.

II. Access to the unfailing source of true bliss is free.

God does not allude to himself as *a* well, but as "*the* fountain." Why he does not do so is explicable. Wells are the property of the persons by whom they were first discovered or dug. Fountains are common to all. Any may have recourse to them. So the Almighty belongs not exclusively to special classes, but may be resorted to by every individual: "*Whosoever* will, let him take of the water of life freely." These wells are receptacles from which no current issues. They were often deep, and, having nothing to draw with, the water was, consequently, not to be obtained without some difficulty. A poor, weary traveller might expire of thirst on their very brink. In fountains it rises with considerable force above the surface of the ground, and can, therefore, be easily procured. After the same manner God so perpetually overflows with every good that each may apply, under all circumstances, and at any period, and have his largest wants satisfied with the greatest facility. Certainly there must be the feeling of exigence, and but one way of approximation. Unless a man be thirsty, he will not seek to drink, and unless he approach through Jesus, he will not be allowed to drink. Only the soul panting for God will search after him, and only by going to the foot of Calvary will it find him "*the* fountain of living waters." Apart from a longing for Jehovah there will be no following hard after him, and apart from Christ crucified he is "*a* consuming fire." "*The* wicked say unto God, depart from us; for we desire not *a* knowledge of thy



ways;" and the Lord declares, "No man can come unto the Father but by me."

III. There are those who have turned from the unfailing source of true bliss.

The Jews as a nation had thus acted. Of this their conduct sufficiently testifies. Not only had they ceased to worship Jehovah, to walk in his laws, to laud him for kindnesses received, to ask at his hands mercies lacked, and to rejoice and be glad in him; but had made to themselves gods, and bowed towards them as deities. Many are treading in their steps. If they are not professedly, they are practically doing so. Are proofs demanded? Losing the spirit and love of devotion—heartlessly observing or emitting secret communion with the Father and his Son Jesus Christ—ceasing to have a relish for, and partly or wholly neglecting to peruse the sacred oracles—formally surrounding or disregarding the family altar—want of interest in and attendance at the social prayer meeting, vacating the seat in the sanctuary and at the Lord's table, seizing trifles with avidity, and making them insurmountable obstacles to the use of the public means of grace—nauseating perspicuous, faithful preaching—the Sabbath, once welcomed, becoming wearisome, bending the divine precepts to the perverse inclinations, and not the perverse inclinations to the divine precepts; relinquishing duties without much demer or remorse, persisting in iniquities confessed, shrinking from self-examination, readily judging, but bitterly complaining if judged, extenuating the offences of dear self and magnifying the faults of neighbors, being impatient of others' errors and indulgent of our own; promptly reproving, but obstinately refusing to receive reproof, chuckling at the falls of professors and presenting them as justifiable of a continuance in a downward path—the society of the pious growing uncongenial and their fellowship distasteful, leaning to the company and relishing the intercourse of the unconverted, lacking solicitude for the Re-

deemer's honor and the salvation of mankind, and branding it in others with opprobrious epithets—reading and hearing for controversy, not for profit, abstaining from union with Christ's church, from openly praying, or from exhorting, through a reluctance to submit to the restraint it imposes—despising the chastening rod, looking to the creature for solace under trials, wishing to be delivered from the punishment of sin, but not from its dominion, and to enter heaven merely to escape hell—a willingness to be loved and confessed by Jesus, but not to love and confess Jesus, and to have the celestial rest, the white robe, the palm of victory, and the unfading crown of glory, but not to endure the toil, the mortification, the conflict, and the cross of the Christian life—having a religion that owes its existence to excitement, not to principles, that appears abroad and disappears at home, that can be thrown off or resumed as occasion may require, or that is void of salutary effects—heeding the opinion, scoffs, or applause of fellow mortals more than the claims, frown, or recommendation of God—fixing the affections on the seen rather than the unseen, compelling the affairs of eternity to give place to the affairs of time, exalting secular above spiritual prosperity—preferring the ties, engagements, subsistence, amusements, and honors of earth, to the friendships, employments, provisions, raptures and glories of heaven—may all be quickly perceived in different parties moving among the lofty and the low, the opulent and the indigent, the learned and the ignorant throughout the land, and clearly distinguish them as exemplifications not to be set aside. But those who listen to the invitations of the gospel, and comply not with them, may, with almost as much propriety, be said to turn from Jehovah. How numerous are they! The fountain has been pointed out, the way made plain, and they conducted so near as to hear it bubbling up, discern its limpid, sparkling, silvery.

stream, and have the desire for it excited; but just as they were about to drink and live for ever, other appetites urgently pressed for gratification, and they turned away.

IV. Such spare no toil to produce to themselves sources of happiness.

There was considerable labor connected with constructing cisterns. They were either cut into the rocks or in the ground. Those formed in the soil were environed with subterranean walls, and covered with a firm incrustation. To say, therefore, "they have hewed them out cisterns," was to signify they had put forth strenuous exertions to obtain means of happiness of their own. And was it not so? Had not the Israelites taken more than ordinary pains to set up gods they deemed would be their stay, protection, cheer and transport?—Waiving, however, the proceedings of the Hebrews, which are replete with obvious demonstrations, we have only to look around to behold its daily verification. Mankind were created for felicity, and in every breast the latent longing after it burns with so much ardor as instinctively to induce in numbers the cry, "Who will show us any good?" and perpetually to incite to an extremely diligent and laborious search for it.—Very rarely are there any mere spectators. Most of every grade are engaged in the search. Indeed, an object thought to contain the satisfaction hankered after, is less or more distinctly in the view of all, and, where it is considered obtainable, no efforts, no sacrifices are reckoned too great to make for its acquisition.—Could we read the mind and note the movements of each, we should see that the whole of the schemes and toils of the busy, bustling world have reference to it, and be astonished at their marvellous complexity and magnitude. That object may be health—a person—friends—an heir—success in an undertaking—a sufficiency of temporal goods—the luxuries of life—animal indulgences—social and relative enjoyments—earthly diver-

sions and jollities—acquirements—office—wealth—estates—renown—self-righteousness—religious formality—human teachings and traditions.

V. The labor so spent is sure to be in vain.

The gods the children of Israel chose were not gods that would, in some respects, supply their necessities, but gods that could not meet them in the slightest degree. They were not even cisterns which would hold a little water, but broken cisterns, which could hold no water. While they claimed the most impoverishing, corruptive, inhumanizing and hazardous service, they were utterly unable to afford the least service in return. Instead of sustaining, defending, soothing, and cheering, they beggared, ensnared, troubled, and ruined their votaries. This the infatuated Jews discovered to their cost. Nor can it be otherwise with those who have departed from Jehovah, although they may not literally bow down to deaf, dumb, stupid, lifeless idols. In solely striving for any thing short of God, whatever it may be, they are hewing a cistern which, at best, can only contain a drop of water, turbid and stagnant, insufficient to quench the thirst, incapable of lasting long, and liable to be speedily dried up by the scorching heat of temptations and afflictions; but which will by-and-by assuredly betoken the reception of a serious flaw. Perhaps, just as they have completed it, and are expecting to cool their parched tongue at its waters, it may by some untoward event, be shattered to fragments. No sooner had the farmer, whose lands had yielded plentifully, pulled down his barns and reared larger, and there bestowed his crops, and said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry," than God exclaimed, "Fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God." While the words,

"Is not the great Babylon, that I have built, for the house of the kingdom by the might of my power, and for the honor of my majesty," were yet in Nebuchadnezzar's mouth, "there fell a voice from heaven, saying, O King, Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar." Were more examples requisite and mankind solicited to furnish them, what thousands could they present who could declare their hopes had been blighted at the instant they anticipated their realization! How often has that, reader, on which you set your heart, and which you succeeded in securing, been removed at the very period you looked for the consummation of your expectations! Where, however, this has not occurred, it has far from corresponded with your anticipations. It has not answered your wishes, and could it be kept it never would; but in a small moment it will be inevitably marred. Multiply your friendships—extend your domain—increase your property—add to your stock of knowledge—spread abroad your fame—augment your delectations—be successful enough to gain the whole world, yet they could neither suffice you nor remain in your possession. On the one hand, you would have to admit that all is vanity of vanities and vexation of spirit, and on the other that they are "broken cisterns which can hold no water."

VI. The conduct thus manifested by these parties is enough deeply to affect inanimate nature.

The celestial bodies might indeed stand still in amazement, that creatures endowed with rationality should be so glaringly senseless as to turn from Him

who can and would be their sustentation, their defence, their paraclete, their fruition, to idols which distressingly and destructively drain the devotee, and grant him no recompense; or to things which tax every energy to procure and only disappoint when possessed. Why, the stupidest of the domestic animals patiently submit to the authority of their ruler, and understand from whence their support is derived; even the ponderous masses of inert matter undeviatingly track the path prescribed for them; but the children of men, blessed with reason and revelation, comprehend not their weighty obligations, and proceed, regardless of their true concerns. "The ox knoweth his owner, and the ass his master's crib;" "yea, the stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming;" yes, and "the sun knoweth his going down;" "but Israel doth not know, my people doth not consider."

"The brutes obey their God,  
And bow their necks to men;  
But we, more base, more brutish things,  
Reject his easy reign."

Well might the pillars of heaven shake with terrible fear at the gross indignity such are offering to the Divine Majesty, the enormous guilt they are contracting, and the dire consequences to which they are subjecting themselves; for no act can be so big with insult, culpability, and woes, as that of choosing the creature before the Creator. It is the parent of all the dishonor done to God, of the entire criminality contracted, and of every misery felt here and in perdition. Verily the luminaries of the firmament might besittingly withdraw their light, and the sky shroud itself in midnight darkness, as indicative of deep grief, that those who ought to be their intelligent voice—their priests to adore Jehovah, and hymn his praises on their behalf, should behave so dishonorably to Him, so injuriously to themselves, and so unfaithfully to them. "Be astonished, O ye heavens,

at this, and be horribly afraid, be ye very desolate saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

*In conclusion*, dear reader, carefully reflect on the foregoing, honestly try yourself by it, and, if you discern it applicable to you, immediately retrace your steps by repentance towards God and faith in our Lord Jesus Christ; for undoubtedly your Maker can fill you, but none else; and until you are filled you will have no real contentment.—*Evan. Mag.*

### The Shabby Surtout.

BY THE REV. DR. HUIE.

I HAD taken a place on the top of one of the coaches, which ran between Edinburg and Glasgow, for the purpose of commencing a short tour in the Highlands of Scotland. It was in the month of June, a season when travellers of various descriptions flock towards the modern Athens, and thence betake themselves to the northern or western counties, as their business or fancy leads. As we rattled along Princess Street, I had leisure to survey my fellow-travellers. Immediately opposite to me sat two dandies of the first water, dressed in white great coats and Belcher handkerchiefs, and each with a cigar in his mouth, which he puffed away with marvelous self-complacency. Beside me sat a modest and comely young woman in a widow's dress, and with an infant about nine months old in her arms. The appearance of this youthful mourner and her baby indicated that they belonged to the working class of society; and though the dandies occasionally cast a rude glance at the mother, the look of calm and settled sorrow which she invariably at such times cast upon her child seemed to touch even them, and to disarm their coarseness. On the other side of the widow sat a young gentleman of plain, yet prepossessing exterior, who

seemed especially to attract the notice of the dandies. His surtout was not absolutely threadbare, but it had evidently seen more than one season, and I could perceive many contemptuous looks thrown upon it by the gentlemen in the Belcher handkerchiefs. The young gentleman carried a small portmanteau in his hand, so small, indeed, that it could not possibly have contained more than a change of linen. This article also appeared to arrest the eyes of the sprigs of fashion opposite, whose wardrobes, in all probability, were more voluminous; whether they were paid for or not might be another question.

The coach having stopped at the village of Corstorphine, for the purpose of taking up an inside passenger, the guard observing that the young gentleman carried his portmanteau in his hand, asked leave to put it into the boot, to which he immediately assented. "Put it fairly in the centre, guard," said one of the dandies. "Why so, Tom?" enquired his companion. "It may c.psize the coach," rejoined the first,—a sally at which both indulged in a burst of laughter; but of which the owner of the portmanteau, though the blood mounted slightly into his cheek, took no notice whatever.

The morning being fine at our first setting out, the ride was peculiarly pleasant. The dandies talked of horses and dogs, and fowling-pieces, and percussion caps; every now and then mentioning the names of Lord John and Sir Harry, as if their acquaintance lay among the great ones of the land. Once or twice I thought I saw an expression of contempt in the countenance of the young gentleman in the surtout, but in this I might be mistaken. His attention was evidently most directed to the mourner beside him, with whom he appeared anxious to get into conversation, but to lack for a time a favorable opportunity.

While we were changing horses at the little village of Uphall, an aged haggard

approached, and held out his hat for alms. The dandies looked at him with scorn. I gave him a few half-pence; and the young widow, poor as she seemed, was about to do the same, when the young gentleman in the surtout laid his hand gently on her arm, and dropping a half-crown into the beggar's hat, made a sign for him to depart. The dandies looked at each other. "Showing off, Jack," said the one; "Ay, ay, successful at our last benefit, you know," rejoined the other, and both again burst into a horse-laugh. At this allusion to his supposed profession, the blood again mounted into the young gentleman's cheek, but it was only for a moment, and he continued silent.

We had not left Uphall many miles behind us, when the wind began to rise and the gathering clouds indicated an approaching shower. The dandies began to prepare their umbrellas; and the young gentleman in the surtout, surveying the dress of the widow, and perceiving that she was but indifferently provided against a change of weather, enquired of the guard if the coach was full inside. Being answered in the affirmative, he addressed the mourner in a tone of sympathy; told her that there was every appearance of a smart shower; expressed his regret that she could not be taken into the coach; and concluded by offering her the use of his cloak. "It will protect you so far," said he, "and at all events, it will protect the baby." The widow thanked him in a modest and respectful manner, and said that, for the sake of her infant, she should be glad to have the cloak, if he would not suffer from the want of it himself. He assured her that he should not, being accustomed to all kinds of weather. "His surtout won't spoil," said one of the dandies, in a voice of affected tenderness; "and besides, my dear, the cloak will hold you both." The widow blushed; and the young gentleman, turning quickly round, addressed the speaker in a tone of dignity which I shall never forget. "I am

not naturally quarrelsome, Sir; but yet it is quite possible you may provoke me too far." Both the exquisites immediately turned as pale as death, shrunk in spite of themselves into their natural insignificance, and scarcely opened their lips, even to each other, during the remainder of the journey.

In the mean time the young gentleman, with the same politeness and delicacy as if he had been assisting a lady of quality with her shawl, proceeded to wrap the widow and her baby in his cloak. He had hardly accomplished this, when a smart shower of rain, mingled with hail, commenced. Being myself provided with a cloak, the cape of which was sufficiently large to envelop and protect my head, I offered the young gentleman my umbrella, which he readily accepted, but held it, as I remarked, in a manner better calculated to defend the widow than himself.

When we reached West Craigs inn, the second stage from Edinburgh, the rain had ceased; and the young gentleman, politely returning me my umbrella, began to relieve the widow of his now dripping cloak, which he shook over the side of the coach, and afterwards hung on the rail to dry. Then, turning to the widow, he enquired if she would take any refreshment; and upon her answering in the negative, he proceeded to enter into conversation with her as follows:—

"Do you travel far on this road ma'am?"

"About sixteen miles farther, Sir. I leave the coach six miles on the other side of Airdrie."

"Do your friends dwell thereabouts?"

"Yes, Sir, they do. Indeed, I am on the way home to my father's house."

"In affliction, I fear?"

"Yes, Sir," said the poor young woman, raising her handkerchief to her eyes, and sobbing audibly, "I am returning to him a disconsolate widow, after a short absence of two years."

"Is your father in good circumstances?"

"He will never suffer me or my baby to want, Sir, while he has strength to labor for us; but he is himself in poverty, a day laborer on the estate of the Earl of H——."

At the mention of this nobleman's name, the young gentleman colored a little; but it was evident that the emotion was not of an unpleasant nature.

"What is your father's name?" said he.

"James Anderson, Sir."

"And his residence?"

"Blinkbonny."

"Well, I trust, that though desolate, as far as this world is concerned, you know something of Him who is the father of the fatherless, and the judge of the widow. If so, your Maker is your husband, and the Lord of Hosts is his name."

"Oh, yes, Sir, I bless God, that, through a pious parent's care, I know something of the power of divine grace, and the consolations of the gospel. My husband, too, though but a tradesman, was a man who feared God above many."

"The remembrance of that must tend much to alleviate your sorrow."

"It does, indeed, Sir, at times; but at other times I am ready to sink. My father's poverty and advancing age, my baby's helplessness, and my own delicate health, are frequently too much for my feeble faith."

"Trust in God, and he will provide for you; be assured he will."

By this time the coach was again in motion, and though the conversation continued for some time, the noise of the wheels prevented me from hearing it distinctly. I could see the dandies, however, exchange expressive looks with one another; and at one time the more forward of the two whispered something to his companion, in which the words, "Methodist parson," alone were audible.

At Airdrie nothing particular occurred; but when we had got about half-way between that town and Glasgow, we

arrived at a cross-road, where the widow expressed a desire to be set down. The young gentleman therefore desired the driver to stop, and springing himself from the coach, took the infant from her arms, and then, along with the guard, assisted her to descend. "May God reward you," said she, as he returned the baby to her, "for your kindness to the widow and fatherless this day!"

"And may He bless you," replied he, "with all spiritual consolation in Christ Jesus!"

So saying, he slipped something into her hand; the widow opened it instinctively; I saw two sovereigns glitter on her palm; she dropped a tear upon the money, and turned round to thank her benefactor; but he had already resumed his seat upon the coach. She cast towards him an eloquent and grateful look, pressed her infant convulsively to her bosom, and walked hurriedly away.

No other passenger wishing to alight at the same place, we were soon again in rapid motion towards the great emporium of the West of Scotland. Not a word was spoken. The young gentleman sat with his arms crossed upon his breast; and, if I might judge by the expression of his fine countenance, was evidently revolving some scheme of benevolence in his mind. The dandies regarded him with blank amazement. They also had seen the gold in the poor widow's hand, and seemed to think that there was more under that shabby surtout than their "puppy brains" could easily conjecture. That in this they were right was speedily made manifest.

When we had entered Glasgow, and were approaching the Buck's Head, the inn at which our conveyance was to stop, an open travelling carriage, drawn by four beautiful grey horses, drove up in an opposite direction. The elegance of this equipage made the dandies spring to their feet. "What beautiful greys!" cried the one, "I wonder to whom they can belong?" "He is a happy fellow anyhow," replied the other; "I would give

half Yorkshire to call them mine." The stage-coach and traveling carriage stopped at the Buck's Head at the same moment, and a footman in laced livery, springing down from behind the latter, looked first inside and then at the top of the former, when he lifted his hat with a smile of respectful recognition.

"Are all well at the castle, Robert?" enquired the young gentleman in the surtout.

"All well my lord," replied the footman.

At the sound of that monosyllable the faces of the exquisites became visibly elongated; but, without taking the smallest notice of them, or of their confusion, the nobleman politely wished me good morning; and, descending from the coach, caused the footman to place his cloak and despoiled portmanteau in the carriage. He then stepped into it himself, and the footman getting up behind, the coachman touched the leaders very slightly with his whip, and the equipage and its noble owner were soon out of sight.

"Pray, what nobleman is that?" said one of the dandies to the landlord, as we entered the inn.

"The Earl of H——. Sir," replied the landlord; "one of the best men, as well as one of the richest, in Scotland."

"The Earl of H——!" repeated the dandy, turning to his companion; "what asses we have been! there's an end to all chance of being allowed to shoot on *his* estate."

"Oh, yes! we may burn our letters of introduction when we please," rejoined his companion; and, silent and crest fallen, both walked up stairs to their apartments.

"The Earl of H——!" repeated I, with somewhat less painful feelings; "does he often travel unattended?"

"Very often," replied the landlord, "especially when he has any public or charitable object in view; he thinks he gets at the truth more easily as a private gentleman, than as a wealthy nobleman."

"I have no doubt of it," said I; and having given orders for dinner, I sat down to muse on the occurrences of the day.

This, however, was not the last time that I was destined to hear of that amiable young nobleman, too early lost to his country and mankind. I had scarcely returned home from my tour in the Highlands, when I was waited upon by a friend, a teacher of languages in Edinburgh, who told me that he had been appointed Rector in the Academy at B——.

"Indeed!" said I, "how have you been so fortunate?"

"I cannot tell," replied he, "unless it be connected with the circumstance which I am going to relate."

He then stated, that about a month before, he was teaching his classes as usual, when a young gentleman, dressed in a surtout that was not over new, came into his school and politely asked leave to see his method of instruction. Imagining his visitor to be a schoolmaster from the country, who wished to learn something of the Edinburgh modes of tuition, my friend acceded to his request. The stranger remained two hours, and paid particular attention to every department. When my friend was about to dismiss the school, the stranger asked whether he was not in the habit of commending his pupils to God in prayer before they parted for the day; my friend replied that he was; upon which the stranger begged that he would not depart from his usual practice on his account. My friend accordingly prayed with the boys, and dismissed them; after which the stranger thanked him for his politeness, and also withdrew. Nothing more occurred; but four or five days afterwards my friend received a letter from the Earl of H——, in which that nobleman, after stating that he had satisfied himself as to his piety and ability as a teacher, made him an offer of the Rectorship of the Academy at B——.

"Was your visitor fair-haired," said I, and his surtout claret color?"

"They were," replied my friend; "but what of that?"

"It was the Earl of H—— himself," said I; "there can be no doubt of it;" and I gave him the history of my journey to Glasgow.

"Well, he took the best method, certainly, to test my qualifications," rejoined my friend. "I wish all patrons would do the same, we should have better teachers in our schools, and better ministers in our churches."

"All patrons, perhaps, are not equally qualified to judge," said I; "at all events, let us rejoice that though 'not many wise men after the flesh, not many mighty, not many noble, are called,' still we see one here and there, distinguished by divine grace, to the praise and the glory of God the Saviour."

### The Red Letter.

THE Widow Geharty's cabin was situated in a deep glen, through which there ran a little stream as clear as crystal. It had once been a happy home for a large family; but the famine came, and Micky Geharty died, and, after him, his eldest son Tim, and then little Mary and Peggy, and all that remained were the widow and three children. Micky Geharty had wasted away for some time before he died, and at last became so thin from famine that, as he himself expressed it, "Sure there's only the bones of me to go;" but while he thus wasted in the outward man, he was becoming stronger and healthier in his soul than he had ever been before. Jim Dowling, the Scripture reader, had pointed out to him, from an Irish Bible, how entirely the blessed Jesus was able and willing to save the soul; and Micky, who was too weak to go to work upon the roads, lay all day long in a corner of his cabin, thinking over the wondrous things he now for the first time heard.

"Tis a wonderful thing entirely," said the dying man to his humble teacher, "that what you spake of, Jim, is to be had for the asking, without paying any thing down at all, at all. Sure 'tis little chance the likes of me would have if I had to pay, whin I couldn't raise a sixpenny-bit in the world."

"Tis wonderful," answered Jim, "and maybe that's the reason so few will believe me when I tell them of it; but there's many a thing that's wonderful that's thrue,"

"Come here Biddy," said Mick Geharty; "Jim won't do ye any harm, he's as quiet as a baby." But no words of the dying man could induce his wife to stand at the same side of the bed as the heretical Scripture reader. The bed consisted of a few bundles of straw, which this same Jim Dowling had begged from a friend for the poor dying man; but neither this fact nor any other made the reader a fit companion in Biddy Geharty's eyes. The quick approach of death, however, did what all persuasion had failed in accomplishing, and a change in her husband's countenance made his wife hasten to his side.

"Tisn't long I'll be with ye now, Biddy," said Mick Geharty, as he looked earnestly at his wife; and now I'm going I'm happier than I ever was when the praties were flourishing, and the childer were all here; that's a wonderful letter that Jim Dowling has, and let him read it to you when I'm gone."

What answer Mrs. Geharty would have given to this request we cannot tell, for she loved her husband as much as she disliked Jim Dowling; but poor Mick changed so suddenly for the worse, and became unconscious, that she was spared the pain of saying "yes" or "no."

Jim Dowling gave her every help that lay in his power; and, with his own hands, dug Mick Geharty's grave, for there were few to do the friendly office for the dead in those dreadful days. All this, however, did not soften the widow's heart; she was willing to accept Jim's



visits as a friend, but not as a Scripture reader. It must not be supposed, however, that poor Bridget Geharty was an enemy to everything that was good; far from it—she hoped to go to heaven; but then it must be through her own merits and the intercession of the Virgin; for as to the love of Christ, she couldn't see that at all; so far from seeing him as a being full of love, she always looked upon him as one that must be interceded with through the Virgin, and that was too far removed from her to care for her or do her good.

Week after week passed away, and the Gehartys kept on in the same miserable condition—half starved—hanging between life and death. At length a gleam of sunshine burst in upon them; twenty girls from their parish were to be sent abroad, and Mrs. Geharty had the offer of sending Ellen if she wished. Ellen was what in Ireland is called "a likely girl;" she was a fond daughter and a loving sister, and was full of intelligence and life; at least as full of the latter as she could be, under the circumstances. The temptation was great, and the struggle in the widow Geharty's heart was very strong; but at length, the thought of the famine prevailed, and she determined to let her go.

The time of departure drew near, and late the night before Ellen Geharty started, she and her mother sat over the embers of the usual turf fire. They had no candle; it was a long time since one had been lit in the cabin; but they could read each other's countenances by the red glare of the turf.

"'Tis a long night I'll have in my heart when yer gone, my darlint," said the widow; "'tis a hungry heart I'll have: 'tis bad enough to be hungry in the other way, but 'tis worse entirely to be hungry in the heart."

"'Tis poor comfort ye'll have, mother; but wait a while, and I'll write ye a letter, and send ye what I can;" for Ellen Geharty had been taught both to read

and write in the palmy days before the famine.

"You won't forget your ould mother;" said the widow; "and maybe we'll all meet again; but I'll know ye remember me by the letter."

Much of the night was spent by the mother and daughter over the fire, and the last thing that Mrs. Geharty impressed on her daughter was "the letter."

Ellen Geharty emigrated, and in due course of time was landed in Australia; she had been well fed upon the voyage, and when she arrived in her new country was a fine strong girl. In two or three days after landing she found herself in a good situation, but she was to move far up the country. As soon as she was engaged she had to take her departure, and it was several months before any opportunity offered of sending a letter to her mother.

Meanwhile, things had not much improved at the widow Geharty's cabin. The dreadful pressure of famine had, it is true, been removed; but its effects could still be seen in the children and herself. Her greatest trouble, however, was, that no letter arrived from her daughter. Month after month passed away, and she heard nothing either of her or from her.

Jim Dowling was the only comforter the widow had. He told her he was sure her daughter had not forgotten her, and that she would some day have good cause to know that it was so. "What will persuade ye?" said Jim one day, after he had listened to the widow's fears that either Ellen must be dead, or she had forgotten her.

"What will persuade me?" said Mrs. Geharty, taking up his words; "a letter will persuade; and till I see a letter, I won't believe that she's alive, or that she cares for me."

"'Tis mighty vexed Mrs. Geharty is within herself," said Jim Dowling, and he turned his steps towards home.

The following week the worthy Scripture reader was passing through the village, when he heard himself called by the familiar voice of Mr. Welsh, the postmaster. Half thrusting his way through the square door in the window, he asked Jim "if he was going by the bridge to-day, for that there was a letter for Mrs. Geharty; and 'tis little likely she'll send for it," said the postmaster, "for she never had one before; it's often she's been here for one, but never a one came, and she's 'given up better than three months ago."

"Show it here," said Jim; "'tis it" said he, "'tis the one she's looking for this long time. I'll take it to her;" and off started Jim with the letter to the Geharty's cabin.

"I've brought it to you at last," said Jim, as he rushed almost breathless into the cabin; "there it is, all the way from 'Straly, as large as life; there's the mark upon it," said the Scripture reader; and he put his finger on certain lines and figures which were no better than so many conjuring marks to the widow.

It would require a more powerful pen than ours to picture the scene that the cabin presented on this auspicious occasion; but, after kissing the letter twenty times, the question arose in Mrs. Geharty's mind as to how she was to find out its contents.

Jim Dowling offered to read it; but she seemed to hang back; at last he said, "Maybe you don't trust me, Mrs. Geharty; if there's good news in it, 'tis I'll be glad to tell it to you."

This seemed so natural, and there appeared so little reason why Jim should not be trusted, that Mrs. Geharty gave him the letter; and what a letter it was!—full of love from beginning to end and enclosing money to bring them out; for Ellen had married a man well to do in her adopted country; and most delightful, and at the same time most wonderful of all, the end was written in red, which ran as follows:—"And that you may know you have my heart's love, I

write it with my heart's blood, the heart's blood of your own loving child, Ellen."

Ellen had indeed drawn a pen full of blood from her arm, and written in the end of her letter with it.

"And won't ye be persuaded that Jesus doesn't forget ye, when he writes to you himself, Mrs. Geharty, and that with his blood? look at it here;" and Jim pulled out his Bible and read, "I lay down my life for the sheep." "Here's the letter," said Jim, holding up his Bible, open at John x.; "and isn't it red all through?—and isn't it full of love?—and doesn't he send you to come to himself? He's as good as Ellen anyhow; and won't ye believe him?"

The letter had indeed come to Mrs. Geharty: before she left Ireland, the veil had fallen from her eyes, and the tenth of John was always known by her as THE RED LETTER.

## Protestantism as Defined by Papal Priests.

"**L**ATELY the priests have published at Turin a series of popular lectures, which are circulated through Piedmont by thousands, of which the following extracts, made from two of them, will show the spirit:—

"*F.* Tell us, then, how is their religion defined in their books?

"*P.* In England, protestantism is an act by which any one believes what he will, and professes what he believes; that is, that every protestant may believe what he will, and do what he will. Lately, a catechism has been printed, which is in general use among the protestants of England, where it is thus defined: protestantism is a detestation of popery or catholicism, and an exclusion of papists or catholics from every civil and ecclesiastical employment.

"Who are the protestants?

"All those who, laying aside divine revelation, follow their own reason in matters of religion.

"If any one should refuse to believe any thing contained in the sacred scriptures, would he be a good protestant ?

"He would be a good protestant, because, according to the English definition every one believes what he will, and professes what he believes.

"If any one should deny the whole of the scriptures ?

"He would still be a good protestant.

"If any one should deny God, the soul, hell, and heaven, would he still be a good protestant ?

"The best protestant, because each believes what he will, and professes what he believes.

"Can Turks and Jews belong to protestants ?

"Turks and Jews may be protestants, on one sole condition, that they detest the catholics and the pope ; for protestantism is the detestation of popery or catholicism.

"Those who cheat in their business, are they protestants ?

"They are also protestants, because they detest popery.

"Drunkards, gamblers, and idlers, can they be good protestants ?

"These also are good protestants.

"Pickpockets and rogues, can they be called protestants ?

"These may be the best protestants, because they have greater boldness to detest popery.

"If any one should seek to raise a rebellion in a catholic state, or should kill his sovereign, would he, and all robbers and assassins, be good protestants ?

"All these would be the very best protestants, because the most courageous, and the most audacious, to cry out against the pope and against the catholics.

"My sons, imagine a man corrupted, given to every disorder, capable of every misdeed, provided he believes in this manner, and provided he detests popery ;—he is the best observer of the protestant religion.

"Your protestantism appears to me a very Babel.

"If it were only a Babel, that were little. The worst is, that it contains a doctrine, horrible in theory and immoral in practice—a doctrine which outrages God and man ; which is hurtful to society, and contrary to good sense and modesty . . . . Neither pagans nor Turks have attained such impiety of doctrine.

"Do you say, then, that no catholic who becomes a protestant can ever be saved ?

"I say that it is certain, with the certainty of faith, that catholics who become protestants are all damned, unless they sincerely repent before they die, and abjure their protestant errors. With these exceptions it is of faith that all catholics who become protestants are damned irremediably to all eternity.

"This appears to me an intolerant and cruel maxim, contrary to the goodness of God.

"To say that it is cruel, and contrary to the goodness of God, is a blasphemy, because God has revealed the contrary.

o o o There is, therefore, no other alternative. They must either remain good catholics, or be damned. Has God need of these renegades ? Has he not damned numbers of idolators and infidels ? And what superiority can these claim over those ?

"How can you put protestants in one bundle with pagans ?

"Apostate catholics are worse than pagans and infidels ; for these sin in ignorance, whereas apostate catholics sin through mere malice, and through a malice which is diabolic."

### Whom Shall I Fear ?

TRUE piety elevates its possessor in the scale of being, exalts his feelings, dignifies his character, and sanctifies his heart. It provides for us a suitable relief in every trying state. Let us notice *the confidence of the Christian*. "Whom shall I fear ?" This is not the language of vain presumption, but the expression

of Christian assurance. Whom have we to fear?

*God? He is reconciled.*—The love of God is shed abroad in the believer's heart, and the possession of love softens the feelings of fear. Shall we be afraid to approach a reconciled Father?

*The law? It is satisfied.*—Those who trust in the Saviour need not fear the curse of the law; its threatenings are averted, and the curse is turned into a blessing.

*Satan? He is conquered.*—He can go no further than the length of his chain. "The God of peace shall bruise Satan under your feet shortly."

*Afflictions? They are sanctified.*—Shall I fear that which comes from my Father, who loves me? Shall I fear that which is sent for my good? Shall I fear that which is sent to promote the spiritual benefit of my soul? The diamond of piety never sparkles so brightly as when the Christian is surrounded with the darkness of affliction.

*Death? It is vanquished.*—To the believer it is only "the shadow of death;" there is no substantial evil in it. The shadow of a serpent will not sting; the shadow of a lion will not devour; and the shadow of a sword will not kill. Death is only a dark passage that leads to our Father's house. The unbeliever has everything to fear. God is his enemy; he is under the curse of the law, led captive by the devil; his afflictions are unsanctified, and he is unprepared for death.

"God is my strong salvation;  
What then have I to fear?  
In darkness and temptation,  
My light, my help is near."

### Frames and Feelings.

**A**LAS! if we look to them we shall never attain to solid peace and assurance. We shall be miserable and sorrowful all the days of our weary pilgrimage. To rest; not in confidence on Him who is our strong mountain, but only on the sunny gleam which bright-

ens our path, is hurtful to our peace and obstructive of our sanctification. Whenever the wicked one sees that we are looking away from the Sun of righteousness to the beam of light which shines down on our hearts, he converts himself into a thick cloud in the atmosphere of our souls, and intercepts the sunlight. Thus are we plunged again into our own disquietude, and bereft of all our comfort. Sunshine on the waters is but a passing incident,—at all events, it is every moment liable to fade away; but the sun is ever the same, and wholly independent, for its light and heat, on earthly changes. To rejoice only in the sunshine of comfortable frames, and straightway to mourn when our sky is overcast, makes us to "waver like a wave of the sea which is driven of the wind and tossed." We become "as unstable as water," and therefore "cannot excel" in the ways of godliness.

Our Father in heaven would have us not to seek rest and comfort in the shadowy feelings of our own hearts, but in communion with himself, who is "the Father of lights, with whom is no variableness, neither shadow of turning." Our Lord Jesus Christ would have us not to walk by inward sensible experience of his love,—for that is like the moon, ever on the change,—but to walk with "the moon under our feet," as seeing him who, though invisible, is yet "the same yesterday, to day, and forever." O Thomas! this Sabbath evening you believe not in your risen Lord, because you have not seen him, and next Sabbath evening, because you see him, you will cry out, "My Lord and my God." The change has not been in him, but in you. Our comforter, the Spirit of Truth, would have us to look away from the joy which at the sight of Jesus sometimes thrills our bosoms, to the beauty and glory which always shine forth in the Lord's countenance.

Having a regard to, and dependence in any degree on, the spiritual gladness which God sometimes vouchsafes to us,

involves us in great sins and great troubles.

1. Thereby we show that we care less about the Spirit's own blessed person than about the joy which he communicates. I once knew a gentleman, who was invited to innumerable parties every winter, not on his own account, but on account of his exquisite singing. O my soul, canst thou find in thee to dishonor the Spirit of all love and grace by giving him similar usage? When he, the blessed Dove, meets with such an unfriendly host, will he not be tempted to withdraw from thee, that thou mayest mourn in bitterness over thy folly?

2. By looking to our frames, which are but the creatures of God's hand, we "serve the creature more than the Creator, who is blessed for ever." We worship the sunlight of gladness which God has shed abroad in the temple of our hearts. Hence much casting down and despondency; for the living and true God who has commanded his "little children to keep themselves from idols," is a jealous God. It is not said in vain that "the Spirit, which dwelleth in us, yearneth after us even to jealousy."

3. When we take comfort from our comfortable frames, we place our hope in the work of the Spirit, and not in the work of Christ. This grieves the Spirit, who seeks to glorify, not himself, but Jesus, and who teaches his children to say, "God forbid that I should glory save in the cross of the Lord Jesus Christ." By thus grieving the Spirit we grieve our own souls.

4. When we change in our confidence towards God, according to the sensible manifestation which he gives of his favor, we endeavor to do what is, during this life, impossible, that is to walk with God, not by faith, but by sense. "Without faith it is impossible to please God," and if we do not please God, he will let us feel to our discomfort, that we do not please him.

5. So long as we regulate our confidence of faith in Jesus by the tokens for

good which we receive from him, so long we are Jews who, instead of simply believing on God's record, "seek after a sign." It makes no difference whether we seek a sign in the world without, or the world within,—the nature of the offence is precisely the same; hence the preaching of the cross becomes a stumbling block, or, in other words, a something which, without a sign accompanying, does not fully satisfy and content our souls.

6. By looking into the feelings and frames of our hearts for comfort and establishment in the faith, we substitute our changing moods of mind for God's word, which "liveth and abideth forever." What we look at determines and regulates our state of mind. If we be in the habit of looking at the lights and shadows which flit over our changing spirits, we keep always fluctuating between hope and despondency, faith and fearfulness. If, on the contrary, we look out and away to the unchangeable word of God, "in which, as in a glass, the glory of the Lord is beheld," we are established in "the confidence and rejoicing of our hope,"—we are "changed into the Lord's image from glory to glory." When we look into our own minds, we learn, not what the Lord saith, but what we ourselves imagine; now the great question on the answer of which our peace and hope entirely and exclusively depend is, not, what do we say? but, What saith the Lord? If we look into our hearts for an answer to this question, the devil will beguile us with lies: God's own word gives us the true answer; and on that word alone, therefore, must we place any confidence. Whenever our stomachs even are disordered, the devil would make us believe that God is wroth with us,—such slaves of sense would he make us, if he could. But, "if we continue in Christ's word, we shall know the truth, and the truth shall make us free."

So much for frames and feelings. To walk with God by faith in his word re-

specting Jesus,—that is goodness; and the more we have of this, the more will we abound in comfortable flames.—

*Hewitson's Remains.*

## The Moral Satisfaction of Pulling up a Weed.

BEYOND all doubt this paper will get into the hands of some of my friends who are gardeners. I am fond of gardening myself; but circumstances prevented me for a long time from looking among my beds, and vegetables, and flowers; and the other day when I went there, I found that in the few brief weeks of my absence from home, a weed had overrun the whole of my realm. It had spread like a domestic treason, and twined over every spot, tangling itself among all the gooseberry bushes, twisting round the raspberries, overshadowing the potatoes, coiling up the apple and pear trees, imitating the involutions of the vine as it insidiously clasped and embraced them. It was such a graceful weed too; the leaf was beautiful, while the stem twined gracefully and lovingly: weed never looked more graceful. And it also bore beautiful flowers: there never was a greater hypocrite of a weed. The leaf was lovely, the flower beautiful, and where I now and then laid hold of what seemed to be root, I found it was so candid and white, so innocent-looking, that altogether it seemed to defy you to call it a weed. But it was a weed, nevertheless, and the whole garden knew it; the growth of fruits and vegetables was interrupted, and some of my pretty modest flowers were quite cast into the shade beneath the bold demeanor and the unblushing arrogance of this deceitful intruder. I went on lopping, cutting, and tearing down in all directions, not altogether escaping from doing mischief to some of the legitimate offspring of the garden; but I always felt that the criminal root was eluding me; I had only lopped off the branches of the evil; the root, the root—that remained. I wanted

to reach the central spring of the weed, and I believe at last I did; and I have taken my pen in hand to communicate the pleasure I felt when I found a stout, substantial growth lying at my feet. I do not, however, feel certain even yet; I shall still have to watch, for I know that it has cast a prolific quantity of seeds in the garden. But unless you are a gardener too, you cannot very well tell the pleasure I felt in knowing that the hand had conquered the weed. I have felt this before many times. Often when I have stooped to pull up some weedy tuft, and cast it upon the heap for burning, a moral satisfaction has diffused itself over my mind. I have had a feeling that there was so much the less evil in the world; that good had now so much better a chance than it had before; that although it might perhaps grow none too rapidly, yet there was a greater probability of its growing to some purpose now that the enemy was removed.

How beautiful it is to look at natural things in the light of moral analogies. I never weary of it. There is no object, I think, in the world of nature which does not furnish a pleasant and instructive reflection. Some call this pedantic; they rebuke us when we read the history of man or man's heart in the heart of nature; but I cannot help it. We must walk through the world in our own way, and see the world with our own eyes; and my eyes insist upon reading the double meaning which comes to us especially, I think, in the garden. Now the pulling up of that weed carried me off into many fields, as indeed the garden has often suggested a variety of reflections. Working in my own garden, I have often thought of that scene in the production of one of England's greatest bards, in which the gardener is introduced moralizing upon affairs of state.

*Gardener.—*

Go, thou, and, like an executioner,  
Cut off the heads of too fast growing sprays,  
That look too lofty in our commonwealth:  
All must be even in our government.  
You thus employ'd, I will go root away

The noisome weeds that, without profit, suck  
The soil's fertility from wholesome flowers.

*1st Servant.*—

Why should we, in the compass of a pale,  
Keep law, and form, and due proportion,  
Showing, as in a model, our firm estate:  
When our sea-wall'd garden, the whole land,  
Is full of weeds, her fairest flowers chck'd up,  
Her fruit-trees all unprun'd, her hedges ruin'd,  
Her knots disorder'd, and her wholesome herbs  
Swarming with caterpillars?

*Gardener.*—

Hold thy peace:  
He that hath suffer'd this disorder'd spring,  
Hath now himself met with the fall of leaf;  
The weeds that his broad-spreading leaves did  
shelter,  
That seem'd in eating him to hold him up,  
Are pluck'd up, root and all.

The poet has, in the foregoing quotation, exquisitely painted the gardener's duty; and, as we have said, could we lay our hand upon a weed, instinctively we seem to feel that some good has been done in rooting away a foe to the garden's commonwealth.

But what is the satisfaction of rooting up an evil weed in the garden, compared with the rooting out an evil influence from a neighborhood? A friend of mine, happening to be called to reside in a village not far from mine, found that two or three show fairs were held during the year, and that, like pestilential influences, they disturbed, for weeks and months afterwards, the moral equilibrium of the place. Drunkenness abounded; debts were contracted; other evil weeds were brought from other places to thrive and flourish there in unblushing features, to disport meretricious blossoms, and to exhibit with insolence their sinful colors. He was grieved with these appearances, and, determined to lose no time in attempting to root them up. He did so; and I suppose that his satisfaction in conquering the show was something like, although of a higher order than, the emotion produced by the act of pulling up a weed.

In character, the mind is frequently a neglected garden. Many a young man has a sensation like that which I experienced, when I returned home the other

day and encountered my garden foe. He neglects the garden of his mind: it never occurs to him, perhaps, that he has a mind to tutor and cultivate. At last, something induces him to step into it, and, behold, the whole garden is overrun with weeds! And there are flowers and fruits there too, but they can scarcely be perceived; they are hidden beneath the rank foliage of the weeds: thus, before the ground can be turned to any account, all these enemies have to be removed, torn up by the roots—idleness, evil passions, dissipations, and fondness for loose company. Come, young man, whose eye is perusing this page; it may be very casually surveying the garden, and wondering what gardener can reduce it to order and to beauty—come, begin, see here at thy foot an unwholesome poison root—look over the whole garden of the mind; its false flowers are spreading. There is the poppy of idleness—up with it! up with it! There, have not you now experienced the moral satisfaction of pulling up a weed?

There are a great many emotions which man is privileged to feel; the highest of these is planting of good; only a little lower, and partaking of the nature of it, is the rooting up of evil; for, indeed, good would grow, if it were not for the evil weeds which thrive apace. The man who, in his garden, without having his mind awakened at all to the higher principles of goodness, benevolence, and truth, tears up the dock leaf or the nettle, and exults at the conquest he has obtained, is unconsciously imitating the great and clear-sighted lover of God, goodness, and truth, who seeks to tear up some wide, over-shadowing heresy, some fruitful seed of wrong-doing and wrong-thinking. Evil books are like evil weeds; how their arguments spread and coil snake-like over the mind of an age! How their black leaves drink up and pervert healthful moisture! What poison fountains they become to young thinkers! It is a great thing to kill a bad book, not by rooting up its author,

or injuring him, but by blighting, by the strong hand of truth, his teachings, and holding them up withering to the world, or carrying them out and casting them into the limbo of vanity. As with books, so with institutions; there are evil ones that spread out from the great central evil, and creep parasitically around the columns of power, and trail, and coil, and shoot out over the paths of state. Beneath such institutions there are many cottages that look like caves embowered in nightshade. God, from time to time, in the ages of the world, raises up the gardeners, who tear up these institutions, paganisms, despotisms, Romanisms; and when man, looking back upon the past, threads his way through the mazy forests of old opinions, where errors shoot up like tall hemlock trees, where marshy plants spread over the whole soil, and wild beds of poppy flowers and opium plants creep over whole times and kingdoms; when he feels, in spite of much that remains to be done, that all these have been cleared away; that that rank soil has become verdant with beauty, though here and there interlaced with that which is unsightly; he feels a moral exultation as he contemplates these things—something like that satisfaction which cheers us when we pull up a weed.

There, we have opened up a train of thought which the reader may pursue with pleasure, (particularly if he be a christian reader bent on the improvement of his spiritual nature); but before closing we may say this, that perhaps even weeds have their value; and, if we can believe it, there is a moral satisfaction even in their remaining as well as in their rooting up. How much they concentrate and condense the carbon necessary for the sustenance of the globe we do not know. To what degree they are at once the reservoirs for what if diffused, might poison the springs of animal life, we cannot say. Perhaps they are the common sewers of the gases inimical to animal nature. But we do know that He whose words were always

truth, said that to the end of the world tares and wheat would grow together. The earth cannot be an Acadia, a platform of perfectibility. The tares which entwine around human institutions are subjects for our sorrow; but we may, while laboring to our utmost to eradicate them, and feeling sure of eradicating them, rejoice that evil in the world is overruled by the Author of good, to be a means for the exercise of the highest faculties of benevolence, truth and goodness, and the education of a moral nature in the discrimination of weeds from flowers.

### The Hunted Stag.

THERE are some passages in the word of God which, over and above their own intrinsic dignity and power, have an additional interest, from their being associated with the religious experience of God's children. Such, for instance, is that passage, "the just shall live by faith,"—which is inseparably connected in the minds of all readers of the history of the Reformation with the biography of Luther—as having often given him comfort in the hour of perplexity, when about to be again entangled in the web of popish superstition. In a somewhat similar manner, the subjoined eloquent passage from a divine of the last century, independently of its intrinsic beauty, is dignified by the circumstance of its having cleared the mind, and strengthened the faith, of the Rev. Thomas Scott, the eminent commentator, when groping his way from Socinian error to gospel light. To all readers, indeed, concerned about the safety of their souls, it is a profitable exposition of the mode in which a soul, awakened to a sense of guilt and danger, finds peace and safety by fleeing in faith to the Saviour.

The stag, roused from his lair, shakes his dappled sides, tosses his beamy head, and conscious of superior agility, seems to defy the gathering storm. First, he has recourse to stratagem and evasive shifts; he plunges into the copse, darts across the glade, and wheels about in doubling mazes, as though he would



pursue even the foe he avoids. The full-mouthed pack unravel all his windings, and drive him from his wily arts.

Now he betakes himself to flight, and confides in his speed; he bursts through the woods, bounds over the lawns, and leaves the lagging beagles far behind; the beagles, slow, but sure, trace his steps through woods, through lawns, through half the extended forest; unwearied, still unwearied, they urge their ardent way, and gain upon the alarmed object of their pursuit.

Again he flies; flies with redoubled swiftness; shoots down the steep, strains up the hill, sweeps along the fields, and at last takes shelter in the immense recess of some sequestered grove. The sagacious hounds hang with greedy nostrils on the scent; they recover, by indefatigable assiduity, the ground they had lost; up they come a third time, and, joining in a general peal of vengeance, hurry the affrighted animal from his short concealment.

Perplexed and in the utmost distress, he seeks the numerous herd; he would loose himself, and elude his pursuers amidst the multitude of his fellows; but they, unconcerned for a brother's woe, shun the miserable creature, or expel him from the selfish circle. Abandoned by his associates, and haunted with apprehensions of approaching ruin, he trembles at every leaf that shakes. He starts, he springs, and, wild and swift as the wind, flies he knows not where, yet pours all his soul in flight. Vain, vain are his efforts. The horrid cry, lately lessened, thickens upon the gale and thunders in his ears. Now the poor breathless victim is in full view; his sprightliness forsakes him; his agility is spent: see! how he toils in yonder valley, with faltering limbs and a hobbling gait. The sight of their game quickens the pace, and whets the ardor, of the impetuous hounds. With tumultuous violence they rush in, and with clamorous joy demand their prey.

What can he do, surrounded as he is with insulting tongues and ravenous jaws? Despair is capable of inspiring even the timorous breast: having nothing to hope, he forgets to fear. He faces about, and makes a resolute stand. The trunk of a sturdy tree covers his rear, and his own branching horns defend him in front; he rushes upon his adversaries, gores some, lays others groveling on the turf, and makes the whole coward pack give away.

Encouraged by this unexpected success, his hopes revive; he rallies once again his drooping spirits; exerts the little remainder of his strength, and springs through the midst of the retreating rout. It is his last, last chance. He stretches every nerve; once more loses sight of the rabble from the kennel; and finding no security on the land, takes to the water. He throws his burning sides into the river, sails down the cooling stream, and slinks away to the verge of some little shelving island; there, finding a resting-place for his feet, he skulks close to the shady margin; all immersed, in the waves, except his nostrils, he baffles for awhile the prying eye of man and the keener smell of brute.

Discovered at length, and forced to quit this unavailing refuge, he climbs the slippery bank. Unable to fly any longer, he stands at bay against an aged willow; stands, all faint with toil, and sobbing with anguish. The crowds that gather round him, with merciless and outrageous transport, triumph in his misery.

A multitude of blood-thirsty throats, joined with the sonorous horn, ring his funeral knell. The tears, till this fatal moment unknown, gush from his languishing eyes, and roll down his reeking cheeks. He casts one more look on the woods, the lawns, the pleasing scenes of his former delights. Adieu! a long adieu to these! he now expects his murderers, and prepares, as his last poor consolation, to sell his life as dearly as possible.

At this most critical juncture the royal sportsman comes up. He sees the distressed creature; and as soon as he sees, he pities. The clemency which attends the throne accompanies even the diversions of majesty. He issues the high command. The prohibitory signal is given. The pack, though eager for blood, are checked in a moment; and not checked only, but called off from their prey. Disappointed and growling, they retire, and leave the intended victim of their fury to enjoy his liberty again.

How striking an illustration is this of a soul convinced of the guilt and evil of sin!

The strictness of the Divine law pursues it, dislodges it from every refuge of lies; and never remits its terrifying menaces till the poor delinquent ceases from self-confidence, and fixes on Christ for his whole salvation.

## Editor's Garner of Gleanings.

### BAPTIST GENERAL ASSEMBLY IN LONDON IN 1889.

QUESTIONS PROPOSED FROM THE SEVERAL CHURCHES DEBATED AND RESOLVED.—*Quest.* Whether it be not expedient for churches that live near together, and consist of small numbers, and are not able to maintain their own Ministry, to join together for the better and more comfortable support of their Ministry, and better edification one of another.

*Ans.* Concluded in the affirmative.

*A.* Whether it is not the duty of every church of Christ to maintain such Ministers as are set apart by them, by allowing them a comfortable maintenance, according to their ability?

*A.* Concluded in the affirmative. 1 Cor. ix, 9. 14 Gal. vi, 6.

*Q.* Whether every church ought not to endeavor, not only to provide themselves with an able Ministry for the preaching of the word, but also to set apart to office, and in a solemn manner obtain such as are duly qualified for the same?

*A.* Concluded in the affirmative. Acts xiv, 23. Titus i, 5.

*Q.* Whether baptized believers are not at liberty to hear any sober and pious man of the Independent and Presbyterian persuasion, when they have no opportunity to attend upon the preaching of the word in their own assembly, or have no other to preach unto them?

*A.* Concluded in the affirmative. Acts xviii, 24, 25, 26.

*Q.* Whether the continuing of gifted brethren many years upon trial for eldership, or any person for the office of a deacon, without ordaining them, although qualified for the same, be not an omission of an ordinance of God?

*A.* Concluded in the affirmative.

*Q.* What is the duty of church members when they are disposed to marry, with respect to their choice?

*A.* To observe the Apostle's rule, to marry only in the Lord. 1 Cor. vii, 39.

*Q.* Whether, when the church had agreed upon the keeping of one day, weekly, or monthly, besides the first day of the week, to worship God, and perform the necessary services of the church, they may not charge such persons with evil that neglect such meetings, and lay them under reproof, un-

less such members can shew good cause for such their absence?

*A.* Concluded in the affirmative. Heb. x, 25.

*Q.* What is to be done with those persons who will not communicate to the necessary expenses of the church whereof they are members, according to their ability?

*A. Resolved,* That upon clear proof, the persons so offending, as aforesaid, should be duly admonished; and if no reformation appears, the church ought to withdraw from them. Eph. v, 3. Matt. xxv, 42. 1 John, iii, 17.

*Q.* What is to be done with those persons that withdraw themselves from the fellowship of that particular church whereof they are members, and join themselves to the communion of the National church?

*A.* To use all due means to reclaim them by instruction and admonition; and if not thereby reclaimed, to reject them. Matt. xviii, 17. Luke, ix, 62. Heb. x, 38. Jude, 19.

*Resolved,* That the like method be taken with those that wholly forsake the fellowship of that congregation to which they have solemnly given up themselves.

*Q.* Whether believers were not actually reconciled to God, actually justified, and adopted, when Christ died?

*A.* That the reconciliation, justification and adoption of believers are infallibly secured by the gracious purpose of God, and merit of Jesus Christ. Yet none can be said to be actually recognized, justified or adopted, until they are really implanted into Jesus Christ by faith; and so by virtue of this their union with him, have these fundamental benefits actually conveyed unto them. And this, we conceive, is fully evidenced, because the Scripture attributes all these benefits to faith as the instrumental cause of them. Rom. iii, 25, v, 1. 2 Gal. iii, 26. And gives such representation of the state of the elect before faith, as is altogether inconsistent with an actual right in them. Eph. ii, 1, 2, 3, 12.

*Q.* Whether it be not necessary for the elders, ministering brethren, and messengers of the churches, to take into their serious consideration those exco[m]munications that are found among their members, men and women, with respect to their apparel?

A. In the affirmative. That it is a shame for men to wear long hair, or long periwig, and especially ministers. 1 Cor. xi, 14; or strange apparel. Zeph. i, 8. That the Lord reproveth the daughters of Zion, for the bravery, haughtiness, and pride of their attire, walking with stretched-out necks, wanton eyes, mincing as they go. Isa. iii, 16. As if they effected tallness, as one observes upon their stretched-out necks; though some in these times seem, by their high dresses, to out-do them in that respect. And though we deny not that in some cases ornaments may be allowed, yet whatever ornaments in men or women are inconsistent with modesty, gravity, sobriety, and prove a scandal to religion, opening the mouths of the ungodly, ought to be cast off, being truly no ornaments to believers, but rather a defilement; and that those ministers and churches who do not endeavor after a reformation herein, are justly to be blamed.

Q. Whether the graces and gifts of the Holy Spirit be not sufficient to the making and continuing of an honorable ministry in the churches?

A. Resolved in the affirmative. Eph. iv, 8, 9. 1 Cor. xii. 7.

Q. Whether it be not advantageous for our brethren now in the ministry, or that may be in the ministry, to attain to a competent knowledge of the Hebrew, Greek, and Latin tongues, that they may be the better capable of defending the truth against opposers?

A. Resolved in the affirmative.

Q. Whether an elder of one church may administer the ordinance in other churches of the same faith?

A. That an elder of one church may administer the ordinance of the Lord's supper to another of the same faith, being called to do so by the said church; though not as their pastor, but as a minister, necessity only being considered in this case.

We, the ministers and messengers of, and concerned for upwards of one hundred baptized congregations in England and Wales, denying *Arminianism*, being met together in London from the 3d of the 7th month to the 11th of the same, 1689, to consider of some things that might be for the glory of God, and the good of those congregations, have thought meet, for the satisfaction of all other Christians that differ from us in the point of baptism, to recommend to their personal confession of our faith, which we own, as containing the doctrine of our faith and practice; and do desire that the members of

our churches respectively do furnish themselves therewith.

Moreover, this assembly do declare their approbation of a certain little book, lately recommended by divers elders dwelling in and about the city of London, intitled, *The Ministers' Maintenance Vindicated*. And it is their request, that the said treatise be dispersed among all our respective congregations; and it is desired that some brethren of each church take care to dispose of the same accordingly.

REV. JOHN KINGSFORD—brother of Rev. E. Kingsford, D. D., of Alexandria—who has been thirty years minister at Medway Place Chapel, Deptford, England, died, July 1, 1855, in the 85th year of his age. He was an honored instrument of much good, and tasted largely of the fruits of his labors in the remarkable love and attachment of his flock, who feel and lament his loss as much as it possibly can be lamented by his nearest relations. His sympathizing attention to the sick poor, and his exemplary Christian deportment, have made his loss publicly felt, and greatly lamented in the neighborhood. He was a very affectionate preacher, and when addressing his congregation his heart was often enlarged with benevolence, and melted in tenderness. His countenance, his voice, his gestures, had all the natural marks of kind concern. His people always found in him a friend, a brother, a father. He was a guide to the inexperienced youth, and a pious comforter to old age. He was a support to the afflicted, and at the bed of sickness he was a serious, tender, and a prayerful visitant. Go to him when you would, meet him where you might and trace him where you could, he was the same man, the same character. What he was in the pulpit, that he was in the parlor; what he was in the church, he was in the world; what he appeared to be in your house, he was in his own. In him all was consistent, all was fair, his profession went not beyond his character; in fact, love seemed to be the ruling principle of his pastoral conduct.—*Kent Guardian*.

REV. SPENCER H. CONE, D. D., the beloved pastor of the First Baptist Church, in New York city, and the chief founder and president of the American Bible Union, ceased from his labors August 28. On Friday, the 10th Aug., he was attacked with paralysis of the left side, and from that period had remained in an exceedingly enfeebled condition till the moment of demise.

At times, faint hopes were cherished of his recovery, but the symptoms were never decidedly favorable, and although his departure was sudden, almost instantaneous, his physicians and family were not altogether unprepared for such an event.

During his sickness Dr. Cone manifested his uniform confidence in the doctrines which he had for so many years proclaimed, and his perfect assurance of his interest in Him whom his soul loved with ardent affection.

**REV. ANDREAS WIBERG**, an excellent Swedish brother, who has recently been appointed by the American Baptist Publication Society, as their Superintendent of Missionary Colportage in Sweden, was designated to his work in Philadelphia, on Thursday evening, Aug. 23d. Bro. Wiberg is a native of Sweden, a graduate of the University of Upsala, and was for many years an esteemed minister of the Lutheran church, in that country. Interesting services were held in the Sansom St. Church, on the occasion, when the instructions of the Board were delivered by Rev. J. N. Brown, D. D., one of the secretaries, and addresses were made by several brethren. The nature of the work in which bro. Wiberg is to engage may be learned from the following extract from the instructions of the Board:

It will be expected by the Board of Managers that the Rev. Mr. Wiberg will immediately upon his arrival at Stockholm, the capital of Sweden, organize a system of Colportage, select and superintend the Colporteurs, form and confirm in the faith the infant churches now rising all over the country, establish and conduct a monthly periodical devoted to the defence of vital piety and religious liberty as understood by the Baptists, and first of all diffused by them throughout the United States—that he will exert himself, in conjunction with other friends, to secure it legally in Sweden by petition and argument—and in case of failure, and punishment, to retire just beyond the line of Sweden to the capital of Norway—a place almost equally central for effective operations in Sweden, Norway, and Finland—from which six or eight millions of Scandinavian population can be reached by Colportage and the Press.

Having in years past translated the works of Luther and Arndt from the German into his native tongue, he will be expected now to add to them translations from the English, adapted to the wants of these millions. Accustomed to conduct, in former years, an

Evangelical Press, he will be enabled now to add those Evangelical views of the ordinances of Christ and the holy constitution of Christian churches, which he has more recently obtained from the study of the New Testament.

In a word, every energy is to be consecrated, every available means employed, that like Paul, "by all means he may save some," where God is opening before him a wide "factual door, though there be many adversaries."

**DEATH OF EUSTACE CAREY.**—Rev. Eustace Carey, while sitting at his table, July 19, looking over a sermon, was seized with paralysis, and, after remaining in a state of partial consciousness for two hours, expired at two o'clock.

Mr. Carey was the nephew of the Rev. William Carey, the founder of the English Baptist Missions in India, and was himself for many years a devoted missionary.

**FURMAN UNIVERSITY.**—Rev. James P. Boyce has been elected to the professorship of theology in Furman University made vacant by the death of Prof. Mims. Mr. B. has accepted the appointment and enters upon its duties with the opening of the Theological term on the first Monday in September.

**BAPTIST CHURCH, SARATOGA SPRINGS.**—The corner stone of a new Baptist church edifice, on Washington street in this village, was laid Aug. 15th. Rev. Messrs. Hutchinson, of Vermont, Woodbridge and Hawley of Saratoga, Folwell of Pennsylvania, Magoon and Beecher of New York, took part in the interesting services. During an existence of over sixty-two years the church has had but five settled pastors. Since the organization of the church there have been received by baptism about 800 and by letter between 300 and 400. There have been paid for missionary objects, upwards of \$5000.—Eight persons have been licensed to preach the gospel, and two have been ordained to the ministry by the church. The church is out of debt, and is now raising funds and building a new house of worship.

**GERMAN PREACHERS.**—Bro. T. H. Stewart, of Vevay, Ia., writes us a most cheering letter concerning the progress of the gospel among his German countrymen. He attended a meeting recently at Ghent, Ky., where he met with Bro. Saline, now of Owington, Ky., a German Jew, the son of a Rabbi, who has recently been converted, baptized,

and licensed to preach the gospel. Bro. Saline has been disowned by father and family, but submits to all cheerfully; is sound in doctrine, and gives promise of large usefulness to the church of Christ. Another German brother, converted from Romanism, and connected with the Walnut St. Church, Louisville, was also present, and labored faithfully. Through the teaching of these brethren some forty converts have been won from the darkness of Popery and impenitence to the marvelous light of the gospel of Christ.

**KALAMAZOO COLLEGE, MICH.**—This Institution has had for the last year, under the instruction of five professors, fifteen students in the Theological Seminary, and one hundred and forty-five in the College. Three members of the senior class in the Theological Seminary having completed the course of studies required in the Seminary, at the recent anniversary, graduated and received certificates to that effect.

**UNIVERSITY OF ALABAMA.**—Rev. Dr. Manly, agreeable to previous intimation, resigned the presidency of this institution, at the late commencement, preparatory to removing to Charleston, S. C. Lansan C. Garland, LL. D., who presided several years over Randolph Macon College, Virginia, and has since occupied a chair in the University of Alabama, has been unanimously elected his successor.

**FREE WILL BAPTIST BIBLICAL SCHOOL.**—Rev. Mr. Parsons has given ten thousand dollars for the endowment of the Biblical School at New Hampton, N. H. The Professorship thus provided for is to be entitled The Parsons' Professorship.

**THE RED KARENS.**—You will, doubtless, ere this reaches you, have heard of the Macedonian cry coming to us through the government from the Red Karens. They petitioned the government for preachers and school teachers. The commissioner laid the subject before the missionaries here, as more properly belonging to them than to government. The missionaries were rejoiced to hear of the opening, and resolved to send aid immediately. Mr. Beecher, of Bassett, provided three men, and Mr. Vinton three. But when Mr. Vinton went up to locate them, he was met above Swaggin by a deputation, informing him that instead of six chapels, they had already built eighteen chapels. What could they do, for they were from eight to ten miles apart.

Two young men who followed Mr. Vinton up there stopped, making in all eight. Soon after Mr. Vinton's return another company came down, saying that the Red Karens alone had built thirty-seven chapels, and wanted more school teachers and preachers. Mr. Vinton sent up six young men more, and two of my best school girls offered to accompany them, as some of the assistants were taking their wives along with them, and these girls could accompany them and teach school when they got there. Even now they have but eighteen, except the assistants' wives, gone up from here; yet we hear that Brother Whitaker, with a large company, has gone up from Maulmain.

*Mrs. Vinton.*

**BAPTISTS IN OREGON.**—The Oregon Association was organized in 1848, with four churches and eighty-seven communicants. In 1849 there was no meeting; in 1850 there were one hundred and four members; in 1851, one hundred and forty members; in 1852, one hundred and seventy-six members; in 1853, two hundred and fifty members; in 1854, four hundred and forty-two members; in 1855, six hundred and seventy-four members; giving this year an addition of two hundred and thirty-two.

The recent meeting was held with Yamhill Church. There was a larger congregation than at any previous meeting. Letters were read from twenty-one churches, one not being represented. Six of these were new churches. The Association is increasing in numbers, but what is better, in interest in behalf of having the gospel faithfully preached among themselves and their fellow-men around them.

**REMOVAL.**—The "American Baptist" announces the proposed removal of that Journal from Utica, New York, to Norristown, Pennsylvania. At a recent meeting of the Free Mission Board, a committee was appointed to consider and report upon the propriety of removing the American Baptist, which subsequently reported in favor of its removal to Norristown, Pa.

**GENERAL SAM. HOUSTON** has deposited as a donation in the treasury of Baylor University, Texas, between four hundred and fifty dollars and five hundred dollars as the avails in part of the lectures delivered by him last winter while visiting the Northern cities. The remaining proceeds of the lectures when received will probably make the whole amount about seven hundred dollars.

**ROME VERSUS SPAIN AND SARDINIA.**—Rome is at loggerheads with her own favored and cherished daughter, Spain, and appears to have dared actually to launch her thunders against all that is most dignified and respectable in Sardinia. By an allocation addressed to his secret consistory, Pius IX. has denounced as "absolutely null and void" all the acts passed by the Spanish Cortes respecting ecclesiastical property, and has commanded his Nuncio immediately to quit the court of Madrid. By the same allocation, the whole of the illegal and unconstitutional conduct of the Spanish prelates is formally approved of, and their example commended. As regards Sardinia, Roman arrogance and presumption appear to have proceeded to still greater and more audacious lengths. In the same consistory, the Pontiff, "to the incomparable grief of his soul," declares that all who have proposed, approved or sanctioned the late decrees in the Sardinian States, as well as the authors, favorers, counsellors, adherents and executors of such, "have incurred the greater excommunication, and all other pains and penalties of the sacred canons, and especially of the council of Trent." The singularity of this situation is greatly enhanced by the fact of Sardinia having already nestled herself under the protecting wing of that dutiful son of the church, Louis Napoleon, and Spain being reported to be about to have recourse to the same expedient.

**SCOTTISH MUNIFICENCE.**—Doctor William Clark of Wester Moffat, Scotland, has placed at the disposal of the Free Church the munificent sum of one hundred thousand dollars for the erection and endowment of a Free Theological College in Glasgow, provided other parties in Glasgow contribute a similar sum, so that two hundred thousand dollars should be immediately available for the purpose in view. The subscriptions in Glasgow towards this second sum may be considered as secured. But Dr. Clark's liberality does not stop here. He offers to pay down or secure an additional sum of fifty thousand dollars for the same object, provided a like sum of fifty thousand dollars additional should be guaranteed by responsible parties within the next twelve months.

**BRITISH IDOLATRY IN INDIA.**—The last Scotch Free Church General Assembly passed a motion to petition Parliament for the repeal of the annual grant of two thousand three hundred pounds to the temple of

Juggernaut, and to dissolve all government connection with the idolatrous shrines. There are also other offerings still given to idol temples in the name of the India Company. The petition craved the publication of returns on all these subjects.

**THE MORMON EMIGRATION** from Great Britain to Utah is much larger than is generally supposed. From the New York Tribune we learn that, during the period embraced between the 27th of November, 1854, and the 26th of April, 1855, no less than three thousand six hundred and twenty-six Mormons sailed from Great Britain for the United States. Eight hundred and seventy-four were landed at New York, one thousand four hundred and fifty in Philadelphia, and one thousand three hundred and two in New Orleans, from which places they were forwarded to Salt Lake City. Of the whole number, one thousand one hundred and twenty-seven were indebted to the Mormon Perpetual Emigration Fund for the means of going to Utah. At present there are said to be nearly one thousand more of these emigrants in England waiting for the means of going to Utah.

**CHINA.**—It is stated in the "Friend of China," that Tae-ping Wang, the leader of the revolution, abolishes the idolatrous and other superstitions observed at marriages and births, directs young people to attend daily services at the church, commands the Sabbath to be kept, orders an appointed officer to conduct the religious services, and to preach a sermon, and that the word of God, the holy books of the Old and New Testament be made the text-book for instructing the Chinese youth of the whole empire.

**CENSUS RETURNS.**—The town of Racine, Wisconsin, according to a census just taken, has nine thousand five hundred and nineteen inhabitants. Burlington, Iowa, has ten thousand one hundred and thirty. Newark, N. J., fifty thousand six hundred and seventy-nine. A census of Ramsey county, Minnesota, shows it to have nine thousand three hundred and seventy-five inhabitants. The city of St. Paul has four thousand seven hundred and forty-four.

The returns for Albany show the population of that city to be fifty-seven thousand eight hundred and eighty-three, which is an increase of a little more than seven thousand since the census of 1850. The city of Rochester contains a population of forty-four thousand four hundred and three; a gain in five years of eight thousand.

**YEAR OF TERROR.**—The year of 1854 was a year of terror. There was twenty-five million dollars worth of property destroyed by fire; one hundred and seventy-one lives were lost in burning buildings; one hundred and ninety-eight railroad accidents occurred, involving the loss of one hundred and eighty-six lives, and the wounding of five hundred and eighty-seven persons; forty-eight steamboats were sunk or burned, killing five hundred and eighty-nine persons, and wounding two hundred and twenty-five; there were eighty-two murders, and eighty-four executions; all this in the limits of the United States.

A list has been prepared of maritime disasters during 1854, which shows that the number of vessels lost or injured is five thousand three hundred and eighty-two, which, with the steamers and boats on our lakes and rivers, will probably make fully six thousand in all. The loss of life exceeds nine thousand, and that of property may be set down at forty millions of dollars.

**VALUABLE COLLECTIONS.**—The Imperial library of Vienna contains upwards of sixteen thousand manuscripts on parchment in Greek, Hebrew, Chinese, Indian, Arabic, and nearly twelve thousand in the European languages on paper; there are also twelve thousand in the Cunic character, upwards of two hundred and eighty thousand modern works, six thousand volumes of music, and eight thousand three hundred autographs of celebrated individuals. There are also in Vienna seventeen libraries, among which the Imperial library and that of the University are the most considerable.

**MORAVIANS.**—The recent report of the Moravian Brethren states that they have at present sixty-nine missions in thirteen different countries; in which are employed many missionaries, male and female, and two hundred and twelve brother converts. Their last station was formed in 1853, among the Chinese in Mongolia. A large number of these stations defray their own expenses, and for the rest, only nine thousand dollars per annum are required.

**SINGULAR COINCIDENCE.**—The name of God is spelled with four letters in almost every language. It is Latin, Deus; French, Dieu; Greek, Theos; (This is but one letter in the Greek language;) German, Gott, Scandinavian, Odin; Swedish, Codd; Hebrew, Adon; Syrian, Adad; Persian, Syra; Tartarian, Idga; Spanish, Dias; East In-

dian, Esgl or Zeul; Turkish, Addi; Egyptian, Auma or Zeut; Japanese, Zain; Peruvian, Lian; Wallachian, Zene; Etrurian, Chur; Therhenian, Eher; Irish, Dieh; Croation, Dogs; Magyarian, Oese; Arabian, Alla; Dalmatian, Bogt.

**POLYNESIA.**—The London Missionary Society was honored to commence the work of God in these islands some sixty-two years ago. Its first successes, however, were only reaped about forty-six years ago, when King "Pomare," of Tahiti, cast away his false gods, and became a Christian. Since then, group after group, westward and northward, have been visited, until now there are stations on the islands of the New Hebrides and Loyalty groups, some three thousand miles from the parent native churches in the eastern islands.

The following table gives a correct view of the present aggregate number of missionaries, communicants, and professed Protestants on the Islands of the Pacific, as the result of the labors of the London Missionary Society:

| Islands.           | Missionaries. | Communicants. | Professed Protestants. |
|--------------------|---------------|---------------|------------------------|
| Tahiti,            | 2             | 1,600         | 10,000                 |
| Society Islands, — | —             | 553           | 5,000                  |
| Faumotu, —         | —             | —             | 1,000                  |
| Austral Islands, 1 | 132           | —             | 2,000                  |
| Harvey Islands, 4  | 1,300         | —             | 12,000                 |
| Manaki Islands, —  | —             | —             | 3,000                  |
| Samaon Islands, 11 | 2,900         | —             | 34,000                 |
| Anelonne, 2        | —             | —             | 2,500                  |
| Fate, —            | —             | —             | 400                    |
| Loyalty Islands, 3 | —             | —             | 12,000                 |
| Savage Islands, —  | —             | —             | 2,000                  |
| Total,             | 28            | 5,585         | 83,900                 |

It is also encouraging to find that other missionary societies, which commenced their labors in the Pacific islands after the London Missionary Society, have been blessed with the same cheering results. The following numbers show what has been done for New Zealand:

| Society.  | Missionaries. | Communicants. | Professed Protestants. |
|-----------|---------------|---------------|------------------------|
| Church,   | 23            | 5,213         | 48,000                 |
| Wesleyan, | 30            | 4,432         | 17,000                 |
| Total,    | 46            | 9,635         | 65,000                 |

The following figures will show what has been accomplished by the labors of the Wesleyan Missionary Society in the Friendly and Feejee groups:

| Islands.            | Missionaries. | Communicants. | Professed Protestants. |
|---------------------|---------------|---------------|------------------------|
| Friendly Islands, 8 | —             | 6,978         | 17,000                 |
| Feejee Islands, 7   | —             | 1,993         | 6,000                  |
| Total,              | 15            | 8,971         | 23,000                 |

In the Sandwich Islands, also, the missionaries connected with the American Board of Foreign Missions have labored during the last twenty-five years with equal success, as will be apparent from the following figures:

| Missionaries. | Communi-<br>cants. | Professed<br>Protestants. |
|---------------|--------------------|---------------------------|
| 30            | 21,738             | 68,900                    |

The aggregate numbers, showing the present position of all Protestant Missionary Societies in Polynesia are as follows:

| Societies.              | Mission-<br>aries. | Communi-<br>cants. | Protes-<br>tants. | Scho-<br>lars. |
|-------------------------|--------------------|--------------------|-------------------|----------------|
| London Mis-<br>sionary, | 28                 | 5,585              | 83,900            | 13,000         |
| Church Mis.,            | 26                 | 5,213              | 48,000            | 13,983         |
| Weesleyan Mis.,         | 36                 | 13,393             | 40,000            | 15,951         |
| American Mis.,          | 30                 | 21,738             | 68,000            | 11,774         |
| Total,                  | 119                | 45,929             | 239,900           | 54,708         |

As compared with Protestant missions in India, those of the Pacific stand as follows:

| Country.   | Mission-<br>aries | Communi-<br>cants. | Protes-<br>tants. |
|------------|-------------------|--------------------|-------------------|
| India,     | 443               | 48,410             | 112,191           |
| Polynesia, | 119               | 45,921             | 239,900           |

Thus, to each missionary in India, there is an average of 253 professed Protestants, and 41 communicants; while in the Pacific each missionary has gathered around him an average of more than 2,000 professed Protestants, and 385 communicants.—*British Banner*.

**MARTIN LUTHER ON BAPTISM.**—We have among us a numerous and estimable body, who call themselves *Lutherans*, and consider the authority of Martin Luther almost equal to the Scriptures; or perhaps it would be more just to say, that they regard his interpretations of the Scriptures as nearly infallible. May we be permitted to remind these our fellow disciples of Luther's views of baptism? Our evidence is drawn from his "*Table Talk*," translated by William Hazlitt, and published in London in 1848. Here is an extract, copied from page 165:

"In 1541, Dr. Menius asked Dr. Luther in what manner a Jew should be baptized? The Doctor replied, 'You must fill a large tub with water, and having divested the Jew of his clothes, cover him with a white garment. He must then sit down in the tub, and you must baptize him quite under the water. The ancients, when they were baptized, were attired in white, whence the first Sunday after Easter, which was peculiarly consecrated to this ceremony, was called *dominica in albis*. This garb was rendered the more suitable, from the circumstance that it was, as now, the custom to

bury people in a white shroud; and baptism you know, is an emblem of our death. I have no doubt that when Jesus was baptized in the river Jordan, he was attired in a white robe. If a Jew, not converted at heart, were to ask baptism at my hands, I would take him on to the bridge, tie a stone round his neck, and hurl him into the river; for these wretches are wont to make a jest of our religion."

PROF. NELSON WHEELER died at the residence of his father-in-law, Hon. Rufus Bullock, in Royalston, Mass., Sept. 8th, at the age of forty-one years, of pulmonary consumption.

Prof. Wheeler was a resident of Worcester for several years, being for a long time at the head of the Worcester County Academy, and subsequently the principal of the high school in this city. In 1852, he was elected professor of the Greek language in Brown University, Providence, which place he filled for some two years with marked success and promise, and from which he was compelled to separate himself by reason of the disease which finally terminated his life. He was a thorough and honest scholar and a sincere Christian.

### Nothing is Lost.

Nothing is lost: the drop of dew

Which trembles on the leaf or flower

Is but exhaled, to fall anew

In summer's thunder shower;

Perchance to shine within the bow

That fronts the sun at fall of day;

Perchance to sparkle in the flow

Of fountains far away.

Nothing is lost; the tiniest seed

By wild birds borne, or breezes blown,

Finds something suited to its need,

Wherein 'tis sown and grown.

The language of some household song,

The perfume of some cherished flower,

Though gone from outward sense, belong

To memory's after hour.

So with our words; or harsh or kind,

Uttered, they are not all forgot;

They leave their influence on the mind,

Pass on, but perish not!

So with our deeds; for good or ill,

They have their powers scarce understood;

Then let us use our better will

To make them rife with good!

ROWS STREET BAPTIST CHURCH, BOSTON, has contributed over three thousand and two hundred dollars, during the past year, to the cause of Foreign Missions.



# The Monthly Record.

## Baptisms Reported.

| Baptisms Reported. |             |                    |     | Churches.         | Counties.    | Administrators. | No. |
|--------------------|-------------|--------------------|-----|-------------------|--------------|-----------------|-----|
| ALABAMA.           |             |                    |     | Missionary Union, | Marion,      | Mr. Gillespie,  | 4   |
| Churches.          | Counties.   | Administrators.    | No. | Greenfield,       | Hancock,     | P. H. Todd,     | 13  |
| Damascus,          | Butler,     | J. E. Bell,        | 16  | IOWA.             |              |                 |     |
| Fish River,        | Baldwin,    | T. Nelson,         | 2   | Dubuque,          | Dubuque,     | T. S. Griffith, | 2   |
| Rock Springs,      | Chambers,   | G. H.,             | 7   | Makee,            | Alamakee,    | J. Schofield,   | 17  |
| Mt. Pleasant,      |             | J. S. Ford,        | 15  | Fairview,         | Jones,       | O. S. Harding,  | 2   |
| Hollywood,         |             | K. Hawthorn,       | 5   | KENTUCKY.         |              |                 |     |
| Sardis,            | Macon,      | F. H. Moss,        | 6   | Carville,         | Boyle,       | J. L. Smith,    | 38  |
| Mt. Zion,          | Macon,      | " " "              | 30  | Canton,           | Trigg,       | S. Y. Trimble,  | 9   |
| Antioch,           | Chambers,   | H. Carmichael,     | 9   | Donaldson,        | " " "        | " " "           | 4   |
| Dadeville,         | Tallapoosa, | " " "              | 28  | Ghent,            | Gallatin,    | Wm. Johnson,    | 15  |
| Decatur,           | Morgan,     | J. Gunn,           | 12  |                   | Pendleton,   | A. W. Mullens,  | 25  |
| Mt. Pisgah,        | "           | "                  | 38  | Grassy Creek,     |              | "               | 23  |
| New Ebenezer,      | Lowndes,    | J. E. Bell,        | 13  | Glen's Creek,     | Washington,  | J. T. Hedger,   | 3   |
| Bethlehem,         | Barbour,    | M. Bishop,         | 18  | Rockbridge,       | "            | W. T. Corn,     | 5   |
| BRITISH PROVINCES. |             |                    |     | LOUISIANA.        |              |                 |     |
| St. Martin's,      | N. B.,      | J. A. Smith,       | 24  | Summer Grove,     | Caddo,       | H. Lee,         | 35  |
| Northwest,         | Lunenburg,  | N. B., J. W. Bars, | 13  | MAINE.            |              |                 |     |
| Brantford,         | C. W.,      | "                  | 4   | Portland,         | (Free st.,)  | G. W. Bosworth, | 5   |
| Port Hope,         | C. W.,      | Mr. Lloyd,         | 7   | d River,          | Somerset,    | W. E. Morse,    | 2   |
| FLORIDA.           |             |                    |     | land,             | (1st ch'ch,) | W. H. Sharler,  | 2   |
| Jacksonville,      | Duval,      | S. French,         | 9   | MASSACHUSETTS.    |              |                 |     |
| Pensacola,         | Escambia,   | "                  | 16  | West Amesbury,    | Essex,       | S. T. Thacher,* | 20  |
| GEORGIA.           |             |                    |     | S. Abington,      | Plymouth,    | F. A. Willard,  | 2   |
| Bethel,            | Gordon,     | W. T. Fleming,     | 5   | Frammingham,      | Middlesex,   | W. C. Child,    | 4   |
| Emmaus,            | Muscogee,   | T. J. Miles,       | 12  | Uxbridge,         | Worcester,   | J. W. Russell,  | 6   |
| Rocky Creek,       | Laurens,    | G. R. McCall,      | 14  | Southbridge,      | "            | S. S. Parker,   | 2   |
| White's Creek,     | Habersham,  | S. Slak,           | 18  | Pittsfield,       | Berkshire,   | L. G. Porter,*  | 40  |
| New Hope,          |             | U. M. Mathews,     | 29  | MISSISSIPPI.      |              |                 |     |
| Tanners,           | Fayette,    | "                  | 6   | Rienzi,           | Tishemingo,  | "               | 14  |
| Rehoboth,          | De Kalb,    | "                  | 7   | Center Hill,      | De Soto,     | W. C. Crane,    | 7   |
| Long Shoals,       | Newton,     | "                  | 10  | MISSOURI.         |              |                 |     |
| Union Grove,       | De Kalb,    | "                  | 16  | Cypress,          | Scott,       | H. B. Graves,   | 22  |
| Rock Dale,         | Newton,     | "                  | 7   | Wolf Island,      | " " "        | " " "           | 4   |
| Mt. Carmel,        | Henry,      | D. L. Duffy,       | 7   | Big Creek,        | Carroll,     | "               | 6   |
| ILLINOIS.          |             |                    |     | Chillicothe,      | (2d church,) | "               | 4   |
| Caledonia,         | Pulaski,    | M. B. Kelley,      | 11  | Bois Brule,       | Perry,       | A. B. Hogard,   | 10  |
| Newark,            | (Germans,)  | Mr. West,          | 6   | Nashville,        | Boone,       | J. M. Robinson, | 30  |
| Martin Prairie,    | Green,      | J. Terry,          | 8   | Brother's,        | Marion,      | T. E. Hatcher,  | 10  |
| Apple Creek,       |             | J. M. Wells,       | 6   | Bethel,           | Crawford,    | W. J. Devol,    | 26  |
| INDIANA.           |             |                    |     | Mt. Airey,        | Warren,      | J. E. Welch,    | 9   |
| Greencastle,       | Putnam,     | P. H. Evans,       | 12  | Union,            | "            | N. Ayres,       | 2   |
| Cloverdale,        | Putnam,     | P. H. Evans,       | 7   | Elk Creek,        | Chariton,    | T. S. Allen,    | 8   |
| Mt. Carmel,        | Monroe,     | Wm. Freeman,       | 13  | Locust Creek,     | "            | " " "           | 13  |
| Lawrence,          | Marion,     | Mr. Gillespie,     | 3   |                   |              |                 |     |

\* Including former reports.

| <i>Churches.</i>    | <i>Counties.</i> | <i>Administrators.</i> | <i>No.</i> | <i>Churches.</i>             | <i>Counties.</i> | <i>Administrators.</i> | <i>No.</i>    |
|---------------------|------------------|------------------------|------------|------------------------------|------------------|------------------------|---------------|
| Mt. Moriah,         | Howard,          | Wm. Thompson,          | 48         | Mt. Crawford,                | Rockingham,      | J. E. Massey,          | 3             |
| Fayette,            | "                | "                      | 12         | Dranesville,                 | Fairfax,         | B. S. Taylor,          | 7             |
| Bethlehem,          | Henry,           | P. Brown,              | 16         | Mt. Horeb,                   | Caroline,        | R. W. Cole,            | 19            |
| Bethel,             | Marion,          | J. T. Williams,        | 46         | Forest Hill,                 | Louisa,          | W. G. Turner,          | 23            |
| NEW HAMPSHIRE.      |                  |                        |            | Upper King & Queen,          | K'g & Q'n,       | A. Broadbuss,          | 41            |
| Manchester,         | (2d church,)     | J. M. Coburn,          | 59         | South Quay,                  | Nansemond,       |                        | 16            |
| Hampton Falls,      | Rockingham,      | S. E. Brown,           | 8          | Bethany,                     | Caroline,        | L. W. Allen,           | 15            |
| Deerfield,          | Rockingham,      | A. Howard,             | 4          | High Hills,                  | Sussex,          | R. McDonald,           | 4             |
| NEW JERSEY.         |                  |                        |            | Oak Grove,                   | Princess Anne,   | J. H. Wombwell,        | 11            |
| Camden,             | (2d ch'ch,)      | F. T. Cailhopper,      | 2          | Richmond,                    | (2 colored,)     | J. Porter,             | 14            |
| NEW YORK.           |                  |                        |            | Piney River,                 | Nelson,          | A. Thomas,             | 50            |
| Watertown,          | Jefferson,       | H. A. Smith,           | 13         | Buffalo,                     | Mecklenburg,     | A. Jones, Jr.,         | 8             |
| NORTH CAROLINA.     |                  |                        |            | Clarksville,                 | "                | "                      | 4             |
| Fort Barnwell,      | Craven,          | E. A. Best,            | 8          | Bybee's Road,                | Fluvanna,        | P. C. Hoge,            | 12            |
| Charlotte,          | Mecklenburg,     | R. B. Jones,           | 3          | Hughsville,                  | Loudon,          |                        | 5             |
| Mt. Pisgah,         | Chatham,         | P. W. Dowd,            | 48         | Hebron,                      | Southampton,     | R. B. Overby,          | 11            |
| Olive Chapel,       | Wake,            | J. Olive,              | 25         | Wilderness,                  | Buckingham,      | J. Spencer,            | 30            |
| Bethlehem,          | Hertford,        | W. W. Kone,            | 28         | Enon,                        | "                | "                      | 30            |
| Providence,         | Catawba,         |                        | 3          | Pine Grove,                  | "                | J. H. Fox,             | 59            |
| Mars Hill,          | Bertie,          | B. B. Williams,        | 16         | Wolf Hill,                   | "                | C. C. Meador,          | 4             |
| Green's Creek,      | Rutherford,      | A. Padgett,            | 40         | Bethel,                      | York,            | J. D. Trueman,         | 26            |
| Salem,              | Lincoln,         | R. P. Logan,           | 6          | Reedy Point,                 | Jackson,         | T. H. Cain,            | 8             |
| Providence,         | Catawba,         | R. B. Jones,           | 3          | Lower Gold Mine,             | Louisa,          | E. A. Dickenson,       | 17            |
| OHIO.               |                  |                        |            | Rye Valley,                  | Smyth,           |                        | 15            |
| Jackson,            | Jackson,         | Mr. Adams,             | 2          | Quaker,                      | Bedford,         | T. N. Sanderson,       | 6             |
| PENNSYLVANIA.       |                  |                        |            | Minters,                     | "                | C. O. Meador,          | 15            |
| Springfield,        | Bradford,        | T. Mitchell,           | 20         | Mt. Olivet,                  | "                | T. C. Goggin,          | 8             |
| RHODE ISLAND.       |                  |                        |            | Menokin,                     | Westmoreland,    | G. H. Northam,         | 22            |
| Providence,         | (1st ch'ch,)     | J. N. Granger,         | 14         | Union,                       | Prince Edward,   | Mr. Atkins,            | 15            |
| SOUTH CAROLINA.     |                  |                        |            | Total,                       |                  |                        | 2,430         |
| Bethel,             | Barnwell,        | G. W. M. Williams,     | 51         | <b>Churches Constituted.</b> |                  |                        |               |
| Graniteville,       | Edgefield,       | A. P. Norris,          | 38         | <i>Names.</i>                | <i>Where.</i>    | <i>When.</i>           | <i>Membs.</i> |
| Horn's Creek,       | Edgefield,       | E. L. Whateley,        | 80         | Lyndon,                      | Warren, Ill.,    | Mar.                   | 11            |
| Little Stephen's,   | "                |                        | 100        |                              | Bell, Texas,     | July,                  | 10            |
| TEXAS.              |                  |                        |            |                              | Coryell, Texas,  | July,                  |               |
| Victoria,           | Victoria,        | J. H. Thurmond,        | 19         |                              | Bosque, Texas,   | July,                  |               |
| Caldwell,           | Burleson,        | J. G. Thomas,          | 21         |                              | Texas,           | July,                  |               |
|                     | Bell,            | Jno. Clabough,         | 60         | Millford,                    |                  |                        |               |
| Waco,               | Milam,           | P. B. Chandler,        | 3          | Equality,                    | Gallatin, Ill.,  | July 21                |               |
| Perry's,            |                  | J. Clabough,           | 3          | Hawk's Bill,                 | Page, Va.,       | July 21,               | 6             |
| VERMONT.            |                  |                        |            | Middle Creek,                | Jasper, Ill.,    | July 21,               | 10            |
| Londonderry,        | Windham,         |                        | 20         | Canton,                      | Trigg, Ky.,      | July 28,               | 21            |
| VIRGINIA.           |                  |                        |            | Caledonia,                   | Pulaski, Ill.,   | Aug. 2,                | 8             |
| Buffalo,            | Halifax,         | P. M. Reeves,          | 77         | Galva,                       | Henry, Ill.,     | Aug.,                  | 10            |
| Greenville,         | Pittsylvania,    | J. B. Hardwick,        | 14         | Carimona,                    | Fillmore, Min.,  | Aug. 4,                |               |
| Oakland,            | Goochland,       | F. M. Barker,          | 17         | New Ebenezer,                | Lowndes, Ala.,   | Aug. 13,               | 11            |
| Lickinghole,        | "                | "                      | 26         | Harmony,                     | Morrow, O.,      | Aug. 15,               | 20            |
| South Anna,         | Louisa,          | S. Harris,             | 32         | Stockton,                    | Camden, N. J.,   | Aug. 16,               |               |
| Mechanicsville,     | Louisa,          | J. W. George,          | 17         | East Norwalk,                | Huron, O.,       | Aug. 16,               |               |
| Mt. Moriah,         | Amherst,         | T. W. Roberts,         | 65         | Red Wing,                    | Goodham Min.,    | Aug. 19,               | 12            |
| St. Clair's Bottom, | Smyth,           | L. H. Cole,            | 5          | Waverly,                     | Morgan, Ill.,    | Aug. 21,               | 22            |
| Hampton,            | Elizabeth City,  | D. Shaver,             | 23         | Haskell Valley,              | N. Y.,           | Sep.                   |               |
| Mt. Olivet,         | Hanover,         | M. T. Sumner,          | 9          |                              |                  |                        |               |

**New Church Offices.**

|                | <i>Where.</i>      | <i>When.</i> | <i>Cost.</i> |
|----------------|--------------------|--------------|--------------|
| Mt. Crawford,  | Rockingham, Va.,   | July 29,     | \$2,000      |
| Mt. Zion,      | Wood, Va.,         | Aug. 18,     |              |
| Lexington,     | (1st ch'ch.), Ky., | Aug. 19,     | 18,500       |
| Americus,      | Sumter, Ga.,       | Aug. 26,     |              |
| Mt. Salem,     | Orange, N. Y.,     | Sept. 1,     |              |
| Gondola Point, | N. B.,             | Sept. 3,     |              |

**Ordinations.**

| <i>Names.</i>     | <i>Where.</i>         | <i>When.</i> |
|-------------------|-----------------------|--------------|
| Wm. Wilson,       | Wake Forest, Miss.,   | April 29,    |
| R. Bowler,        | So. Thomaston, Me.,   | July 11,     |
| Jno. T. Tabler,   | Monterey, Va.,        | July 20,     |
| P. R. King,       | Newberry, Dis. S. C., | July 22,     |
| Mr. Hardin,       | Springfield, Ia.,     | July 28,     |
| J. H. Calley,     | Coosa co., Ala.,      | July 28,     |
| Wm. Conley,       | Steuben co., Ia.,     | July 29,     |
| A. Hausler,       | Strikersville, N. Y., | July 31,     |
| Mr. Wharton,      | Effingham co., Ill.,  | Aug. 4,      |
| Wm. H. Walker,    | Westboro', Mass.,     | Aug. 8,      |
| P. L. Cushing,    | Westboro', Mass.,     | Aug. 8,      |
| Joshua Barrett,   | Kosciusko co., Ia.,   | Aug.         |
| Jas. Hooper,      | Knox county, Ia.,     | Aug. 11,     |
| T. N. Sanderson,  | Difficult Creek, Va., | Aug. 16,     |
| Jas. W. Johnson,  | Graham, Ia.,          | Aug. 18,     |
| Geo. R. Northrop, | W. Tisbury, Mass.,    | Aug. 23,     |
| L. A. Abbott,     | Milford, Mass.,       | Aug. 29,     |
| R. Dempsey,       | Stillman, Ill.,       | Aug. 29,     |

| <i>Names.</i>    | <i>Whence.</i>       | <i>Where.</i>        |
|------------------|----------------------|----------------------|
| Cutting, S. S.,  | New York,            | Rochester, N. Y.     |
| Darrow, G. R.,   | Providence, R. I.    |                      |
| Dayt, Wm.,       | Veazil,              | Bowdoinham, Me.      |
| Dunbar, M.,      |                      | Surry, Me.           |
| Frink, P.,       | Moreland, Pa.,       | Lenox, N. Y.         |
| Fyfe, R. A.,     | Milwaukee, Wis.,     | Toronto, C. W.       |
| Gale, S.,        | Columbus, N. J.,     | Berlin, N. Y.        |
| Garnett, Wm.,    | Broadalbin,          | Martindale, N. Y.    |
| Gilbert, S. B.,  | Clyde, N. Y.,        | Mendota, Ill.        |
| Hamlin, Mr.,     | Piqua, O.            |                      |
| Jones, R. L.,    | Pheasant Branch,     | Baraboo, Wis.        |
| Knapp, A.,       | Johnstown,           | Marston, Wis.        |
| McGowan, Mr.,    | Wallonia,            | Cadiz, Ky.           |
| Miller, David,   | Raywick,             | Salt Lick, Ky.       |
| Miller, John,    | "                    | " " "                |
| Newton, B.,      | N. Leverett, Mass.,  | Cazenovia, N. Y.     |
| Nugent, E.,      |                      | Nobleboro', Me.      |
| Owen, E. J.,     | St. Louis, Mo.       |                      |
| Rutledge, Wm.,   | Le Claire,           | Davenport, Io.       |
| Slater, F. A.,   |                      | Rome, N. Y.          |
| Smith, C. B.,    | Nantucket, Mass.     |                      |
| Stearns, O. S.,  | Newark, N. J.,       | Newton Center, Mass. |
| Thomas, D. E.,   | Zanesville, O.       |                      |
| Truman, J. L.,   |                      | Cockletown, Va.      |
| Tucker, H. H.,   | Alexandria,          | Richmond, Va.        |
| Widdemar, E. S., | Tamaqua,             | Pt. Pleasant, Pa.    |
| Williams, L.,    | West Townsend, Mass. |                      |

**Deaths of Baptist Ministers.**

| <i>Names.</i> | <i>Residences.</i>  | <i>Time.</i> | <i>Age.</i> |
|---------------|---------------------|--------------|-------------|
| Amos Allen,   | Brooklyn, Me.,      | Jan. 28,     | 84          |
| Wm. Claspill, | Boone co., Mo.,     | Feb.,        | 65          |
| Mathew Jones, | Stephentown, N. Y., | Ap. 18,      | 75          |
| C. B. West,   | (At Sea),           | July         |             |
| Wm. Shepherd, | Bridgton, N. J.,    | July 15,     | 70          |
| A. R. Belden, | Iowa City, Io.,     | Aug. 2,      | 37          |
| J. G. Scott,  | Princeton, Ill.,    | Aug. 3,      | 29          |
| J. B. Worden, | Jackson, Pa.,       | Aug. 6,      | 69          |
| S. H. Cone,   | New York, N. Y.,    | Aug. 28,     | 71          |

**Ministers Rec'd from other Denomin's.**

Jno. T. Tabler, Lutheran, Monterey, Va., June.

**Clerical Removals and Settlements.**

| <i>Names.</i>    | <i>Whence.</i>                | <i>Where.</i>      |
|------------------|-------------------------------|--------------------|
| Adams, J. Q.,    | Keyport, N. J.                |                    |
| Agenbroad, P.,   |                               | Urbanna, O.        |
| Atchison, J. Y., |                               | Green Point, L. I. |
| Ball, M.,        | Pontotoc, Cherry Creek, Miss. |                    |
| Battle, A. J.,   | Tuskegee,                     | Tuscaloosa, Ala.   |
| Brown, A.,       | E. Haverell, Mass.            |                    |
| Brown, J. H.,    |                               | S. Thomaston, Me.  |
| Brownson, S. S., | Norridgewock, Industry, Me.   |                    |
| Bulkley, J.,     | Alton,                        | Carrollton, Ill.   |
| Clarke, Mr.,     | Rochester Sem.,               | New Market, N. J.  |

**Associational Record.****RETURNS OF 1854.****ILLINOIS.**

| <i>Associations.</i> | <i>Churches.</i> | <i>Ord.</i> | <i>Mis.</i> | <i>Bap.</i> | <i>Total.</i> |
|----------------------|------------------|-------------|-------------|-------------|---------------|
| Apple Creek,         | 29               | 16          | 264         | 2,099       |               |
| Bloomfield,          | 11               | 8           | 146         | 608         |               |
| Carrollton,          | 14               | 10          | 129         | 1,148       |               |
| Chicago,             | 26               | 18          | 115         | 1,588       |               |
| Clear Creek,         | 12               | 9           | 122         | 714         |               |
| Edwardsville,        | 14               | 17          | 77          | 775         |               |
| Fox River,           | 18               | 19          | 56          | 1,516       |               |
| Franklin,            | 60               | 37          | 224         | 2,479       |               |
| Illinois River,      | 28               | 14          | 285         | 2,087       |               |
| Illinois Central,    | 18               | 9           | 89          | 659         |               |
| Louisville,          | 20               | 17          | 71          | 610         |               |
| McLean,              | 12               | 7           | 68          | 523         |               |
| Mt. Olive, (col'd.), | 8                | 4           | 10          | 116         |               |
| Nine Mile,           | 19               | 12          | 106         | 817         |               |
| Ottawawa,            | 21               | 20          | 151         | 960         |               |
| Palestine,           | 17               | 10          | 30          | 450         |               |
| Quincy,              | 19               | 11          | 215         | 1,648       |               |
| Rock Island,         | 14               | 6           | 18          | 450         |               |
| Rock River,          | 21               | 13          | 55          | 1,375       |               |
| Salem,               | 19               | 7           | 136         | 963         |               |
| South District,      | 12               | 15          | 229         | 1,048       |               |
| Springfield,         | 16               | 9           | 95          | 877         |               |
| Vandalia, †          | 9                | 4           | 50          | 354         |               |
| Wood R'r, (co'd.)    |                  |             |             |             |               |
|                      | 427              | 292         | 2,782       | 23,964      |               |

Total.

This Table is not perfect. There are several new Associations from which we have not been able to secure returns.

\* 1852, † 1853.

# AMERICAN BAPTIST MEMORIAL.

NOVEMBER, 1855.

## *Reminiscences of the First African Baptist Church,* RICHMOND, VA.

BY THE PASTOR.

No. 3.

LET us turn aside from the serious train of observation in which we have been indulging and state some incidents that may tend to illustrate the character of the African race.

Some years after my connexion with the church, finding the salary, which was \$500, not paid punctually, I began to fear that it might be felt by them to be burdensome. Being in the habit also of employing occasional aid, and not disposed to graduate my obligations by one scale and have my receipts conformed to another, I proposed to the church in good faith and kind feeling, to fix a lower rate of compensation, and to observe a business-like promptness in paying it for the future. They took the subject into consideration, and resolved, with only one dissenting voice, to continue the salary at the same point, and to pay it thenceforward with rigid punctuality. Having consented to my relinquishment of a quarter then due, so as to begin square, they have since that period strictly adhered to their resolution. May not some of our more influential churches learn a lesson from this example? Why should a *body* of religious men allow themselves to be delinquent in their pecuniary engagements, though *individually* they are prompt and liable?

Here is a case of *shrewdness*. An old and trustworthy man, known as uncle A. L., who was accustomed to be sent by his master to the banks to deposite or receive large sums of money, and who was proverbial for his orderly deportment, was one morning brought by the police before the Mayor, much to his surprise, for being out at night, beyond the lawful hour, without his master's written consent. On being asked by his Honor why he had thus transgressed the city ordinance, he replied that he had received the usual "*pass*" from his master, to visit a friend, and had put it in his pocket with several checks for large amounts. Returning home, late at night, he was accosted by a watchman—a stranger to him—and asked if he had written leave to be out at such a late hour. He immediately bethought himself that the *pass* and the *checks* were in the same pocket—that to show the one he must expose the other—that the word of a slave would not stand before that of a white man in a court of justice—that the officer was unknown to him—and that the only safe expedient was to evade the question of the officer and consent to be locked up for the night. He preferred this alternative, and forthwith produced in court the checks and the *pass*! The Mayor at once dismissed him, uncertain whether most to admire his fidelity to the trust or his shrewdness in guarding his reputation.

I had once a debated question brought to me for decision: "There is a lad here which hath five barley loaves and two

small fishes." One of the disputants contended that barley was the *material* of which the loaves were made; the other, fond of looking deeper into matters, insisted that these loaves were so small as scarcely to deserve the name—they were *dare-ley* loaves—that the less they were the greater would be the miracle of feeding the five thousand, &c. I shall not gratify my reader by telling him how I decided the philosophical question, except by reminding him that I have read in the ponderous tomes of learned doctors of divinity, expositions of scripture, equally puerile, and not half so ingenious as that of my *barley* friend.

A colored preacher, of strong sense and of original views, was once discoursing to the people at one of our communion seasons, and advanced the startling idea that the progress of death over the human race was staid by the ministry of Moses! I turned to him a wishful eye, as if to ask his authority for such an opinion. He proceeded: "Death reigned from Adam to Moses, and of course that implies that he ceased to reign *during the days* of Moses. But how did he stop his ravages? God commanded him to lift up the brazen serpent, and all who looked upon it *lived*. That serpent represented Christ, the author of eternal life," &c., &c. I referred him afterwards to the foregoing verse: "For *until* the law, sin was in the world," as proof that such language does not necessarily convey the idea that a *different state of things afterwards prevailed*. Erroneous as was his proposition, this effort to prove it showed *thought* and *reasoning*, while the residue of his address was lucid, touching, and powerful.

Returning from a preaching excursion into the country, about ten years ago, I spent the night at a hospitable mansion of a gentleman, six or eight miles from town. To the servant, who harnessed my horse the next morning, I offered—as is usual in Virginia—a small piece of silver, as a reward for his attention; stepping back with a graceful bow, he

very thankfully but firmly refused to receive it. On being kindly urged to accept it, he replied with a peculiar expression of countenance: "Why, sir, you are my *pastor*, and I could not possibly receive anything from my *pastor*." I confess I was moved to tenderness by the delicacy of his manner and the disinterestedness of his love. It will be remembered that a *dime* is a large sum to a poor man, and that refinement of feeling is not often imputed to the illiterate when it requires a sacrifice.

I was once advocating the cause of ministerial education in a tour through the country churches, and after the collection was taken up and the people dismissed, on one occasion, a colored woman came to me as I was hitching my horse to start, saying: "Please set down this quarter of a dollar for me. My name is Sophy,—I can't read myself, but I wish others to be taught and the gospel to be preached to the whole world."—Really, no contribution received that summer was more generous or more refreshing to my spirit. It reminded me of the two mites of the widow, of whom Jesus said, "Whosoever this gospel shall be preached, there shall this also, that this woman hath done, be told for a memorial of her."

Elder Jeter and myself exchanged pulpits one Sunday afternoon, just before he went to St. Louis. The sexton of the first church being one of my members, and having heard Mr. Jeter in the morning, went to his own church in the afternoon, not aware of the arrangement.—When the services were closed, I walked down towards the African Church to see after some business. Meeting the sexton, I inquired, "who preached for you this afternoon?" "Mr. Jeter." "How did you like him? and what was his subject?" "I liked him very well, only he took the *same text* he took this morning," at the same time repeating the words. "And did he preach the *same sermon*?" "Precisely the same, except that he had a paragraph this morning

addressed to the *ric<sup>t</sup>*, and he left that out this afternoon, because he thought, I suppose, that we had no rich people down there."

The church has passed through some severe *trials* during its brief career. The first of these originated from an agency which I had gradually and almost unavoidably become accustomed to perform in the distribution of letters from the post-office. Persons moving away from Richmond, without getting letters of dismission, would write back to their friends and request them to obtain letters and forward them. Persons recently settled in town would have their testimonials of membership sent to them here. As the pastor of the church was naturally entrusted with such matters, all these letters were sent to my care, placed in my box, and finally laid on my table. Not knowing the parties oftentimes, and having no other method of distribution, I announced them from the pulpit on Sunday at the close of the worship, and the respective parties came up and received them. This gave greater publicity to the plan, and thus no doubt suggested the idea of using it for a different purpose and on a wider scale. About this time several servants escaped to the North, from their masters, and wrote back to their former comrades, here, detailing the manner of their escape, and proposing to them facilities and information for the same experiment. These letters were of course sent to my care, and very unsuspectingly distributed along with others. Fortunately, however, for me, they were distributed with the same open and public fearlessness that all others had been. About this time, a notorious convict from the penitentiary, whose time of punishment was just finished, began the *double work* of enticing and aiding slaves to abscond for a stipulated price, and then of revealing to their masters, for a larger price, their plans and places of resort. Accordingly, several were apprehended on the eve of their departure. They, in turn, dis-

closed the agency which *he* had exerted in expediting their flight. Some of them avowed that until he advised them to run off, and offered to secure the success of their attempt, for a given sum, they were satisfied with their lot, attached to their masters, and never conceived the purpose of leaving them. The officers of the law now kept a close watch on this two-faced trafficker. They conversed with him ostensibly, for the purpose of securing his aid in detecting the abettors of the fugitives. And as his object was to divert suspicion from himself, he directed their attention to me, insinuating that "some one of high character, that lived a little out of town to the west of the city," was the main-spring in these secret operations. This surmise received some coloring of probability by the fact, that letters in the possession of several of the captives were sent to my care and distributed in the usual manner. However, to make the story brief, the late resident of the State Prison was clearly and conclusively convicted of his complex villany, and sent back to his cell to serve out a second period. I was mortified to perceive that a *few* of the congregation had abused my confidence, and had caused me unwillingly to desecrate the pastoral office to purposes foreign to its design. It *was* certainly no part of my purpose—and *should have been* none—in assuming that relation, to use my influence, either secretly or publicly, to disturb the legalized usages of society. The path of duty is plainly marked out to me in the New Testament—to inculcate both on masters and servants such principles as would tend to their mutual improvement and happiness. I felt impelled by a sense of propriety to announce to the congregation that I should not in future deliver any letters from the North without a personal acquaintance with and full confidence in the recipients. The letters were suffered to remain in the post office, and I was released from a great annoyance and from unjust suspi-

cions. I was also mortified to learn that some white persons, even some professing Christians, advised me still to take the letters from the office, to read them, and to communicate their contents, if any plot was being formed to escape to their masters! Here again was a total misconception of the *spirit* and *genius* of the pastoral office. I *had* not the least intention, *should* have had none, when I became the pastor of the colored people, to degrade my office to a police to detect and to apprehend *runaways*! Let them who are appointed to this work, and who have a taste for it, engage in it. Be it mine to preach the gospel, to watch for souls, to make full proof of my ministry. To have aided servants to flee from their masters, or masters to detect their fugitive slaves, would have been equally aside from my duty, and equally destructive of all my capacity to do good. This whole occurrence was fraught with danger to the church. It raised up a host of suspicions against us, and taught us a lesson of caution. It enabled me to distinguish between real and pretended friends. The former evinced their *constancy* and *confidence* throughout the whole affair; the latter stood aloof or occupied neutral ground, or joined in the popular prejudice, until my innocence was established, and then they resumed their *friendship*.

The second trial that befel the church grew out of a cold-blooded and malignant murder perpetrated in July, 1852, on an amiable family by one of their servants, herself a nominal member of the church. She entered their chamber at early dawn, and with a murderous hatchet butchered the sleeping mother, her lovely infant, and as she intended and believed, the husband and father! So unprovoked, so deliberate, so diabolic, so extensive was this deed of death, that the whole community was at once thrown into the most intense excitement. The miserable creature was tried, condemned and executed with the execrations of not

only the white people, but so far as I could judge, of the whole mass of her own color. She plead guilty at the trial, and throughout her imprisonment, and under the gallows, declared herself the sole perpetrator of the crime. Her husband, also a member of the church, was afterwards tried as *particeps criminis*, and condemned more, it was believed by some, from the infuriated state of the public mind, than from the conclusiveness of the testimony. Such is the constitution of our nature, that when a whole community become roused to the enthusiasm of vengeance by a triple and horrible crime, one life is scarcely an atonement sufficient to satisfy the popular demand. And where the public sympathies all flow in one direction, it is not difficult to get witnesses to testify in favor of the pre-judged conclusion. The opinions of the strongest and best men are apt to be warped by their own feelings, and by those of the multitude around them. Having always entertained a "*doubt*" of the husband's guilt, I was driven to the necessity of thus accounting for his conviction. He died with the avowed possession of a full hope in the divine favor, and with the most solemn asseverations of his innocence. The *church* shared largely, but most unjustly, in the odium arising from this conduct of one, or as it was generally believed, *two* of its members. "*Ex uno disce omnes.*" By the same rule few of our purest churches would avoid condemnation. Even Jesus said, "have I not chosen you twelve, and one of you is a devil?" As well might you destroy all the aqueducts and hydrants of the city, because fires continue to devour the houses, as to suppress religious instruction, because it *fails* in some cases to reform and to restrain. To hold a pastor or a church responsible for the well-doing of twenty-five hundred members is an absurdity, to which only a few favor-seeking editors of a vicious press and a few unprincipled demagogues are equal. While I was laboring with

singleness of eye for the eternal good of the slaves, and collaterally for their temporal good, and thus benefitting the masters and the whole public, *so far as my influence was effective*, many of these masters, and of this community affected to regard with suspicion my humble but ardent and honest efforts, and to consider it a *favor*, almost too great for mortal goodness, *to allow me to preach to their slaves!* One thought they should be required to worship with the whites, though all the churches in the city together could seat only one thousand of a population of twelve thousand. Another wished them to roam about the streets and suburbs, to frequent drinking houses, and to indulge in every species of vice, rather than repair neatly dressed to the house of God and to engage in social worship! It required some charity to resist the inference that others were glad of an opportunity to scoff at all religion, especially that of the Baptists, through the African church. This was the apparent—that the real object of their antipathy. So strong was this manifestation in certain quarters, that the pastors and deacons of the three Baptist churches in the city met together and adopted, without my solicitation or knowledge, the following preamble and resolutions. As a part of the history of the church, and as a spontaneous sanction of my official career, as well as for their general bearing, I deem their publication in this connexion just and appropriate:

RELIGIOUS INSTRUCTION FOR COLORED PEOPLE.

At a meeting of the members of the three Baptist Churches of this city, October 27th, 1852, the following statements and resolutions were unanimously adopted; and the Pastors and Deacons were requested to sign them and procure their publication:

The religious instruction of the colored population of the city of Richmond has, by circumstances not under the con-

trol of the present generation, been devolved, in a great measure, on the Baptist denomination. The execution of this task has neither yielded nor provided worldly honor or profits; but has been a source of constant anxiety, toil and annoyance. We might have shrunk from the unthankful service, could we have done so, consistently with the dictates of our consciences and our responsibility to Christ. But, feeling that Providence has called us to the delicate and important duty, we have endeavored, with singleness of purpose and due regard to the interests of masters and servants, to discharge it. The work has mainly been committed to the hands of a brother, intelligent, pious, and discreet, of spotless reputation, enjoying the confidence of our own denomination and entitled to the full confidence of the community; a man born and reared among us, with interests identical with our own, and, in our judgment, eminently fitted for the service. In this work we conceive that we are justly entitled to the sympathy and encouragement of all who feel an interest in the moral and religious welfare of our colored population. But we are sorry to perceive, from many indications, that the late atrocious murders committed in this city, by members of the First African Baptist Church, have awakened a degree of opposition to our efforts, and concentrated on our denomination an odium which we deem unreasonable and unjust.

We sincerely hope that our fellow-citizens, who, under the excitement caused by the recent tragedy, have formed a hasty and intemperate judgment on this subject, will candidly reconsider the matter. None can more sincerely deplore or deeply abhor the flagitious crime referred to, or more heartily approve its exemplary punishment than we do. If we taught, or gave any countenance to the teaching of any doctrine, which either directly or by fair implication encouraged so base a crime, we should deserve to be held in univer-



sal execration. But can it be necessary that we should vindicate our doctrine in a city where our ministry has been so long established? Our religious views are in harmony with those of the evangelical denominations of the country. Their ministers occupy our pulpits, and our ministers occupy theirs. As to repentance, faith, regeneration, justification, the work of the Holy Spirit, the necessity of holiness, and all the great doctrines of salvation by grace, our opinions are identical with those of the great body of learned, godly and useful ministers, whose labors have blessed the world. Our views on the subject of baptism are peculiar; but of all the Christian denominations, the Baptists are the last that should be charged with ascribing an undue efficacy to baptism. We neither teach nor believe baptismal regeneration, nor the remission of sins in baptism. Opposition to these sentiments constitute a portion of our known denominational peculiarities. We hold and teach, as explicitly as words can teach, that none are fit subjects for the ordinance but penitent believers in Christ, who bring forth fruits worthy of repentance; that in no case has it any saving efficacy, and that none are in way benefitted by it who do not habitually and to the end lead a life of piety. If the slaves, or others who attend our ministrations, are ignorant on this point, they are wilfully and stupidly so; and to prevent the perversion of God's truth and ordinances is not within the compass of mortal power. With ample opportunities of knowing, we have not discovered among them sentiments opposed to our teaching on this subject; and if they hold such views at all, it must be to a very limited extent, and in spite of every effort of their religious instructors to the contrary. But is it an unheard of thing that church members should commit crime? We would it were so. It were an easy but invidious task to show that the members of other communions, as well as of the Baptists, not slaves mere-

ly, but intelligent and respected white persons, have committed gross crimes, for which they have been punished, or have deserved to be. But shall we charge the communions to which these felons belonged with countenancing these crimes, or their creeds with sanctioning them? Nothing could be more unfair or ungenerous. Such outbreaks of human depravity are unfortunately to be found in all churches, all societies, and all lands; but surely the community that abhors them, and expels those perpetrators from their bosom, (as is true of the African Church,) is not subject to just reproach on account of them. Among the twelve Apostles of the Saviour, one proved a traitor, a demon. Shall the Son of God be reviled as having countenanced the murderous treachery of Judas, or incited it by his teachings? In a church containing, as does the African Church, more than 2,500 members, many of whom, in spite of our best efforts to instruct them, remain very ignorant and imperfectly impressed with their moral obligations, and all of whom are exposed to the pressing temptations of a city residence, that some crimes should be committed, will surprise no one acquainted with the depravity of human nature. Under any teachings, and any discipline, and in any connexion, every experienced and candid man will admit this must be expected; but we verily believe, as we believe the gospel of our salvation, that crimes would be far more numerous than they are among this class of our population, but for their religious instruction and discipline, imperfect as under the circumstances they must necessarily be.

In view, then, of all these considerations, this meeting, composed of Baptists of the City of Richmond, adopt the following resolutions:

1. Resolved, That we are as deeply interested as any portion of the community, in the submission and good order of the slave population, and that we fully respect the rights of masters and the

laws of the land, and approve of the maintenance of a vigilant and efficient police for the suppression and punishment of crimes.

2. Resolved, That we are strongly impressed with the importance of giving to our colored population, as careful, faithful and thorough religious training as their peculiar circumstances may permit; and that we have shown the strength of our conviction, by our self-denying and thankless exertions to promote the object.

3. Resolved, That, called by Providence to the task, we shall continue to provide for the instruction of our own slaves, those under our charge, and such others as may be permitted by their masters to attend to our ministrations, in the manner which in our judgment is best adapted to prevent the perpetration of crimes, and promote their spiritual interests.

4. Resolved, That we entertain an undiminished confidence in the Rev. Robert Ryland, Pastor of the First African Church, as an upright and honorable citizen, a devoted and humble Christian, an able and faithful minister of Christ, and deem him eminently qualified for the delicate, difficult and important post which he occupies.

5. Resolved, That, while we have endeavored to instruct the colored people under our charge in the most efficient manner, we would not affirm that our plans in all cases have been the best possible; and we will pay due deference to any candid and judicious suggestion that may be made on the subject.

6. Resolved, That the superintending committee of the First African Church be requested to publish the constitution of their church, together with such other statements as may be necessary to set forth fairly the plans of instruction and discipline there adopted.

B. MANLY, Jr., Pastor 1st Baptist Church.

Archibald Thomas, James Sizer, James C. Crane, O. Walthall, Richard Reins, R.

H. Boshier, J. W. Farrer, John C. Standard, Deacons.

R. B. C. HOWELL, Pastor 2d Bap. Ch. Jesse Snead, George Steel, Albert Snead, John F. Tanner, A. M. Bailey, J. B. Wood, F. J. Barnes, Deacons.

J. B. JETER, Pastor Grace St. Bap. Ch. W. Goddin, J. E. Henderson, George Woodfin, John Jacob, Deacons.

I take pleasure in adding, that numbers of our most respectable citizens, irrespective of religious views, expressed to me in private, during the greatest prevalence of these suspicions, their friendly sentiments and their cordial approbation of my efforts to evangelize the colored people. In the darkest scenes through which we passed, I enjoyed an undoubting assurance that the *sober sense* and *kind feeling* of the public would ultimately triumph, and that God would not permit His cause to be overwhelmed and debased.

These anticipations have not been disappointed. The thoughtful portion of the citizens believe that the instruction given, and the influence exerted over the colored population of this city, through the agency of this church, are among the best that could be devised, for promoting good order and right principles among them, while these ends are made subservient to their highest good, their fitness for everlasting happiness.

*Rev. T. S. Harding*

OF NOVA SCOTIA.

BY REV. J. M. CRAMP, D. D.

**T**HEODORE SETH HARDING was a native of Barrington, Nova Scotia. He was born March 14, 1778. His parents had emigrated from New England. They were congregationalists. While he was yet a child, his father died. His mother was a pious woman who endeavored to train up her child "in the nurture and admonition of the Lord," as well as to provide such secular instruction as the times and her circumstances allowed.

He was awakened under the preach-

ing of the celebrated Henry Aline, in the year 1781. The preacher laid his hands on the head of the orphan boy and said, "may God be a father to him." But the impressions then produced wore away. He ascribed his conversion to the blessing of God on the ministry of Free-born Garrison, a Wesleyan Methodist from the United States, who visited Nova Scotia in 1787; afterwards, during a season of declension, he derived much benefit from the preaching of Harris Harding and Joseph Dimmock. Faithful laborers were few in those days. Now and then a Methodist or New-Light minister would pass through the district, preaching as he went. On such occasions Theodore was often so overpowered with joy that he was unable to sleep the night before the preaching.

He began to preach in 1793. When he was one day in the woods, engaged in his usual occupation, he felt an overwhelming desire to labor for Christ. But the greatness of the work appalled him. He shrank from the responsibility. It seemed to him that he was totally unfit for so solemn an undertaking. Yet he could not shake off the impression; it became stronger and stronger. At length the words of the Apostle, "Necessity is laid upon me, yea, woe is me if I preach not the gospel," came to his mind with such power that he could no longer resist. He conferred with his mother; but she discouraged him, for he was the liveliest member of the family, and she could not think it possible that he could ever attain to the gravity and dignified deportment which she deemed essential to the ministerial office. Then he consulted his father-in-law, who advised him to get an education before he entered on the work. Meanwhile, "the fire burned." On a public fast-day on account of the war, the people assembled, but there was no minister. Theodore was there, and his heart was full. He stood up in the congregation, and told the people that the word of the Lord was in his heart, and that he must preach.

He *did* preach, and so acceptably, that next Lord's day he was invited to occupy the pulpit. His mother heard him, and all her objections vanished, for "she saw that the thing proceeded from the Lord." In the fall of the year he went to Shelburne, and received his credentials as a Methodist minister. While he labored there he had the happiness to witness a revival. In the spring of 1794 he was appointed to Horton, Cornwallis, and Windsor; his preaching attracted much attention, and he was fast rising in popularity.

His mother had objected to his joining the Methodist connexion, because she saw that he was inclined to what are called Calvinistic views, but he "had not looked deep enough into it." She was right, however. It was soon evident that he did not preach according to Wesleyan standards. He was interrogated, and avowed his dissent. Conferences with other ministers followed, and further examination on his own part; the result of which was that he felt constrained to leave the connexion. It occasioned him great pain, because he was strongly attached to many of the brethren, and his labors among them had been successful; but it was the call of God, and he was constrained to obey.

The church at Horton was at that time destitute. They had made several attempts to procure a minister, but had failed. A day of fasting and prayer in reference to the object had been recently observed. Mr. Harding's separation from the Methodists being made known, he was immediately invited by the Baptist church to preach at Horton for six months. The invitation was given at a church meeting held June 6th, 1795. The people could not but conclude that he was sent by the Lord. "Here," said they, "is an answer to prayer. We sent to the States, and could find no one willing to come. We tried some of our own number and did not succeed. We went to Heaven, and here is an answer to our prayer." Shortly afterwards Mr.

Harding was baptized at Halifax by John Burton. His ministry was blessed, and on the 18th February, 1796, the church gave him a unanimous call to the pastorate. On the 31st July in the same year he was ordained. John Burton, the only other Baptist minister at the time in the province, officiated on the occasion, assisted by deacons Benjamin Kinsman and Peter Bishop.

The Horton church occupied a large district, extending from near Newport to Nictaux, a distance of 50 miles. The meetings were held alternately at Horton and Cornwallis. It required no little labour to superintend such a church. The fruit of the labour soon appeared in numerous additions during the first three years of Mr. Harding's ministry. Then there occurred a gracious revival. It commenced in March, 1799, when "a great number told their experiences," and continued till September. Eighty-seven persons were baptized. The whole region was in a state of religious excitement, and some extraordinary conversions took place. It was followed, however, by a time of declension, which occasioned the pastor no small sorrow.

In 1800, Mr. Harding was a member of a delegation from this province to attend the ordination of Joseph Crandall at Sackville. Brother William Chipman, still with us, who had not then entered into the ministry, was a member of the same delegation. Mr. Harding's journey was an eventful one. The other members crossed the bay, but he chose to travel round by land, ostensibly through dread of sickness, but, as it afterwards appeared, under guidance from above. As he journeyed on, he preached daily, and souls were converted in every place. At Onslow and at Amherst the Baptist interest was then established; the ordinance of believers' baptism had not been administered before in those parts. After the ordination, Mr. Crandall and Mr. Harding engaged in a missionary tour, and the Divine blessing rested on their labors. Forty-four per-

sons were baptized in the Peticodiac. A baptism at Sackville the evening before Mr. Harding's departure, was peculiarly interesting. The converts were extremely desirous of being baptized by Mr. Harding. As he was about to leave next morning, their wishes could only be gratified by the administration of the ordinance at night. A large congregation assembled for the purpose, well provided with torches made of birch bark. They then proceeded to the water-side, where they sung and prayed, words of earnest exhortation were uttered, and the Saviour's command was obeyed.—It was an unusually solemn season. The stillness of the evening, the flickering light of the torches, by which the surrounding gloom was made to appear yet more dense; the animation of the preacher, whose voice, it was said, was heard at the distance of two miles, gave to the scene a character of unexampled sublimity. That torch-light baptism was long remembered.

In 1805, Mr. Harding visited the United States. An adverse wind compelled him to seek shelter on Brier Island, and there also our friend introduced the gospel. Having travelled and labored extensively in the States of Massachusetts, Rhode Island, Vermont, and New York, he returned to Nova Scotia. On his way home he spent some time at Yarmouth, the church in which place was at that time enjoying a revival; he entered heartily into the work, and "so spake that a great multitude believed." It was supposed that forty persons were converted under one of his sermons. Returning to his own field of labor, he witnessed a glorious display of Divine power at Falmouth.

It was evident that a remarkable blessing rested on Mr. Harding's early ministry. During the first fourteen years of his public life he baptized *seven hundred persons*.

He then removed to Fredericton, N. B., where he spent the years 1820 and 1821. During that time he was em-

ployed on a missionary tour in various parts of New Brunswick, and his efforts were extensively blessed.

In 1822 he returned to his charge at Horton, and the work was again revived. For the next twenty years he intermingled itinerancy with pastoral labors, being frequently employed on missionary journeys in the service of the denomination. Almost every year two or three months was spent in that manner. He labored chiefly in the eastern part of the province and in Prince Edward Island. He visited Prince Edward Island in 1826, 1828, 1833, and 1836. He was accompanied in 1833 by Father Manning. In 1838 he was engaged a considerable time in New Brunswick, and his preaching was "with power," especially in the city of St. John and its neighbourhood. These journeys were very useful. Thousands heard the gospel from his lips who would not otherwise have enjoyed that privilege, and great numbers were converted. Feeble churches were encouraged and strengthened, new stations were occupied, ministers were ordained, and various arrangements made issuing in salutary results.

In a word, all the benefits of episcopal visitation were realized without its evils, because there was no assumption of authority.

During the last ten years of Father Harding's life he left home but seldom. As the infirmities of age increased, his labors were mostly confined to his own church and the neighboring districts, save that at the annual gathering of the denomination his powerful voice was usually heard, publishing peace and speaking comfortably to Zion.

The final decline began to show itself early in 1854. He experienced a serious illness in the spring of that year. Though he recovered from that illness, his strength was manifestly failing. Another attack occurred in September. In that month also his beloved companion died. He was greatly supported under the loss, but he felt it more than was generally

supposed. He was so far restored as to be able now and then to take some part in public exercises, and he preached two or three times; but as winter approached, he was confined to his house. All saw that he was gradually descending the valley, yet he himself cherished a hope of recovery almost to the last. Perhaps this prevented, in some degree, that conversation with him as with one who was about to depart, which would have elicited an expression of his views and feelings in prospect of the future. Nevertheless, he was always prepared to converse, as far as his strength would allow, on the truths of the gospel, and the glory of the Saviour's government; and he sometimes interposed an observation so shrewd and keen that it was like a gleam of the old brightness. The revival with which the Morton church was visited in the spring of the year greatly cheered him. He was evidently much engaged in reviewing his life and his ministry, the doctrines he had taught, and the effects of his preaching. "Tell the young preachers," said he one day—"Tell the young preachers what I say. Tell them that I have been preaching sixty years here, and that if I had all my time to live over again, I would preach the same truth, only I would try to do it better. I want nothing novel, nothing but the old, solid, firm foundation;" adding, in reply to a question, that thence he derived all his own comfort. About a week before his death he sent a similar message to the Western Association. He desired his name to be inserted in the list of delegates to this meeting: "I shall not be there," he said, "but I wish it to be known, whether I shall be then alive or dead, that I die in the faith."

At length the time of his departure came. On the afternoon of June 8th, I found him sinking into death. The eyes were dim, the tongue was silent. The words of the Psalmist were repeated—"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod

and thy staff they comfort me," but there was no response. His hand was clasped, but there was no returning pressure. A few hours after, his spirit gently passed away. We buried him on the following Lord's day. A great multitude assembled on that mournful occasion. As they stood around the grave, Watts' beautiful hymn was sung, "Unveil thy bosom faithful tomb," &c. We left him there, "in sure and certain hope of the resurrection to eternal life and of his resurrection to that life.

A few observations may be made on his *character* and *success*.

It will be admitted by all who knew him, that Father Harding possessed intellectual endowments of a high order. His conceptions were clear; his judgment, sound; his taste, correct; his imagination lively. He loved to soar among the sublimities, both in nature and in grace. Gifted with a retentive memory and with great readiness of utterance, and subject to strong emotions, he sometimes poured forth strains of eloquence of the noblest kind—soul-stirring and overpowering.

His education was very limited; but he sought continued improvement by reading, and he was a very attentive observer of men and events. Gathering information from various sources, and attentively noting the manner in which human nature is influenced, he attained to a large measure of discerning sagacity.

He loved the truth which he so well understood, and its effects were seen in his life. There is reason to believe he felt deeply, though he was not often disposed to talk about it. He was accustomed to look above rather than within. To speak theologically, or scholastically, the objective prevailed over the subjective. One thing was specially observable—his boundless charity. He would not speak evil of any man, and he could not bear that others should. When he could not avoid referring to the foibles, follies, or even the faults of

others, he did it with much tenderness, and so softened and guarded his censures, that it was evident he would much rather praise than blame; hence he had no enemies, for he made none.

What he was as a minister of Jesus Christ, these provinces well know.—He was emphatically evangelical. The riches of divine grace—the fulness of the atonement—the need and the might of the Holy Spirit's influence—the glory of the redemption, in its present fruits and final results, were commonly the subjects of his choice; and conjoined with his glowing descriptions and eloquent announcements, were most pungent, pathetic appeals to the unconverted.

Take an illustration: he preached one Lord's day morning, rather more than two years ago, from the apostle Peter's words, "Unto you therefore which believe, He is precious." Having expatiated with much feeling on the preciousness of Christ, he exclaimed, "What is preaching, unless Christ is the soul of it? What is prayer, unless Christ is the life of it? What would heaven be, if Christ were not there?" He then dwelt on the importance of preaching Christ. It was almost fifty-nine years, he said, since he had begun to preach in his poor way. He had begun with Christ, and so he had kept on; now he felt the finished work of Christ was all his hope. About the same time he preached a powerful sermon on Eph. xi. 4-4. With what energy and fervor did he discourse on the ruin, the redemption, and the regeneration—his accustomed themes—and how solemnly at the close did he admonish the people! there was no place, he told them, under such obligations as Horton. The gospel was preached all over the township—"Why was there not a general waking up, with prayer meetings, and believing meetings?" So it was. He magnified God's grace. He charged man with his own ruin—"O Israel, thou hast destroyed thyself, but n me is thine help."

In his intercourse with his brethren there were no pompous airs, no conceit and arrogant assumptions, but ever a meek and humble bearing. And he took a deep interest in the rising ministry. He was always pleased to hear them, always ready to encourage. The theological students at the college shared largely in his sympathy, and profited much by their interviews with him.—They will not forget his wise counsels and fatherly admonitions. He expressed much regret when they withdrew from the institution before the course of instruction was completed; for he earnestly desired that they should become “able ministers,” and he deemed it important that they should avail themselves of all the advantages which Providence had placed within their reach.

If he did not excel as a pastor, it was only because a universality of qualifications belongs to no one. He was too kind and loving to be a rigid disciplinarian. But that greatly increased the guilt of those who took advantage of his gentleness and indulged in their sloth and disorderly conduct.

The general success of his ministry has been already noticed. In his own church it was his privilege to witness many powerful revivals. Eighty converts were baptized in 1830; thirty in 1832; one hundred and ninety-nine in 1839 and the following year; one hundred and forty-four in 1848; and sixty-nine in the year which has just closed. These revivals affected all classes, but their influence was chiefly felt among the young. Many who were on these occasions brought to God are now occupying important positions; some are engaged in the christian ministry, and one (Brother Arthur Crawley) is a missionary in Burmah.

“I have been preaching Christ crucified,” Father Harding observed in a letter addressed to the *Christian Messenger* in 1846, “more than half a century. I have been present at the organization of many of our churches. I have taken

part in the ordination of our ministers. I witnessed the organization of the Association in these Provinces and New Brunswick combined. I witnessed the organization of the Association of New Brunswick. I have passed through many and wonderful revivals of religion. I have been intimately acquainted with many solemn trials and conflicts through which our churches have waded. I have also beheld and seen the salvation of God displayed in mighty deliverances.

“I have been on many missionary journeys, and know well the history of our missionary proceedings. I have also narrowly observed the educational movements of later years, in which also I feel the deepest interest. I have no thought of saying what I do in boasting. The God and Father of our Lord Jesus Christ has graciously caused to pass before me truly astonishing displays of his glorious presence—‘mine eyes have seen thy salvation.’ ‘Not unto us, not unto us, but unto thy name give glory.’

“I have confidence that ‘this God will be our God even unto death.’ I rejoice to believe also that long after our frail bodies have mingled with the dust of the earth, it will continue to be true that

‘Israel shall live through every age,  
And be the Almighty’s care.’

“I have only to add, that with regard to the displays of Divine grace on earth which mine eyes have seen and mine ears have heard, my best wishes shall be fulfilled when it can be declared,

‘This shall be known when we are dead,  
And left on long record;  
That ages yet unborn may read,  
And trust and praise the Lord.’ ”

### White Raiment and Fine Gold.

BY REV. EDWARD WHITE.

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and anoint thine eyes with eyesalve, that thou mayest see.”—REV. III. 18.

God grants temporal and material blessings to all alike. “He maketh his sun to arise and shine both on the evil

and on the good, and sendeth rain on the just and on the unjust." But his high spiritual mercies are not given indiscriminately. They are reserved for the select, who, through a divine teaching, are conscious of their wants. God bestows no spiritual blessings but on him who has first felt the need of them. One-half, therefore, of Divine providence has for its object, by sorrow and self-knowledge, to awaken in man a sense of his necessities; the other half to satisfy the desires so awakened. Christ is the "fulness of God" for the empty, the strength of God for the weary, the splendor of God for the blind and naked; and it is a law of the spiritual life that no man can receive more of this fulness, strength and splendor, than he has learned to long for by consciousness of his own misery. "He hath satisfied the poor with good things, but the rich he hath sent empty away." Christ, therefore, is appointed by God not only to satisfy the necessities of the soul, trembling before the vail of destiny, but to awaken a sense of them, to the uttermost. In Him God first comes near and presents himself in all the brightness of his moral perfections, as a vast mirror in which the soul may see itself as it is. This mirror is the life of Jesus Christ. Standing closely before it, and looking into it, the soul sees there both her God and herself; and gazing upon both, she says, "I abhor myself, and repent in dust and ashes! I am, indeed, in need of EVERYTHING! Oh, cover me! hide me from myself! hide me from mine own eyes, O my God!"

RIGHTEOUSNESS is the great want of the soul—righteousness from the God of its salvation. All its deepest instincts ask for that, for deliverance from the sense of guilt, from the voices of accusation which come from within, from above, from beneath; from self-abhorrence, from the dread of danger in judgment to come, and from the power of reigning Sin, that restless demon at the centre. "Lord, help me!" is the cry of the needy; and Christ is God's answer

to this cry. Behold Him standing at the foot of the cross, as the soldiers are preparing to fix him upon it. There he stands in the place of the dying sinner, and bearing his relations to earth and heaven." "He bore our sins in his own body on the tree." He is made a curse for us. He wears a crown made of those thorns which the curse brought forth. He suffers even to the death, and dies in agony and darkness. And now, by a wonderful exchange, the soul can stand before God IN THE PLACE OF THE RISEN CHRIST, and can enter into all His relations both towards earth and heaven. We have boldness to enter into the holiest by the blood of Jesus. "We have redemption through his blood, even the forgiveness of sins." This is "Justification," and is it not more wonderful even than Creation?

Now thus speaks the enthroned Redeemer. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear." *Gold tried in the fire!* What can this be but righteousness, the righteousness of Christ proved in the furnace of sorrow and temptation by the fire of omniscience. What else can be signified by the white raiment? At the cross "they parted his garments, and upon his vesture they cast lots." But Jesus had still other robes to bestow, even upon stripped and dying malefactors, raiment white as the light, robes of dazzling lustre, above the brightness of the sun, which should transfigure the wearer, and give him boldness to stand without fault before the throne of the Almighty. "As Jacob of old, whereas he was not the first-born, being hid under the habit of his brother, and clothed with his garment, which breathed a sweet savor, presented himself unto his father, that, in the person of another, he might receive the blessing of the primogeniture; so it is necessary that we should lie hid under the precious purity of the first-born, our eldest Brother, be



fragrant with his sweet savor, and have our sin buried and covered with his perfection, that we may present ourselves before our most holy Father, to obtain from him the blessing of righteousness."<sup>o</sup>

This, then, is the outer robe of justification, which the best man as a mortal sinner needs *equally with the worst*; and without which the best man will be condemned to be judged by his goodness, or, which is the same thing, to die the second death in his sins. Unless we are born twice, we must die twice. We must be "born again," or die the "second death." And the second birth unites us to the "second man," the Lord from heaven, who is forever "the Prince of Life," and the "Lord our Righteousness." God mercifully saving man from death by an act above law, and altogether irrespectively of human desert, will not share *with man* the glory of that salvation. SALVATION TO OUR GOD THAT SITTETH UPON THE THRONE, AND TO THE LAMB FOREVER AND EVER.

But the "white raiment" which Christ has to bestow is not simply an external robe to cover that which is shameful beneath, or to conceal "filthy rags" through eternity. There is inner white raiment given also. The "king's daughter is all glorious within." Her inner clothing also is white, with rich traceries and embroideries in gold. Christ by his Spirit gives his own character to his people: Repose of feeling, deeper than that of the midnight heavens;—Truth of principle, inviting the scrutiny of the all-seeing Eye;—Nobleness of heart, raising us into communion with all greatness, material and spiritual, for evermore;—Force of will and of faith to remove mountains;—Tenderness like that of a little child;—Absolute submission to the will of God; submission, itself a victory, and the best sedative in sorrow;—Zeal like a cloak of flame, and Love that shrinks not from the Cross; in a word,

<sup>o</sup> From Albertus Pighius, a Roman Catholic divine, quoted by Dr. Owen, in his treatise on Justification.

the likeness of Christ is the destined heritage of every believer. We are to be "filled with the fulness of God." And it will be heaven when the infusion is complete. Will you say, This is nothing but the customary exaggeration of religious discourse? Human nature is incapable of these elevations. Let us reply, that these "beauties of holiness" are possible for Christians now, and that we are surrounded by many who exhibit the progressive transformation. It is the disease of a superficial and immoral eye to under-estimate excellence which is present with us. As travelers in the Egyptian desert are wont to exclaim, What, is *this* the Great Pyramid! not recognizing at first its vastness; so those who have no eye for spiritual greatness do not comprehend it when it is before them. When the Great Redeemer appeared in the midst of the Jews, these little-minded worshippers of an imaginary goodness did not recognize the living Reality, but they "compassed him about like bees," and stung him to death; the common fate of greatness, which means simplicity and truth of character, in a world of littleness and falsehood. Thus, therefore, are Christ's disciples also "unknown," in a world which "knew him not." Yet, notwithstanding we are surrounded by *many* of those on whom the Spirit of glory rests as of old, and who are exhibiting in the midst of us the same virtues and graces which adorned, when on earth, the saints in glory. Christ still dwells in his members, and bestows upon them the germs, aye, and more than the germs, of a character which requires only the removal of the opaque veil of the mortal body to shine forth in the effulgence of immortality in the kingdom of their Father. "Without holiness no man shall see the Lord."

And to possess these interior qualities, in whatever degree, is to possess "gold," as well as "white raiment,"—it is to be "rich" indeed. In the outward world, a man's worth and wealth (or well-being)

is reckoned according to the value of his outward estate; in the spiritual world, according to the uses that he makes of it, or the moral quality of the character within him. Men say, Such a one is worth so many hundreds or thousands; and according to the number is generally his "worship," or worth-ship, among them with whom he sits at meat. If a man could be conceived, during the progress of a public speech, to commence it in a state of abject poverty, to grow steadily richer during its continuance, and to end it as a renowned millionaire, there is no doubt that a very large number of mankind would be disposed to attach an immensely greater weight to his sentiments at the close than at the beginning of his communication. Their language would be, like that of the common soldier to David, "Thou art worth ten thousand of us!" But very despicable is this worship of men merely according to their wealth; for how poor is many an opulent man, how rich are many of the poor. "I know thy poverty, but thou art rich." He is truly rich who is so in the sense in which God is rich, and that assuredly is not simply in outward property. The "true riches" belong to the mind. He is rich who can endure poverty, and limit his desires, as well as rightly employ external plenty; who knows both how to be abased and how to abound; who knows how to devote more thought to the expenditure of money than to the acquisition of it, and how to leave even "great possessions" at his Saviour's call. How poor, then, are many of the wealthiest; poor in thought; without an idea or volition of their own; destitute of a clear and independent understanding; forever surrendering their minds to the guidance of others, and those not the most thoughtful or honest: consulting with all counsellors except the highest, with all oracles except the oracle of God; the blind bondsmen of ancient custom; the first to join the outcry against an honest reformer; (the Pharisees, who were rich,

derided Him;) without vigorous employment to sweeten life; without resource in leisure; the victims of sated appetite, and unconquerable dullness; cankered by envy, petty rivalries, ignoble ambitions; without the zest that labor gives to friendship, to repose, even to amusement; without the sense of beauty, or the glow of poetry, or the love of truth; without the love to man which gives a relish to society, or the love to God which makes a Bethel of a solitude; the decorated livery servants of fashion, dreading more an error in equipment or *menage* than a private scandal or a public crime; some of them born and educated for all this misery, and some of them laboring hard through life to attain it as the reward of their exertions, but alike finding, in a restless and peevish old age, that something much beyond money, or the position that wealth can win, is essential to constitute the happiness of man.

On the other hand, how rich are many of the poor, the holy poor of God; rich not only in reversion, not only in faith, and the prospect of an everlasting kingdom, but rich here, amidst the toils and hardships of a fixed and unconquered poverty. Rich in thought; able to make the world their own, though owning not a foot of its territories, "as having nothing, and yet possessing all things;" rich in the possession of a free and independent intelligence; rich in the power of enjoying simple pleasures, and common duties, and daily life; rich in the ability to extract, like the bee, honey from almost every flower, and to sing over their work as well; rich in repose of mind, that quiet spirit which receives from the single geranium in the cottage window more deep and abiding pleasure than excited folly can gain from all the collected palms and magnolias of Asia; rich in the radiant, priceless jewel of integrity of character; rich in friends who go with them to the Cross; rich in the well-spring of genuine sympathy, in the power of deriving hap-

pineness from other men's gladness, and even from other men's sorrows, through earnest efforts to alleviate them; rich in that holy love which makes the wear and tear of household life seem, not like the laborer's trample on the world's vast treadmill, but like an ascent on the golden steps of duty up to the very gate of heaven; rich in that inward light, the light of God's loving Spirit, which dwells in the soul, and passing through the eye as a prism throws a wide and sunny radiance of variegated beauty over the external scene; rich in books, and in the book of God; rich in good works and alms-deeds; rich in the wealth of the sanctuary, and in the smile of heaven; and rich in the fortune left behind of a blessed memory and a fragrant name. Of such as these is many a Christian laboring man, and many a Christian toil-worn tradesman, and many a Christian sleepless mother, and many a father of children, whom the world accounts a poverty-stricken and hopeless struggler with an evil destiny. And all these "riches," accumulating into the treasures of eternity, and the mountains of fine gold that shine along the horizon of Beulah, are the gift of Christ, which he is ready to bestow on all who ask them, even on the poorest!

"I counsel thee," He says, "to buy of me gold tried in the fire, that thou mayest be rich." *To buy of me.* But there is no barter here. It is an exceptional traffic. Here ask is have, and seek is find, and knock is open wide. Here is hope of heaven for *him that hath no money*. Salvation, and all that belongs to it, through endless duration, depends upon asking. "Ask, and it shall be given you!" Before him who asks, every door flies open, every veil rends, every mountain-barrier flows down. Asking draws down all the riches of grace and of glory into the soul. Asking brings Christ, with his untold store of refined gold, and his shining robes, to the meanest cottager of clay, and all the

wealth of heaven, to fill the coffers of poor bankrupt man.

Oh, then, our Saviour and Friend, abide with us, for the day is far spent! Let that sacred presence of thine, which made the hearts of the travelers to Emmaus burn within them in their walk by nightfall from Jerusalem, be felt by us, even though it be unseen; and let the path of life, as the shadows gather around us, be cheered by the thrilling revelations of thy loving wisdom, kindling over us like the constellations through the evening sky. Too much, during life's little day, have we sought for pleasure in delusion, and striven to surround ourselves with the sparks of a vanishing excitement; but, warned by the descending shadows, and still more drawn by thy COUNSELS, we would turn to Thee, with full purpose of heart to cleave to the Lord, and to prepare by a closer communion with Thee on earth for that heaven of which the Light is the Lamb.

O Son of David, have mercy on us! Here we sit too often like blind Bartimeus by the wayside begging. Hear us, amidst the exulting shouts of the millions that surround Thee! Dost thou ask, What is it that I shall do unto you? LORD, THAT OUR EYES MAY BE OPENED! Anoint our eyes with eyesalve that we may see! See ourselves, see Thee, behold our God! Purge away the film that shuts out all heaven from our vision. Then we will follow Thee in the way, and sing without ceasing the high praises of God. Then, when beggary is exchanged for wealth in thy friendship, and blindness for eternal daylight in the clear shining of thy countenance, we will sit by the wayside begging no longer, nor grovel in a vagrant penury, but first among the multitudes who cast their garments in the way, and carry palm-branches in thine honor, we shall herald thy peaceful triumph through this dying world with loud hosannas, and Blessed is the King that cometh in the name of the Lord!

## The May of the World.

If you were standing on the margin of a great river, and saw a multitude of persons, in a vessel over which they had no management, floating rapidly down the stream towards a cataract, so near that they were already within sight and hearing of persons before them, trembling, fainting, shrieking, when they were brought to the brink, and then sinking and disappearing amidst the foam and roar of the waters; if you saw that, notwithstanding their appalling condition, they had given themselves up to amusement, and merriment, and indulgence; or that they were intent in making observations on the objects that were swiftly passing in review before them in their course; or that they were engaged in contentions and competitions about precedence and distinction, or about the possession of rich dresses, or conspicuous places in the vessel, while the rapid tide is sweeping them along to the dark yawning gulf already in their view,—what could you say of them, but that they were mad or intoxicated? If, indeed there was no possibility of escape for them, you might suppose that, in their desperation, they were merely endeavoring to divert their thoughts from a fate which they saw to be inevitable. But if you saw some reasonable prospect of deliverance held out to them, men from the shore offering to assist them, boats launched, ropes conveyed to them, and yet that they disregarded every signal, every warning, every cry of entreaty, and continued intent on their revelry, or their vain pursuits, till they came to the brink—when they, too, immediately began to tremble, and faint, and shriek, and bewail their folly, like those that had gone before them, and then plunged into the abyss, and disappeared forever; you could not account for so strange an exhibition of human nature, but by supposing they were under the power of some awful infatuation—some diabolical witchery—some species of insanity that

deprived them of the common understanding and the common feelings of men. Now such is the exhibition which the great mass of mankind, who are rapidly carried in succession down the stream of time, towards a dark, unknown eternity, present to those whose eyes are opened to discover things as they are; and such precisely is the cause to which the Scripture ascribes their portentous foreboding insensibility: it declares that they are under the influence of strong delusion; that a fatal infatuation has been thrown over their understandings by a malignant spirit; that “the god of this world hath blinded their minds, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them.”—*Caristie*.

## On Reading for Instruction.

The object of all reading should be instruction. If you do not grow wiser, in some way, by what you read—that is, if you are *only* amused and not instructed by what you read—you are throwing away the greater part of the time spent in reading. To gather instruction from the pages of a book, you must understand them, and you cannot understand without consideration and thought.—While it is desirable that you should select such books and publications as you can master, it is indispensable that you should exercise the powers of your own mind, and be determined to master them. Do not complain of the words of many syllables that a writer uses, so long as he speaks to you in fair and honest English. It is better for you—better a thousand times—that you should come upon a word or a phrase now and then, the meaning of which you should have to seek out by inquiry or by the help of the dictionary, than that you should be written to in such words and forms of expression only as you are already acquainted with. If authors were to write down to the comprehension of the lowest intellects, they would never succeed in raising them to a respectable standard; and instead of

promoting the popular improvement they would retard it. It is an old saying, that if you wish to make a person a dunce, you have only to treat him as a dunce, and he is sure to become one. There is much truth in this, and it is not less applicable to a class than to an individual. If the laboring and uninstructed classes be written down, to be sure of one thing they will be kept down.

When a man or a lad in humble life acquires a taste for reading, he makes a grand discovery; he enters upon a new world—a world as new to him as America was to Columbus, when he first set foot upon it—a world full of marvels and mysteries, and what is better than these, full of a wealth of wisdom of which he may help himself to as much as he can carry away, and make it honestly his own. The great drawback is, that he finds he cannot carry much of it. The land of literature is to him a strange land and its language, to a considerable extent, a strange language. In this dilemma he is apt to make the mistake of supposing that if the writer had used simpler language he should have understood the subject at once, and enriched himself by a new possession. In the present day this idea is generally without foundation. There was a time when knowledge, which was not thought good for the common people, was boxed round with a kind of learned pedantry, which rendered it accessible to only a few; but that time has gone by, and the best writers now address themselves to the largest classes—for a very sufficient reason, namely, that in these days, when books are sold so cheap, it is only from the patronage of the multitude that they can hope for adequate remuneration. It is the interest of all the popular writers to simplify their propositions, whatever they may treat of, as far as possible; but this practice of simplifying can only be carried out to a limited extent, after all, for a reason which, on a moment's consideration, will be obvious. What are words? Words are nothing more or less than the

names of ideas; if any combination of letters of the alphabet suggest no idea to the mind, such combination is mere gibberish, not a word. All the words that an illiterate man is acquainted with have their corresponding ideas in his mind; and all the ideas in his mind have their corresponding words in his memory.—Now if he turn the faculties of his mind to a new subject—a subject entirely different from anything which has before occupied his attention—it is as certain that he will meet with new words as that he will meet with new ideas; and simplify as much as we may, it is not easy to perceive how he is to make himself master of any new subject through his old stock of words. Thus, in order to get new ideas, you *must* get new words; and in the proportion that you master their meaning will be your knowledge of the subject to which you turn your attention.

To profit by literature, then, you must learn its language. All that has been done, or can or will be done in the simplifying processes, will never do away with that necessity. But how? That is the question—which is the readiest and most practicable way of setting about it? Let us see if we cannot cite a case in point.

It happened to the Rev John Newton, the friend of the poet Cowper, that once in his life he was shut up on ship-board, with no other means of occupation at his command than those afforded by a few books in English, and a copy of Livy, the Roman historian, in Latin. He had soon exhausted the English books, and then he began to look with a longing eye upon the thick Latin volumes, which were sealed to him, from his ignorance of the language. He knew something, however, of the grammar of the tongue, and he got a dictionary. He made up his mind, and set to work at once. You may imagine him if you like, clearing his way, a line or two an hour, for the first few days; thumbing the dictionary at every turn, and writing down the words,

with their meanings, which he was fearful of forgetting. But look at him after he has been at it a fortnight. He now reads half a page at a time before he turns to his dictionary, and does half a dozen pages before breakfast. Look at him again in two months more. He has now begun reading the work a second time; he is enjoying the narrative, and the dictionary is hardly referred to twice in the whole day. His progress must have been something like this; for he tells us that he completely mastered the work in the course of a few months, and that he never afterwards met in any author a Latin word which gave him any trouble.

"But," says the laboring man, "I am not John Newton, and I am not likely to be shut up with a big book and a dictionary for months together."

True, my friend; but you have a much easier task to get through. Remember that the language you have to learn is your mother tongue; that the words whose signification bothers you are on the lips of your fellow countrymen every day and all day long; that you have a living dictionary in your neighbor; who will help you, and whom you may help in your turn; that you can buy a dictionary for a few dimes, which you can put in your pocket; and remember, too, that every step you advance will render the next easier.

Take advice, if it suits your case.—Here it is. Select a volume of average reading; you may as well make it a history of England. Begin the perusal of that with a dogged determination to understand the whole before you have done with it. Do your best with every sentence, using your dictionary with discretion. If a passage perplex you too much, don't boggle over it, but go on to the next; it will all come plain enough in the second reading; or if not in the second, then in the third. By this means you will learn the meaning of thousands of words which you did not know before, without looking for them in your

dictionary, and save yourself a deal of thumbing. Keep the dictionary as a last resource, but never fail to consult it if you cannot get at the true meaning of a word without. Do this with your history of England. Don't be so silly as to imagine that there is any real difficulty in it, but do it thoroughly, as a working-man knows how to do a thing that has been done; and you too shall say in your turn, as John Newton said with regard to his Latin, that the signification of words gives you no further trouble.

The language of literature once acquired, the world of literature is before you. It is a boundless field of delightful and exciting inquiry, if you make the right use of it. We will not promise that it shall lift you out of the humble sphere you occupy—though it has done that, and more than that, over and over again—but it shall build you up to a nobler state of being, and make you a credit and an ornament to any position you may be called upon to fill.

### Sweden.

#### THE CONFLICTS AND THE TRIUMPHS OF THE TRUTH.

The Rev. Ira R. Steward has favored us with an extract from a letter addressed to the Rev. A. Wiberg, by Mr. CHAS. MULLENBERG, a young man baptized by Mr. Steward three and a half years since into the fellowship of the Mariner's church of New York, and now recognized as one of its "sailor missionaries." The intelligence given in the letter we suppose to be perfectly reliable, and it certainly possesses great interest. The movement in favor of evangelical religion in Sweden, seems to be more remarkable than in the early history of the German Mission. The letter is dated Stockholm, July 21.—*Examiner*.

As to my temporal interests, the Lord in his infinite faithfulness has taken care of them. On my soul he has bestowed grace and manifold kindness; having been chastened and stricken, but also comforted and rejoicing in affliction. The Lord, too, has quickened a slumbering gift, and thereby given a distinct direc-

tion to the glorious commission which Jesus gave to his disciples," "To preach the gospel to every creature."

I will tell you something of the wonderful dealings of the Lord with me. On the one hand, I felt as much aversion to continue my sea-faring life, as an intense desire to become a messenger of the gospel: while on the other hand, I dared not, on account of my own weakness, stand up publicly as a minister. I saw, therefore, no other way than to continue in the calling in which the Lord had placed me. Meanwhile the month of June approached, and the ministerial conference meeting for the promotion of religious liberty, with its contests. But Mr. Hanmer, pastor and editor of the *Evangelical Church Friend*, and to a certain degree, of very liberal sentiments, with his calm, conquering arguments, kept the most fierce champions of religious oppression in check, and generally had the ascendancy. I conversed with several of these men, and among others was a pastor from Westergottland, who was in great doubt whether infant baptism had any foundation in the word of God. One day when we had conversed much upon the subject, he asked me whether I would dare, in a public discussion, to defend my views. When I answered in the affirmative, he immediately went to the place where the clergy were in session, and challenged, in our name, the Archdean Thomander to engage in such a contest. Thomander did not suffer this to be said twice, but immediately accepted the challenge, and fixed the day when our discussion should take place in the English Church. What was now to be done? Most of my friends thought it useless to enter into controversy with one so pre-eminent for learning and ability of speech, while I had never dared to stand up in public, even in a discussion on the Bible. Yet we resolved, relying on the help of the Lord, in order that the good cause might not suffer by our running

away, to defend the truth as well as we could.

At our arrival in the church we found a great number of people, and Thomander with your book in his hand, had placed himself near the altar. He commenced with a learned examination of the true meaning of the word *baptize*. He continued more than an hour on this topic, but was remarkable for the defect, I have often found in Thomander—being too intricate and complex, and consequently very unintelligible to the unlearned. The sentences were very long, so that intense attention was needed to comprehend what was meant. With some fear, I asked to have a hearing. And after declaring that I did not think it necessary to dispute on the word *baptize*, as I believed but few of those present were acquainted with the ancient languages, I turned to Matt. 28, and Mark 16, and endeavored therefrom to prove that all candidates for baptism should first be made disciples, which certainly cannot be done in any other way than through faith; and I appealed to all true Lutherans, who would not deviate from Luther, and the Augsburg Confession, to quote or show the passage where it was said that any one could receive faith without having heard of the gospel.

Thomander interrupted me several times, and replied finally that children had faith, or at least a germ or disposition to it, in the same way that it could be said that an artist, when a child, already possessed the slumbering faculty that was afterwards fully developed! To this, I replied, that the same thing could be said of villains. But it would be perfectly absurd to punish a child on the supposition that the evil germ was in it, and might develop itself in future. And just so absurd it would be to baptize children on the supposition that they may afterwards become believers. Several others took part. After all had closed, Thomander spoke friendly with me, asked me how old I was, and how

long I intended to stay in Sweden, &c. The general opinion of this, and a similar meeting held afterwards was, that Thomaner had badly defended his cause.

Soon after this I went over to Aland to carry on some small traffic with the English fleet. Here the Lord opened to me a door for the declaration of the truth. *Twice every day* I spoke the Word of God to assembled multitudes for the space of *nine weeks*. Finally I returned in November, after the last Englishman had left Aland, and after having twice been very nearly arrested and sent over to Russia. One time I was saved by a pious English marine Captain, whom the Lord sent in a marvellous way at the moment of danger, not one Englishman having previously been there for four weeks. The second time I was very near being seized by a policeman, who at midnight made his appearance in the farmyard where I lodged, and by force broke open the door to the chamber where I slept. But the Lord so managed the affair, that the driver of the policeman, who was affected by the truth, meanwhile went his way so that opportunity was given me to flee away and escape. During this time it pleased the Lord to awaken a great many to a concern for their souls.

After I returned to Stockholm, I was engaged by the Swedish Evangelical Alliance to travel in Noorland, (North of Sweden.) From Segårsta I went to Mo, where I expected to hold a meeting in a school-hall. It was a cool starry evening, but imagine my astonishment when I came near to the house and saw the church at a little distance already lighted, and people streaming towards it from all quarters. The school-teacher soon informed me that so many people had come, that the pastor, Archdean Ronquest, had found himself obliged to open the church. I hesitated a moment, as I very well knew that they would never have opened the church doors for me if they had known I was a Baptist. But what was to be

done? Nothing but to commence; which was done in the name of the Lord, and with his blessing. After I had closed, the Archdean hastened up to the pulpit, and first gave his hearers some powerful words of exhortation to lay to heart what had been said, and then turned to me with a very flattering eulogy. This was naturally repulsive to me; but at the same time it occurred to me that it was a strange and unheard of fact, that an Archdean should pronounce a eulogy from the pulpit over a Baptist preacher.

At Sundsvall, the friendly treatment of the clergy ceased at once, in consequence of an article in a political and religious newspaper called the *Watchman*, edited by the learned theologian Hultkrantz, who most severely censured the conduct of the Evangelical Alliance for sending out me, one of the most zealous promoters of the Baptist heresy. The Dean of Sundsvall, who was opposed to religion, broke out against me in a newspaper edited by him. But a Master of Arts, in the school of the city, Alfred Selahn, who is the editor of the other paper of the city, was awakened to a concern for his salvation, and took warmly with my party. The public accuser of the city made great ado, which the Lord, however, happily averted.

I will now notice the state of things in general. The Baptist movement is spreading over the land very much; consequently its opposers counteract most fiercely. A number of works have been published as a refutation of your book. Professor Anjou, now minister of State, has in a learned treatise been seeking to refute the church historical part of it; and declared it to be partly unfair, and partly betraying great ignorance. Landgren has written a dirty refutation which develops a great deal of coarse wit. The arguments for infant baptism are somewhat different with different authors. They all, however, agree that you have treated the



whole subject in an unfair way. It is, therefore, of the most urgent necessity that you no further suffer anything to detain you from coming home, in order that a newspaper may be established, which may clearly and definitely refute these calumnies. Besides, it is necessary, in order that regular churches may be organized, a confession of faith published, and all the Baptists in the country in a formal way, in a printed bill to his majesty, declare their separation from the State Church. I believe that through such an open and bold procedure, numbers of hesitating souls would follow the truth. Violent persecution will, to all appearance, sooner or later, break out; and it would produce an infinitely more powerful effect if we were to meet them in the name of the Lord with open face, instead of a cowardly shrinking, which generally betrays a sick and dubious cause. Still, whatever may take place, the Baptists are resolved to *stand one for all, and all for one*.

One part of the press is on our side, and, best of all, the evening paper. This paper is the most circulated and influential in the country—*The Times of Sweden*. I have become acquainted with the chief editor, Mr. Bergstadt; and in case of a more severe persecution, he would most warmly take part with us. But for all this, your return home is necessary.

The Evangelical Alliance, though consisting of parties very diverse from each other, have, in many respects, been the means of doing much good. In many parts of Sweden there is a very considerable number of ministers who cherish Baptist sentiments. Our meetings here are largely attended. On the Sabbath, the vestry and generally the staircase is filled with people.

### The "Consecrated Cobbler."

WHEN William Carey went to India, many a wise man would have said to him, "You may just as well walk up to the Himalaya mountains, and order them to be removed and cast

into the sea." I would have said, "That is perfectly true, this Hinduism is as vast and solid as those mountains; but we have faith—not much, yet we have faith as a grain of mustard-seed;" and William Carey said, "I will go up to the mountain." Lonely and weak, he walked up toward that mountain, which in the eye of man seemed verily one of the summits of human things, far above all power to touch or shake it; and with his own feeble voice he began saying, "Be thou removed, be thou removed!" And the world looked on and laughed.

A celebrated clergyman, looking down from his high place in the *Edinburgh Review*, was much amused with the spectacle of that poor man down in Bengal, thinking in his simple heart that he was going to disturb Hinduism; and from his high place he cast down a scalding word, which he meant to fall just as of old boiling lead used to fall upon a poor man from the height of a tower. He called him a "consecrated cobbler." All the wise world laughed, and said he was treated as he ought to be treated. However, he went on saying to the mountain, "Be thou removed, be thou removed!" and one joined him, and another joined him; the voice grew stronger; it was repeated in more languages than one: "Be thou removed, and be thou cast into the depths of the sea!" and now there is a large company who are uttering that one word, "Be thou removed!"

I ask the living representatives of the very men who first smiled at this folly, "What say ye now?" "Well, they answer, "you have not got it into the sea yet." That is true; but do you say that the mountain, during the last forty years, has not moved? No man can say that it is in the same position as it was when William Carey first went up to it. It is moving fast; and I call upon you to swell that voice, the voice of God's church, which seems to say, "Be thou removed; be thou removed, and be thou cast into the depths of the sea!"—*Arthur*.

## Editor's Garner of Gleanings.

**HOW TO BUILD A MEETING HOUSE.**—Rev. S. P. Ropes in the "Christian Times," furnishes the following, which we give as a specimen of Western enterprise:

Coming in April last to this place, Carimona, Fillmore co., Minnesota, I found a number of Baptist brethren and sisters; and in accordance with their wishes, immediately commenced preaching to them on every Lord's day. Having erected a cabin for the temporary accommodation of myself and wife, I went to work and quarried rock for a church. One or two friends kindly proposed to come with their teams and haul the rocks to the place of their destination, a distance of some half a mile. But how agreeably were we surprised in the morning, to see a dozen men coming instead of two, with half as many teams, and all taking hold of the work in good earnest; some hauling rocks, others quarrying more, and others digging the cellar. The ladies not to be out-done by the gentlemen, with their pails, baskets and bags richly stored with bread, cake, butter, eggs, coffee, tea, sugar and other provisions, insisted on undertaking the labor of preparing for the company both dinner and supper. And they did it too in fine style. The weather was delightfully favorable, and the whole undertaking was completed in a most praiseworthy manner. More than fifty loads of stone were deposited at the place of building, and after serving up a beautiful supper for all present, the good ladies filled up our box with sugar, our can with tea, our jar with butter, our basket with eggs, and our tray with bread and cake. Was not this pretty well for a new country?

**GERMAN BAPTISTS IN AMERICA.**—The recently held Annual Conference of German Baptist ministers and brethren in Lycoming co., Pa., was full of interest. The Lord is prospering the work of their hands. The additions to the churches connected with the Conference have been, during the past year, by baptism 162, by letter 109, by restoration 12. Exclusions 37, dismissals by letter 114; showing how much the members change their locations) deaths 14. The whole number in membership is 1051. At least 100 more are scattered and not yet formed into churches. During the last three years it has more than doubled the number. The Lord has certainly a people among the Germans in this country.

**DEATH OF LEANG AFAB, THE CHINESE EVANGELIST.**—A correspondent of the London Watchman, writing from Canton, April 13th, says:—"Since commencing this letter, I have been somewhat startled by the announcement of the death of the native evangelist, Leang Afah. He was the first fruit of Protestant missionary labor in these regions, and from his association with Morrison and Milne has always been regarded with peculiar interest, as forming a connecting link between missionaries of this generation and those honored servants of God. His death was unexpected; for although he had for some months exhibited signs of gradual decay, he preached as usual last Sunday."

**RETURN OF MISSIONARIES.**—Rev. Nathan Brown, D. D., of the Assam Mission, and the Rev. J. S. Beecher, of the Bassein Mission, have arrived in this country.

Rev. J. C. BURROUGHS, of Chicago, has accepted the presidency of Shurtleff College, and will take the place assigned him on the 1st of January. Until that time Rev. S. Y. McMasters will discharge the duties pertaining to the office of President of the College.

Rev. WM. H. ROBERT, has been called from his recent professorship in the College at Griffin, Geo., to the Mathematical Professorship in the "Cherokee Baptist College," at Cassville Geo. This new College is about commencing operations.

**MOUNT CARROLL SEMINARY.**—The first Biennial Register and Circular of this institution reports that the school is now thoroughly organized, with a new and commodious building, a library, apparatus, &c. The Faculty is composed of eight teachers, with three assistants. The school embraces departments for both males and females, and is amply provided in all respects. The number of female pupils reported is 180; of males, 140; total, 320.

**MT. LEBANON UNIVERSITY, LA.**—The sum of \$14,706 has been contributed and subscribed towards the endowment of this new Institution.

**CALIFORNIA.**—A new Baptist church has been organized in the north-eastern part of Sacramento, which is a part of the city "growing rapidly, and entirely destitute of any place of worship."

**NEW ASSOCIATIONS.**—At the annual meeting of the Dane Association, held with the Baptist church at Dellton, Wisconsin, in June last, measures were taken to divide that body, leaving the Dane Association to embrace the churches in Dane and Jefferson counties. At the same time it was recommended that the churches in Dodge, Columbia, Sauk, Richland, and Adams counties, meet in convention at Wyocena on the first Wednesday in September, to organize a new Association. In accordance with this recommendation, messengers from fourteen churches met at Wyocena on the 5th of September, and the new Association was organized.

It is denominated "Dodge Association."

Last year the ministers and delegates of the Davenport Association, Iowa, agreed to divide; accordingly the churches as then proposed, north of the south line of Jackson and Jones counties, and the counties west of them, met a few days ago to form themselves into a new Association. The Convention met at Lamotte, Jackson, Co., in the new and beautiful meeting house which was dedicated last April. The assembly was large. Articles and by-laws, and rules of order being adopted, the Convention resolved itself into THE DUBUQUE ASSOCIATION, by which name this body will be known for the future. Rev. T. S. Griffith was elected Moderator, Deacons Rupert and Montague, Clerk and Treasurer. During the session twelve sermons were preached. The session was large, harmonious, and devotional. The new Association comprises seventeen churches, and there is a large field of labor open around them.

**COMPARATIVE DECLINE OF ROMANISM.**—Maryland, the first State where the Roman Catholic church gained a footing, now has 807 Protestant and only 65 Catholic congregations. In Florida, where the Catholics made an early settlement, there are 170 Protestant, and only five Catholic churches. In Louisiana, which was also settled by Catholics, their churches number only 55, but the Protestants 247. In Texas, the Catholics were the first in point of time; they now have 13 churches, but the Protestants report 307.

**SABBATH SCHOOLS IN KANSAS.**—Rev. Mr. Armstrong, of the Congregational denomination, now residing in St. Louis, has organized nine Union Sabbath Schools in Kansas Territory; one at Kickapoo, also one at Leavenworth, at Grasshopper Falls, Pleasant

Hill, Indianola, Mt. Zion, twelve miles north of the latter place; Pawnee, Big Blue—two others had been previously organized at this point; also one at Big Springs. He states that he found schools organized at Lawrence, at Bloomington, as also at Brownsville, both on the Wakarusa; at Mr. Lyon's, four miles west of Lawrence, and at Topeka. Mr. Griffing informed him that one was about being organized at Tecumseh. Mr. Armstrong is taking measures to organize schools at Franklin and Blanton. Others have been organized at various points, of which we have no definite information.

**TEA-MAI, a Karen convert,** has been ordained to the work of the ministry in Henthada. He is the first Karen ordained at this station. He has gone to a region of unconverted Karens, half way between Donabew and Henthada, and already several families have begun to worship God, and hopes are cherished that a flourishing church will soon be gathered at Auprah. Mr. Thomas speaks of Tea-Mai, as one of the most unassuming men he has seen here among the Karens. He has a good knowledge of the Scriptures, and is unrivalled in his character as a moral and religious man."

**TOUNGOO.**—Dr. Dawson writes, that a native teacher at Toungoo had sent information to the recent missionary meeting at Kemmendingine, that thirty-seven new *zayat*s for preaching and teaching had just been built, in the hope that they would soon all be occupied by suitable teachers. No less than *three thousand Karen converts* were waiting to receive the ordinance of baptism. "The intelligence," says Dr. D., "was overwhelming to our poor fainting hearts. It is as marvelous as the showers of Divine grace poured down at Pentecost."

**NEW MEXICO** contains sixty-one thousand inhabitants, of whom fifty thousand are descendants of the Spanish conquerors. Santa Fe, the capital, has a population of six thousand. A missionary there reckons not more than twelve hundred readers in the territory.

**BEQUEST.**—The late Joseph P. Fairbanks, of St. Johnsbury, Vt., bequeathed \$10,000 to Middlebury College, \$10,000 to constitute a fund to aid indigent young men in their preparation for the ministry, and \$10,000 to constitute a fund for the support of aged and infirm ministers who may be needy.

**LUTHER'S CHURCH.**—In letter forty-five,

of "Sunny Memories of Foreign Lands," Mrs. H. B. Stowe describes Luther's Church in Wittenburg, Germany. "The altar piece is a Lord's Supper, by Louis Cranach, who appears in the foreground as a servant. On each side are the pictures of the Sacraments. In baptism, Melancthon stands by a laver, holding a dripping baby, whom he has just immersed, one of Luther's children, I suppose, for he is standing by."

**MEMOIR OF DR. CONE.**—The family of Dr. Cone have the pleasure of announcing, that a memoir is in the course of preparation in conformity with their wishes: and they respectfully request all persons who have letters or other documents or reminiscences of any kind relating to the deceased, which may be of service in writing his life, to forward them to the address of the subscribers.

Any document thus sent will be carefully preserved and returned according to the direction of the party forwarding it.

ED. WINFIELD CONE,

SPENCER W. CONE.

465, Broome Street, N. Y.

**LIFE AND LETTERS OF MRS. JUDSON.**—The Executors of the estate of the late Mrs. Emily C. Judson, have made arrangements with the Rev. Rufus W. Griswold, D. D., to prepare a memoir, embracing her Life and Letters, and from the progress already made, it is expected that the book will be published in the spring of 1856. Dr. Griswold's personal knowledge and just appreciation of Mrs. Judson's character and genius, authorize the anticipation of a work of rare interest and value.

**AFFECTING SCENE.**—Col. John Darrington, an officer of distinction in the war of 1812, died at his residence in Clarke county, Alabama, on the 12th inst. At his burial his slaves collected in large numbers near the grave, and one of them, an old man, requested permission "to pray over his old master." His fellow-slaves and fellow-mourners joined in a hymn which he gave out from memory, when he offered to the Throne of Mercy a prayer, which, for deep pathos and profound humility and adoration, could not be excelled. The tears of a large concourse of white persons present showed how deeply they were moved by the fervor and earnestness of this good old slave.

**FLYING FROM PERSECUTION.**—Sixteen German Baptists have recently emigrated to our western country from Mecklenburg, with their children and friends, in all one hundred persons, being driven from their fatherland

on account of their obedience to Christ's command, to be immersed on a profession of faith, and for refusing to have their children sprinkled. For seven long years they stood their ground, subjecting themselves to every cruelty that the Government, at the instigation of the Lutheran clergy could devise. But when, at last our members were not permitted to be married, either by the Lutheran priests nor by our ministers, our brethren could remain no longer.

Other brethren in Mecklenburg, however, are still zealously engaged in the spread of the Gospel, in the midst of imprisonment, and enduring the spoiling of their little earthly property. God owns these efforts, and frequently converts are baptized.

**THE BRITISH AND FOREIGN BIBLE SOCIETY** received the last year, \$625,000, being \$40,000 more than any previous year. The Society has been the means of issuing nearly twenty-nine millions of copies of the Scriptures in one hundred and seventy different languages.

**THE WALDENSES** have commenced a church in Nice, which it is expected will be completed in the spring. They have also commenced one at Genoa. The one at Turin is successful. These are the beginning of a new era, and remarkably illustrate the providence which has preserved this interesting people unconsumed in the furnace.

**STATISTIC OF THE ASSOCIATE PRESBYTERIAN CHURCH.**—We find in the last number of the Evangelical Repository, statistical tables, published in connection with the minutes of the late Synod of this Church. The number of ministers is 164; licentiates, 21; congregations, 267; families, 9,648; members, 21,588; increase during the past year, 1,665; decrease, 872; total contributions, \$10,729 77; average amount contributed by each member, 49½ cents. The table from which these figures are taken, shows a marked difference in the liberality of different sections of the Church; thus the average of contributions to each member in the bounds of the first Presbytery of Cambridge, New York, is \$1.11, while the average to each member in the Presbytery of Ohio is only 20½ cents. The average in the Alleghany Presbytery is 80 cents, in the Clarion Presbytery, 21 cents.

**CHINA.**—Dr. Macgowan writes that Canton "is fast losing its commercial pre-eminence over other maritime cities in the empire, owing partly to the outlet which has been found for black teas at Fuhchau, and

partly also to the interruptions which trade has experienced through the rebellion, and subsequent insurrections." He speaks with indignant horror of the mutual atrocities practised upon prisoners by the imperialists and revolutionists. He visited Fatahan, a city with a population of over a million, equalling Canton in that respect, and exceeding it in manufactures and opulence, but which is now only a heap of ruins. It has been utterly destroyed with this internecine war. He walked over "miles of ruins."

#### AMERICAN BOARD OF FOREIGN MISSIONS.—

The following is a summary of the operations of this Board as furnished by the last annual report:

|                                                                     |            |
|---------------------------------------------------------------------|------------|
| Number of Missions,                                                 | 29         |
| "    "    Stations,                                                 | 120        |
| "    "    Out-stations,                                             | 59         |
| Number of ordained Missionaries (6 being Physicians)                | 155        |
| "    "    Licentiatees,                                             | 3          |
| "    "    Physicians not ordained,                                  | 7          |
| "    "    other Male Assistants,                                    | 16         |
| "    "    Female Assistants,                                        | 202        |
| Whole number of laborers sent from this country                     | 383        |
| Number of native preachers,                                         | 46         |
| "    "    Native Helpers,                                           | 236        |
| Whole number of Native Assistants,                                  | —262       |
| Whole number laborers connected with the missions,                  | —665       |
| Number of Printing establishments,                                  | 11         |
| Pages printed last year, (in part,)                                 | 25,822,780 |
| Number of churches (including all at the Sandwich Islands,)         | 115        |
| "    "    church members, (do do last year,)                        | 26,808     |
| Added during the year, excluding those at the Sandwich Islands,     | 635        |
| Number of Seminaries,                                               | 11         |
| "    "    other Boarding Schools,                                   | 19         |
| "    "    Free Schools, (412 supported by the Hawaiian Government,) | 787        |
| "    "    Pupils in the Seminaries, (80 do)                         | 429        |
| "    "    Boarding Schools, (594 do)                                | 594        |
| "    "    Free Schools, (10,705 do)                                 | 20,555     |
| Whole number in Seminaries and Schools,                             | —21,578    |

RUSSIA is the most extensive unbroken empire that ever existed. It covers nearly one-sixth of the habitable globe. It is forty-one times the size of France, and one hundred and thirty-eight times that of England. Alexander is reported to have said in his ambition—"I insist upon having the Baltic to skate upon, the Caspian for a bathing place, the Black Sea for a wash hand basin, and the North Pacific ocean for a fish-pond."

THE JAPANESE.—Captain Adams, of the United States Navy, who recently returned with the Japanese treaty, found the Japanese officials extremely courteous and friendly, and the people social and communicative. Their former distrust and jealousy seemed greatly diminished. There was some difficulty in procuring the signature of the emperor to the treaty, as it was the custom for the supreme council to act in his stead. But the difficulty was overcome, and the treaty with the United States is the first that ever received the signature of a Japanese emperor. The privileges of trade secured are more liberal and advantageous than have been secured by any other nation that has obtained access to this isolated people.

The Japanese officials made many enquiries after Commodore Perry, to whom they sent messages of remembrance. The circular railroad and locomotive he took out had been put up in Yedo, and the Japanese could now manage them very well, the locomotive making its trips every day. They had also the life boat in the water, with a special crew detailed for her. The magnetic telegraph, however was rather too difficult for them, and they had not succeeded in getting it to work properly. During the visit of Commodore Perry's squadron they took measurements of the storeship Southampton, and they had a vessel of the same model and dimensions nearly ready for launching. The old Japanese law restricting the size and model of their junks has recently been abrogated, and the government is now ambitious to possess a naval squadron similar to ours. From this fact it will be seen how rapid is the growth of new ideas in this secluded nation, and what vast changes must necessarily result from their further intercourse with Americans.

The only American article they objected to the introduction of was religion. They preferred their own, and the commissioners returned to Captain Adams a bundle of religious books and tracts, which one of the American Chaplains had distributed among the people, requesting him to take them

back to America. They remonstrated at this attempt to proselyte the Japanese, as in violation of the principles of the treaty and contrary to Japanese law.

A commercial company, called "The Japan Trading Company," has been projected in New York, with a capital of one million dollars, to reap the first fruits of the commerce with the Japanese. The Senate of the United States has also proposed a bill establishing a line of mail steamers from San Francisco to China, touching at Japan.

**IRISH IN AMERICA.**—A Roman Catholic clergyman of the diocese of Cashel, has received a letter from an Irish priest, the Rev. Thomas Reardon, Pastor in Eastern Pennsylvania, in the course of which the writer imploringly entreats his correspondent to use all his influence to check what he designates the insane spirit of emigration to America, which seems to possess the people of Ireland. "They are rushing," says the writer, "on the almost certain ruin of their souls, while their temporal condition is at best but little improved. A full fifth of all the number leaving Ireland are laid in strange graves, within one short year from the day they quit their native shores, and the greater part of the others are soon broken down by the severe labor to which they must subject themselves, and the awful climate, which rapidly bring on premature old age, and hurry the victim into an early grave. From the hour they land to the hour they die, they are despised and spit upon, and in thousands of cases they die without the last rites of the church, or any of the consolations which at home would smooth their pillows, and prepare their souls for the solemn moment of departure. I have had much experience of the mode of life into which nearly all our people are drawn, and I solemnly believe that if the vessels which bring them over were suddenly to founder and carry every creature on board into the depths of the ocean, they would have a better chance of salvation than they have after they have lived for some time in this country. So entirely convinced am I of the fearful havoc of souls which is the result of coming here, that, were Almighty God to give me the power of building a wall of fire around Ireland to prevent its people from leaving it, it should be built before the ink with which I write this line would dry. For the love of Jesus try to keep your people at home, for every individual you keep, you snatch a soul from hell.—*London Times*.

**ROMANISM IN DUBLIN.**—Religious controversy is rife just now in Dublin, and the public mind is not only vacillating between Popery and Protestantism, but there are multitudes of intelligent men in that city, says the *Warder*, "whose faith in the priest has vanished, who have passed through the moral and mental fermentation of a great change, but who falter at the brink of recantation, and as yet want the courage to brave the temporal risk of avowing their conversion to Protestantism."

**STATE CHURCHES EMPTY.**—In Berlin, Prussia, scarcely eight per cent. of the people are regular visitors of the churches; in Stetin, only seven per cent. In Mecklenburg-Schwerin, where the Baptists have been most severely persecuted, in the year 1851 no less than 228 services were given up because no hearers appeared.

**WAGES IN GERMANY.**—Clerks in mercantile houses get from \$200 to \$600 per year; wages of a carpenter (per day) in summer, 29 cents net; in winter, 27 cents net; of a mason (per day) in summer 29 cents net; in winter, 27 cents net; of a blacksmith per day 40 cents, or 50 cents per week, and boarded. House servants—women from \$1 to \$2 40 per month; men at all prices, from \$6 and \$8, down to their board only.

**A FRENCHMAN'S RELIGION.**—Dr. Thompson, in his letters from France, relates the following as an illustration of the free, easy, and good-natured religion of the French:

"Now," said a Frenchman, as we sat down together in his carriage, "I must confess to you I am a Catholic. I cross myself, I say prayers, I go to mass and confession, I teach my children to do so too. I do all this because my father did, and it does no harm. It does me good; when I am well it makes me better, when I am afflicted, it makes me less afflicted. You are a Protestant. You say I am wrong—the bread is not flesh, the wine is not blood, but God can do all things. Will he make such a transformation? What says his word? I do not know, the priest does, and he says that the bible teaches this doctrine. It is not my business to examine; it is his—I pay him for it. It is enough for me to take care of my family and support the Church and the State. God knows I have no time to spend in theological controversy. Now, my dear friend, do not argue with me, I cannot argue with you. I refer you to my priest."

**SINGULAR NOTIONS OF PIETY.**—Sydney Smith, as may be gathered from his memoirs,

was a man of infinite wit, of generous nature and hearty sympathy with all that promoted social progress. But of vital piety, originating in the New Birth, and growing in the soul by personal union with the Lord Jesus, he seems to have had no conception. His articles against the Eastern missionaries were doubtless honest in intention, but were scarcely less blasphemous than the ravings of Abner Kneeland or the German infidels. In one of these articles he gives his own ideas of piety:

"We had hitherto supposed that the disciples of the Established Churches in England and Scotland had been Christians, and that, after baptism, duly performed by the appointed minister, and participation in the customary worship of these two churches, Christianity was the religion of which they were to be considered as members. We see, however, in these publications, (missionary documents,) men of twenty or thirty years of age first called to a knowledge of Christ *under a sermon* by Rev. Mr. Venn, or first admitted into the church of Christ *under a sermon* by Rev. Mr. Romaine. The apparent admission turns out to have been a mere mockery; and the pseudo-Christian to have had no religion at all, till the business was really and effectually done under these sermons by Mr. Venn and Mr. Romaine."

Can any one wonder that Baptists look upon the practice of infant baptism as one of the most fatal errors of the church, when an eminent clergyman in the English Establishment, makes it identical with personal piety. A friend has put into our hands a similar remark from a Methodist clergyman, who, after sprinkling a little girl said to her, patting her upon the head, "You must be a good girl, now, for you are a little Christian now." She was wiser than her teacher, and at once replied, "no, I am not, I am no better than I was before."

We have no doubt that many among the clergy and laity in Pedobaptist churches believe that baptism and regeneration are inseparably connected.

SECRET OF GOOD WRITING.---We cut from an exchange paper the following remarks by Goethe. They contain very important practical suggestions, and ought to be read at least once by every one before he attempts to write for the benefit or instruction of the public:

"The grand secret of good writing seems to lie in this very simple maxim:---Be sure you have an idea before you attempt to express it. If you clearly comprehend in your

own mind what you wish to communicate, nature and reason, together with a little practice, will most certainly teach you to say it in an appropriate manner.

A single idea is fully sufficient for one mind to manage at one time. And it may be added that if the idea is of much importance, it would be the most dignified by being honored with a private carriage.

Divide and conquer is as valuable a rule in literature as in military tactics. The more extensive the theme which the writer proposes to himself to discuss, the less, usually he has to say upon it. Some subjects can be managed with ease by descending from generals to particulars, and treating of the subjects in their individual parts.

There is nothing more popular, especially with young writers, than brilliancy of style. This manner of writing is certainly excellent in its proper place, but there are many topics which do not require this quality, and many are too much injured by it. The language of every dissertation should be that which is best calculated to express the thoughts in the happiest manner.

As the rays of the sun will not kindle a blaze unless brought to a focus, so the thoughts of the writer will not set the hearts of his readers on fire, unless all are made to converge to a single point.

Some writers seem unable to express themselves in a cool, rational manner on any subject. With them every virtue is god-like, every fault villainy, every breeze a tempest, every molehill a mountain. They appear to think their manner of writing is sublimity; but their judicious readers (if they have any such) call it tragedy and absurdity.

The design of language is to give expression to thought---that style of writing, therefore, must necessarily be the best which most perfectly conveys to the reader's mind what the writer intended he should understand."

BURLINGTON, Io.---Six years ago, the first church laid its foundations, a work of faith, not of sight; a seed planted by the Home Missionary Society---without a meeting house, without a home. But the excellent, self-denying pastor worked on, "the Lord working with" him. The church now numbers its scores and hundreds. It has a comfortable meeting-house, a good congregation, a pastor supported by his brethren.---The church gives to all benevolent objects; and a second church has also laid foundations. The land for its sanctuary is selected and purchased. Three years ago, effort,

were commenced for the establishment of a University there, under the patronage of our denomination, the only one within 1000 miles on the river. Through the indefatigable efforts of Rev. Mr. Johnson, pastor of the church, five acres of land in the very heart of the city have been secured, worth now \$5000, and a noble building erected, now comfortably furnished, and occupied by the school. The building is a model in its architecture and arrangements. It is three stories, costing some \$9000, on which there exists a debt of about \$2000—it has a gentlemen's and ladies' department with eight teachers and about 100 pupils.

**WANT OF CHRISTIAN PRINCIPLE.**—In nothing does that want of conscientious Christian principle more manifest itself at the present day, among the members of our church, es, than in the manner in which many of them treat the publishers of their periodicals. They will discontinue without paying, postpone payment long after the time when by their subscription, they contracted to pay, and practice a series of mean and petty robberies upon the conductors of the press, and even of the religious press, which can by no code of ethics, be made to comport with integrity, or even common honesty. Publishers of religious papers, ourselves among the number, are suffering the loss of thousands of dollars from this meanness and dishonesty of professing Christians.

**AMERICAN BIBLE UNION.**—The sixth anniversary of this Society was held Oct. 4th and 5th, in the First Baptist Church, New York. Rev. A. Maclay, D. D., was elected President, to fill the vacancy made by the decease of the lamented Dr. S. H. Cone. The meetings were largely attended and enthusiastic addresses were made by distinguished gentlemen from all sections of the country.

The Report of the Treasurer, William Colgate, Esq., was as follows:

|                                                                                         |             |
|-----------------------------------------------------------------------------------------|-------------|
| To cash paid for English Scriptures,                                                    | \$23,325 92 |
| “ “ Spanish Scriptures,                                                                 | 5,013 30    |
| “ “ Italian Scriptures,                                                                 | 100 00      |
| “ “ German Scriptures,                                                                  | 75 00       |
| “ “ Rev. J. G. Oncken for German Scriptures.,                                           | 3,025 00    |
| “ “ for Home and Foreign Mission, printing, salaries, rent, and all necessary expenses, | 11,358 14   |
| Balance,                                                                                | 4,903 73    |

To which is added the amount received by Bro. Oncken for sales of Bibles from our former appropriations, and

re-appropriated to him for the circulation of German Scriptures. 2,776 58

Total, \$60,578 03

|                                                                   |             |
|-------------------------------------------------------------------|-------------|
| 1854.—Oct. 4.                                                     | RECEIPTS.   |
| By Balance,                                                       | 5,159 39    |
| 1855.—Oct. 1.                                                     |             |
| By interest,                                                      | 100 00      |
| By Cash from Scriptures sold,                                     | 1,751 74    |
| By cash from Life Members, Directors, Churches, Auxiliaries, &c., | 40,800 02   |
|                                                                   | 47,801 15   |
| By receipts for Scriptures sold by Bro. Oncken,                   | 2,776 58    |
| Total,                                                            | \$60,578 03 |

### Editor's Book Shelf.

**“RELIGIOUS LIBERTY.”**—We have received in pamphlet form, a series of letters written by Hon. A. H. Stephens and Rev. H. H. Tucker, of Georgia, on the question of the establishment of religious liberty in Maryland and Rhode Island. Mr. Tucker shows most conclusively, not only that the honor of being the first government that recognized entire freedom of conscience belongs to Rhode Island, but that Maryland has not the slightest claim to such honor at all, at any subsequent period, prior to the revolution. Mr. Tucker's letter and Dr. Dowling's article on “Soul Liberty,” have settled this question beyond the possibility of further doubt or controversy.

**“THE DESERTED WIFE,”** by Mrs. Southworth, published by T. B. Peterson, Philadelphia, is the last production of the distinguished authoress. It is a tale of singular and thrilling interest, and strongly delineates the evils of hastily formed, and incongruous marriages.

**TALES FOR THE TIMES,** is a good little book published by E. H. Fletcher, New York. It contains Deacon Dobbins' views of female education, in which the Deacon shows that the solid accomplishments of the kitchen and Dairy should not be sacrificed to those of the Parlor and the Bodour. It relates too, an instructive fable of the “Fox and the Mastiff,” in which Reynard's tricks are judiciously exposed and ultimately meet due punishment.

**THE HARPER ESTABLISHMENT** and **FRANKLIN, THE APPRENTICE BOY,** are No. 10 and 11 of Harper's Story Books for children, and right interesting and useful little books they are.



# The Monthly Record.

## Baptisms Reported.

| ALABAMA.           |                |                 |     |
|--------------------|----------------|-----------------|-----|
| Churches.          | Counties.      | Administrators. | No. |
| Beulah,            | Tallapoosa,    | W. C. Davison,  | 19  |
| Union Grove,       |                |                 | 25  |
| Philadelphia,      | Russell,       | T. J. Miles,    | 9   |
| Good Hope,         | Chattahoochee, | T. J. Miles,    | 7   |
| Harmony,           | Chambers,      | " " "           | 3   |
| Shiloh,            | Marengo,       | J. Reeves,      | 12  |
| Pisgah,            | Wilcox,        | R. S. Adams,    | 9   |
| Independence,      | Monroe,        | L. W. Lindsey,  | 7   |
| Canaan,            | Wilcox,        | A. Sale,        | 5   |
| Pineville,         | Monroe,        | W. Ashcraft,    | 3   |
| Big Creek,         | Pickens,       |                 | 9   |
| Cross Roads,       | "              |                 | 14  |
| Fellowship,        | "              |                 | 5   |
| Aochee Grove,      | Russell,       | J. J. Salmon,   | 9   |
| Rocky Mount,       | "              | " " "           | 13  |
| Adoniram,          | Henry,         | W. B. Lacy,     | 28  |
| Remen Grove,       |                |                 | 25  |
| Fellowship,        | Randolph,      | U. M. Mayfield, | 29  |
| State Line,        | "              | " " "           | 30  |
| Bethel,            | Muscogee,      | C. O. Wilks,    | 7   |
| Mount Zion,        | "              | " " "           | 6   |
| ARKANSAS.          |                |                 |     |
| Harmony,           |                |                 | 14  |
| BRITISH PROVINCES. |                |                 |     |
| St. Martins,       | N. B.,         | J. A. Smith,    | 58  |
| Caledonia,         | " "            | M. Keith,       | 8   |
| Amherst,           | N. S.,         |                 | 4   |
| Prince William,    | { N. B.,       | J. H. Tupper,   | 65  |
| Macknaquack,       |                |                 |     |
| Grand Lake,        | N. B.,         | J. Tremble,     | 3   |
| New Albany,        | N. B.,         | O. Parker,      | 3   |
| Salisbury,         | N. B.,         | W. A. Coleman,  | 9   |
| GEORGIA.           |                |                 |     |
| Atlanta,           | De Kalb,       |                 | 43  |
| Bairdstown,        | Oglethorpe,    | P. H. Mell,     | 21  |
| Shiloh,            | Upson,         | D. Hitt,        | 17  |
| Mount Zion,        | Pike,          | J. King,        | 17  |
| Fort Valley,       | Houston,       | H. C. Hornaday, | 5   |
| Millstone,         | Oglethorpe,    | I. H. Goss,     | 2   |
| Sardis,            | Hart,          | H. J. Goss,     | 16  |
| Rock Branch,       | "              | I. H. Goss,     | 25  |

\* Including former reports.

| Churches.           | Counties.    | Administrators.  | No.  |
|---------------------|--------------|------------------|------|
| Butler,             | Taylor,      | J. Howell,       | 10   |
| Pleasant Grove,     | Marion,      | " " "            | 24   |
| Union,              | Macon,       | " " "            | 5    |
| Emmasus,            | Muscogee,    | T. J. Miles,     | 29   |
| Richland,           | Stewart,     | G. R. McCall,    | 9    |
| Evergreen,          |              | " " "            | 24   |
| Providence,         |              | " " "            | 14   |
| Jeffersonville,     |              | " " "            | 17   |
| Cypress Creek,      | Baker,       |                  | 9    |
| Mt. Gilead,         | "            |                  | 20   |
| Bethabara,          | Clark,       | D. H. Moncrief,  | 58   |
| Hebron,             | Gwinnett,    | " " "            | 16   |
| Sandy Creek,        | Morgan,      | G. J. H. Pryor,  | 4    |
| Antioch,            | "            | J. M. Stillwell, | 16   |
| Mill Creek,         | Warren,      | Jno. Harris,     | 7    |
| Fellowship,         | "            | " " "            | 3    |
| Power's,            | Effingham,   |                  | 13   |
| Providence,         | "            |                  | 11   |
| Bethel,             | Chatham,     |                  | 14   |
| Cedartown,          | Paulding,    |                  | 38   |
| Sugar Creek,        | Morgan,      | J. M. Stillwell, | 8    |
| New Hope,           | Greene,      | " " "            | 8    |
| ILLINOIS.           |              |                  |      |
| Dixon,              | Lee,         | A. Tucker,       | 4    |
| Martinsburg,        | Pike,        | Mr. Musick,      | 19   |
| Pleasant Hill,      | Pike,        | T. T. Johnson,   | 6    |
| Betha,              | Union,       | M. B. Kelley,    | 4    |
| Caledonia,          | Palmaki,     | M. B. Kelley,    | * 18 |
| Havanna,            | Mason,       | G. S. Bailey,    | 5    |
| INDIANA.            |              |                  |      |
| Little Pigeon,      | Spencer,     | D. J. Murray,    | 7    |
| Ohio,               |              | Mr. Crow,        | 9    |
| INDIAN TERRITORY.   |              |                  |      |
|                     | (Cherokees), | Mr. Jones,       | 48   |
| Tuckabatche,        | (Creeks),    |                  | 5    |
| KENTUCKY.           |              |                  |      |
| Glen's Creek,       | Washington,  | J. T. Hedger,    | 6    |
| Little Union,       | Nelson,      | W. Vaughan,      | 51   |
| Big Spring,         | La Rue,      | W. L. Morris,    | 72   |
| North Fork,         | Franklin,    | F. H. Hodges,    | 13   |
| Forks of Dix River, | Garrard,     | B. Kemper,       | 80   |
| Hillsboro',         | Henry,       | W. W. Force,     | 23   |
| Carrolton,          | Carroll,     |                  | 7    |
| Highland,           | Union,       | W. Morrison,     | 6    |
| Bethlehem,          | Washington,  | D. Buckner,      | 3    |

| Churches.       | Counties.       | Administrators. | No. | Churches.          | Counties.            | Administrators.    | No. |
|-----------------|-----------------|-----------------|-----|--------------------|----------------------|--------------------|-----|
|                 | Warren,         | R. T. Gardner,  | 17  |                    | PENNSYLVANIA.        |                    |     |
| Glen's Creek,   | Washington,     | D. Bruner,      | 5   | Mitchell's Mills,  | Indiana,             | T. Wilson,         | 14  |
| Sugar Grove,    | Mercer,         | J. T. Hedger,   | 5   |                    | RHODE ISLAND.        |                    |     |
|                 | LOUISIANA.      |                 |     | Providence,        | (Pine st.,)          | S. W. Field,       | 19  |
| Tensas,         | Concordia,      | T. A. Routon,   | 28  | Providence,        | (Friendship st.,)    | A. W. Stowell,     | 6   |
| Antioch,        | Clalborne,      | F. Fancher,     | 30  |                    | SOUTH CAROLINA.      |                    |     |
| Homer,          | "               | F. Fancher,     | 15  | Mt. Zion,          | Newberry,            | A. K. D.,          | 17  |
| Pleasant Grove, | Jackson,        | J. L. Mayes,    | 11  | Bethlehem,         | Barnwell,            | G. W. M. Williams, | 23  |
| Bethlehem,      | "               |                 | 14  | Great Saltketcher, | " " " "              | "                  | 13  |
| Summer Grove,   | Caddo,          | Jesse Lee,      | 90  | Sandy Run,         |                      | G. W. Williams,    | 25  |
|                 | MAINE.          |                 |     | Pleasant Grove,    | Greenville,          |                    | 19  |
| Calais,         | (2d church,)    | E. C. Mitchell, | 21  | Antioch,           | Kershaw,             | J. K. Mendenhall,  | 12  |
| Portland,       | (Free street,)  | G. W. Bosworth, | 7   | Anderson,          | Anderson,            |                    | 15  |
|                 | MARYLAND.       |                 |     |                    | Greenville District, |                    | 500 |
| Rockville,      |                 | T. Jones,       | 5   |                    |                      |                    |     |
|                 | MASSACHUSETTS.  |                 |     |                    | TENNESSEE.           |                    |     |
| Goshen,         | Hampshire,      | E. D. Farn,     | 2   | Prospect,          | Roane,               | Mr. Talliaferro,   | 35  |
| Lowell,         | (1st church,)   | D. C. Eddy,     | 2   | Bethesda,          |                      |                    | 20  |
| Chicopee,       | Hamden,         | B. Lincoln,*    | 27  | Doak's Creek,      |                      |                    | 15  |
| Deerfield,      | Franklin,       |                 | 6   | Wrightsville,      | Roane,               |                    | 25  |
| Chatham,        | Barnstable,     | J. E. Guild,    | 20  | Antioch,           | Rutherford,          | L. H. Bethell,     | 33  |
|                 | MICHIGAN.       |                 |     |                    | Landerdale,          | D. B. Hale,        | 52  |
| Quincy,         | Branch,         | J. C. Covey,    | 24  | Cypress Creek,     |                      |                    | 20  |
|                 | MISSISSIPPI.    |                 |     |                    | TEXAS.               |                    |     |
| New Hope,       | Madison,        | J. R. Bass,     | 23  | Jones Prairie,     | Polk,                | J. M. Maxey,       | 11  |
| County Line,    |                 | J. A. Linder,   | 19  | Hillsborough,      |                      |                    | 38  |
| Bethesda,       |                 |                 | 38  | Chapel Hill,       |                      |                    | 17  |
| Pennscota,      | Lake,           |                 | 7   | Carmel,            |                      |                    | 26  |
| Thomastown,     | Leake,          |                 | 44  | Ebenezer,          |                      |                    | 16  |
| Damascus,       | Copiah,         | S. B. Mullen,   | 2   | Anderson,          | Grimes,              |                    | 16  |
|                 | MISSOURI.       |                 |     |                    | VIRGINIA.            |                    |     |
| New Salem,      | Boone,          | J. M. Robinson, | 41  | Richmond,          | (Leigh street,)      | R. Ford,           | 17  |
| Sandy,          | Jefferson,      | W. Stephens,    | 21  | Richmond,          | (1st church,)        | J. L. Burrows,     | 3   |
| Boane Femme,    | Boone,          | J. M. Robinson, | 13  | Elk Creek,         | Louisa,              | H. Frazier,        | 31  |
| Providence,     | Washington,     | J. G. Rutter,   | 29  |                    | Mathews,             | M. W. Towill,      | 61  |
| Mt. Pleasant,   | Montgomery,     | T. T. Johnson,  | 2   | Hopeful,           | Hanover,             | S. Harris,         | 19  |
| Liberty,        | " " " "         | " " " "         | 3   | Ephesus,           | Essex,               | H. W. Montague,    | 65  |
|                 | Jefferson,      | Jas. Williams,  | 12  | Laurel Grove,      |                      | J. B. Hardwick,    | 10  |
|                 | NEW HAMPSHIRE.  |                 |     | Greenfield,        | " " "                | "                  | 10  |
| Pittsfield,     | Merrimack,      | J. N. Chase,    | 2   | Mt. Gilead,        | Fluvanna,            | S. Eastin,         | 13  |
| Exeter,         | Rockingham,     | Mr. Merriam,    | 2   | Clover,            | Halifax,             | J. G. Mills,       | 54  |
|                 | NEW YORK.       |                 |     | Bull Run,          | Wood,                | E. Rector,         | 9   |
| Clifton Park,   | Saratoga,       | J. Reynolds,    | 59  | Oak Grove,         | Princess Anne,       | J. H. Wombwell,    | 7   |
| Yorkville,      | New York,       | J. Ballard,     | 4   | Mt. Zion,          | Bedford,             | A. Eubank,         | 7   |
|                 | NORTH CAROLINA. |                 |     | Hebron,            | " " "                | "                  | 12  |
| Raleigh,        | Wake,           | Mr. Johnson,    | 30  | Fork,              | Halifax,             | J. E. Montague,    | 22  |
| Hephzibah,      | Wake,           | J. S. Purify,   | 100 | Bethlehem,         | Chesterfield,        | W. S. Bland,       | 50  |
| Soren,          | Richmond,       | A. L. Stone,    | 30  | Fork,              | Louisa,              | L. W. Allen,       | 9   |
| Beaver Dam,     |                 |                 | 14  | Buckingham,        |                      | R. B. Smith,       | 40  |
| Island Creek,   | Duplin,         | W. W. Kennedy,  | 20  |                    | Charles City,        | J. M. Lamb,        | 11  |
| Potocasi,       | Hertford,       | W. W. Kone,     | 10  | Mt. Olivet,        | Chesterfield,        | W. S. Bland,       | 6   |
| Pleasant Grove, | " " " "         | " " " "         | 6   |                    |                      |                    |     |
| Holly Grove,    | "               | M. Nowell,      | 6   |                    |                      |                    |     |
| Cane Creek,     |                 | T. Stradley,    | 5   |                    |                      |                    |     |
| New Bethel,     |                 |                 | 20  |                    |                      |                    |     |
| Crabtree,       | Haywood,        |                 | 50  |                    |                      |                    |     |
|                 | Tyrrell,        | J. D. Elwell,   | 30  |                    |                      |                    |     |

**Foreign Baptisms.**

|           |              |             |    |
|-----------|--------------|-------------|----|
| Newton,   | Burmah,      | J. Wade,    | 14 |
| Maulmain, | "            | Mr. Bexley, | 5  |
| Prome,    | "            |             | 50 |
| Henthada, | "            | Mr. Thomas, | 15 |
| Ningpo,   | China,       | Mr. Lord,   | 2  |
| Nellore,  | (Tellogooe), | Mr. Jewett, | 4  |

Total, 8,876

**Churches Constituted.**

| Names.             | Where.          | When.    | Memb. |
|--------------------|-----------------|----------|-------|
| Tensas,            | Concordia, La., | Aug. 11, | 8     |
| Upper San Joaquin, | Cal.,           | Aug. 11, |       |
| Fulton City,       | Ill.,           | Aug.,    | 25    |
| Lowell,            | Mich.,          | Sep. 5,  | 31    |
| Springfield,       | Monroe, Va.,    | Sep. 11, | 35    |
| Hustesford,        | Dodge, Wis.,    | Sep. 12, | 8     |
| Elkhorn Grove,     | Carroll, Ill.,  | Sep. 15, | 14    |
| Upper Elgin,       | N. B.,          | Sep. 18, | 20    |

**New Church Edifices.**

| Names.           | Where.                | When.    | Cost.    |
|------------------|-----------------------|----------|----------|
| Oak Grove,       | Princess Anne, Va.,   | July 8,  |          |
| Ten Mile Creek,  | Kansas,               | Aug.     |          |
| Tallassee,       | Tallapoosa, Ala.,     | Sep. 2,  |          |
| Rochester,       | Oakland, Mich.,       | Sep. 5,  |          |
| Amherst,         | N. S.,                | Sep. 8,  |          |
| Delavan,         | Walworth, Wis.,       | Sep.     |          |
| E't Poestenkill, | Rensselaer, N. Y.,    | Sep. 11, |          |
| Biddeford,       | York, Me.,            | Sep. 11, | \$5,500  |
| Atlanta,         | Ill.,                 | Sep.     |          |
| South Dover,     | Duchess, N. Y.,       | Sep. 22, |          |
| 20th St. Chapel, | New Y'k, N. Y.,       | Sep. 30, | \$10,000 |
| Brooklyn,        | (Bedford Av.), N. Y., | Oct. 11, |          |

**Ordinations.**

| Names.            | Where.                  | When.    |
|-------------------|-------------------------|----------|
| D. Freeman,       | Halifax, N. S.,         | Aug. 17, |
| E. Burkett,       | Battle Creek, Mich.,    | Aug. 31, |
| A. G. Firman,     | La Motte, Io.,          | Sep. 1,  |
| Sherman G. Smith, | E. Greenwich, B. I.,    | Sep. 6,  |
| Paul McCullom,    | Guernsey co., O.,       | Sep.     |
| Rufus Pack,       | Monroe co., Va.,        | Sep. 11, |
| A. B. Clark,      | Bloomfield, Me.,        | Sep. 12, |
| H. C. Smith,      | Plainfield, Ill.,       | Sep. 12, |
| J. Y. Atchison,   | Green Point, N. Y.,     | Sep. 13, |
| E. C. Bailey,     | Berkshire, N. Y.,       | Sep. 13, |
| Wm. F. Green,     | Ky.,                    | Sep. 18, |
| Geo. H. Hickox,   | S. Battle Creek, Mich., | Sep. 19, |
| I. J. Skinner,    | Pt. Medway, N. S.,      | Sep. 19, |
| Wm. P. Decker,    | Leroy, N. Y.,           | Sep. 26, |
| Geo. W. Hatch,    | Cuba, N. Y.,            | Sep. 27, |
| Jas. Trickett,    | Philadelphia, Pa.,      | Sep. 27, |
| Isaac Hix,        | Perry co., Ia.,         | Sep. 30, |
| A. Burpe,         | Sheffield, N. B.,       | Oct. 2,  |
| G. W. Clark,      | New Market, N. J.,      | Oct. 3,  |
| H. M. Bart,       | Truxton, N. Y.,         | Oct. 4,  |

**Deaths of Baptist Ministers.**

| Names.          | Residences.        | Time.    | Age. |
|-----------------|--------------------|----------|------|
| J. Wheeler,     | Hudson, Mich.,     | July 2,  | 51,  |
| Jno. Spaulding, | Franklin, Vt.,     | Sep. 8,  | 69,  |
| E. L. Seburn,   | Claysville, Ia.,   | Sep.     |      |
| James Scott,    | Newburg, N. Y.,    | Sep. 14, | 33,  |
| Alex. Traviis,  | Conceh, Ala.,      | Sep.     |      |
| W. B. Todd,     | Stevensville, Va., | Sep. 20, | 54,  |
| G. F. Danforth, | Manchester, Mas.,  | Oct. 1,  | 33,  |

**Clerical Removals and Settlements.**

| Names.            | Where.            | Where.                |
|-------------------|-------------------|-----------------------|
| Boyd, R.,         | London, C. W.,    | Waukesha, Wis.        |
| Brooks, K.,       | Waterville, Me.,  | Fitchburg, Mas.       |
| Burroughs, J. C., | Chicago,          | Alton, Ill.           |
| Carr, L. C.,      | Lockland, O.,     | Moline, Ill.          |
| Chandler,         | Elmira,           | Fredonia, N. Y.       |
| Chase, J. N.,     | Deerfield,        | New Boston, N. H.     |
| Cleveland, B. F., | Mountain Cr'k,    | Randolph co, Ga       |
| Cole, J. L.,      | Fremont,          | Blakesburg, Io.,      |
| Cole, Rob.,       | E. Harrington,    | Brooklyn, Me.         |
| Collins, J. C.,   |                   | Allenton, Ala.        |
| Cooper, Jas.,     | Cincinnati, O.,   | Madison, Wis.         |
| Dalton, H. W.,    | Northwood, N. H.  |                       |
| Dalrymple, W. H., |                   | Hudson, N. H.         |
| Davis, J.,        | Ira,              | McGrawville, N. Y.    |
| Dodge, D.,        | Rockville,        | Machias, Me.          |
| Edwards, M.,      | Laporte, Ia.,     | Denmark, Io.          |
| Falkner, J.,      | La Fayette,       | Ala.                  |
| Fargo, Isaac,     | Romulus,          | Perrinton, N. Y.      |
| Fuller, J. J.,    | New Oregon,       | Cassadaga, N. Y.      |
| Gurney, E. F.,    | Jordan, N. Y.,    | Woodstock, Ill.       |
| Handy, A.,        | Flint,            | Paw Paw, Mich.        |
| Harrington, D.,   | Batavia, N. Y.,   | Battle Cr'k, Mich     |
| Higby, J.,        | Newark, Ill.,     | Agt Am & For Bible So |
| Howard, R.,       | Chattooga, Ga.,   | Burnett co., Tex.     |
| Huff, S. P.,      | Healing Springs,  | Charlottesville, Va   |
| Jackson, J. B.,   |                   | Milton, N. C.         |
| Jordan, W. H.,    | Wilmington,       | Warrenton, N. C.      |
| Kingsbury, A.,    | Fredonia, N. Y.   |                       |
| Leach, B. N.,     | Hamilton, N. Y.,  | Middletown, Vt.       |
| McIver, D. R. W., | Westumpka, Ala.   |                       |
| Mahew, A. W.,     | Thomaston, Me.    |                       |
| Marshall, D. B.,  | Roch. Univ.,      | Lockport, N. Y.       |
| Mason, D. G.,     | Swanzy, N. H.     |                       |
| Miner, C.,        | Taylorville,      | Berlin, Ill.          |
| Norton, N. J.,    | S. Adams, Mass.   |                       |
| Parker, A.,       | Sturbridge, Mass. |                       |
| Pierce, H.,       | Lubec, Me.,       | E. Winthrop, Mas.     |
| Pike, Wm.,        | Balligomingo, Pa. | Canton, N. J.         |
| Pullen, Jno.,     |                   | Foneswood, Va.        |
| Rambaut, Thos.,   | Savannah, Ga.     |                       |
| Ravlin, N. F.,    | Plato,            | Plano, Ill.           |
| Read, Wm.,        | Barnstable, Mass. |                       |
| Richards, S.,     | Providence,       | Warren, R. I.         |
| Robertson, T. N., |                   | Orleans, Ia.          |
| Rousted, L.,      | Bridgewater, Pa,  | Agt Am & F B So       |
| Trask, E. G.,     | Abbott, Me.       |                       |
| Tripp, L. S.,     | Effingham, N. H., | Sabattus, Me.         |
| Weatherby, J. W., | Kingsville,       | Lancaster, O.         |
| Westover, J. T.,  |                   | Beaver Dam, Wis.      |
| Wilder, J.,       | Stockholm,        | Oneida, N. Y.         |
| Winn, D. D.,      | Lowell,           | Salem, Mass.          |
| Wright, W.,       | Wayne co.,        | Hardin co., Ky.       |
| Yeaman, J. H.,    | Elizabethtown,    | Owensboro, Ky.        |

# AMERICAN BAPTIST MEMORIAL.

DECEMBER, 1855.

## **Reminiscences of the First African Baptist Church, RICHMOND, VA.**

BY THE PASTOR.

No. 4.

IT may not be without interest and profit to devote the present number to biographical sketches, and obituary notices.

Bro. Nicholas Scott was a man of low stature, very dark complexion, of venerable appearance. The expression of his countenance was remarkable for gentleness and benignity, while, in the contour of his face and the shape and size of his head, he strikingly resembled the Hon. John Quincy Adams. A large portion of his life was devoted to driving a hack, from which he drew his sustenance. So polite and obliging was he, so trusty and skillful a coachman, that he had no difficulty in finding employment among the elite of the town, and became a general favorite with them. Having no children, he used to say he loved his *horses* next to his wife, though he was so humane to them, that the good woman almost regarded them as her rivals in his esteem. About the time that the Northern people began to display their new-born zeal in behalf of the African race, "Uncle Nick," or as he sometimes facetiously called himself, "Old Nick," went to some of the Northern cities to reside, expecting to find an easier life and greater privileges among the philanthropists of the age. He was sadly disappointed. On his return to Richmond, after an absence of a year or

two, he was met in the street by a distinguished gentleman, who gave him a cordial shake of the hand, and inquired why he had come back to the South, "Ah, Sir," said he, "Virginia is my home. The North is no place for a *gentleman* to live at." As he advanced in life he had to change his occupation for one more domestic and quiet. He became a more constant attendant on the sanctuary, occupied the same seat every Sunday, seemed absorbed in his attention to the sermon, and wore, during its progress, a countenance radiant with joy, though occasionally suffused with tears. He once visited me during an attack of disease, bringing some little token of regard suited to a sick room. I was greatly delighted with the loveliness of his spirit, and with the delicacy and fitness with which he administered the consolations of the gospel. In his last illness I went to see him as often as practicable, and never without receiving more edification than I imparted. His house was the model of neatness. His bed-clothes and his wearing apparel as white as snow. I found him cheerful, calm, and trusting in the Savior. To an inquiry after his prospects, he replied "my work is all done, and," alluding to his early habits, "I am *now packed up and ready for the last journey.*" Being asked what favor I should solicit in prayer for him, he said, "Tell the Lord to do with me *just as he pleases.* If he says *come*, I am ready. If he says *stay*, I am willing. He knows best. I leave it all with him." Thus lived and died a "disciple whom Jesus loved."

The Rev. Joseph Abrams was licensed and ordained to the ministry by the First Baptist Church, during the days of privilege to men of color. He attended funerals for his deceased brethren and friends, and aided the pastors of the church in maintaining order among the living. Before my accession to the pastorate, he had been silenced by the strong voice of the law. As he enjoyed, however, the confidence of the citizens, he was tolerated in preaching funerals at private houses, and was sparingly invited to close the worship in the church, by words of exhortation. He was heard with far more interest than I was, and on this account, I should have often requested him to speak, but for the fear of involving him and the church in legal trouble. On one occasion he was describing the trials to which early christians were subject, when he said, "These troubles were not confined to the apostolic age. Even I can say with Paul, 'I bear in my body the marks of the Lord Jesus,'—alluding to a whipping that some wicked man had given him in his early days for preaching the gospel. The effect was thrilling. No one could listen to his discourses without feeling the power of his sturdy sense, and admitting that he not only had the root of the matter in him, but could always succeed in making others understand and feel. He died in the faith, on the 4th of June, 1854. By a singular coincidence the Rev. John Bryce, who was his pastor about thirty years before, happened to be in the city after so long an absence, and preached his funeral from the same pulpit he used to occupy. The house was densely crowded, it being computed that over eight thousand persons were in and around the building, and one of the largest processions ever seen in Richmond, including more than fifty carriages, followed the remains to the tomb. The following epitaph is inscribed on a neat marble obelisk that marks his final resting place.

SACRED  
TO THE MEMORY  
of  
JOSEPH ABRAMS,  
*who was born in the year 1791,  
and  
Died, June 4th, 1854,  
Aged 63 years.*

He joined the Baptist Church in 1817. At the time of his death, he had been a minister of the gospel for 35 years.

*This monument is erected by his friends in the city of Richmond, with the aid of sister churches of Manchester, Petersburg and Fredericksburg.*

"One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and inquire in his temple."—Psalm, xxvii., 4.

When I learned that an inscription was to be prepared for his grave, in my simplicity, I offered my services to write it. But his friends thought their own literary taste fully equal to the occasion, and declined my proposal. The result satisfies me that I ought to have waited, at least until I was invited.

Deacon Simon Bailey was a man of unsullied integrity in all the relations of life. In the church meetings for business, he *would* have something to say, though it was not easy for the hearers to conjecture precisely what that something was. When the ideas did begin to pour out, from the profusion of words and fragmentary sentences, they were seen to be worth hearing. Let the subject be what it might, he always told us what "Father Courtney" thought and said, and he agreed exactly with "Father Courtney." The word "*sweet*" was a great word with him. His mouth seemed formed for its utterance. A good sermon was "*sweet*," the harmony of brethren was "*sweet*," a choice friend was "*sweet*," seasons of divine refreshing were "*sweet*," alienated husbands and wives were counselled to be "*sweet*," and the church in general was exhorted to be "*sweet*." Though a temperance man, he could not be induced to join the society, because "Father Courtney" had

never been a member, having lived before the reformation on that subject. He thought, moreover, that the temperance society was, in some sense, a reflection on the "church" and he concluded, if the "church" could not make and keep people sober, the society could not. A distinguished advocate of this good cause, a man of unquestionable piety, and benevolence, but unfortunately not attached to any church, once sought a personal interview with Uncle Simon, in regard to temperance. Understanding his objections, he plied him with the usual persuasives to unite with the cause, "if temperance is a good thing, as you admit; if unfon among its friends is needed to give publicity and force and permanence to its doctrines; if the society has reformed many drunkards, and preserved many in sobriety, every good man ought to join us. If all the sober men were to act as you do, the society would become extinct, and the sin of drunkenness would go on unchecked in the world," &c. Uncle Simon listened quietly to the argument, and finding it more easy to reply to the charge of inconsistency, by adducing a similar charge than by justifying it in the abstract, said, in a respectful manner, "Do you love Jesus Christ?" "I trust I do." "Dont you think he has a church in the world?" "I do." "Don't you think his church is the pillar and ground of the truth, and the great agency for saving sinners?" "Yes." "Why then don't you *join the church*? If all believers were to act as you do, there would be *no church*, and the world would be in total darkness." I need not add that this "argumentum ad hominem," closed the interview, yet I could not but hope that both would perceive that their principles, if carried out, would make the one a church member, and the other a subscriber to the abstinence pledge.

The old gentleman, in his last days, became deranged in mind, from protracted bodily disease. To prevent injury to himself and to his family, he was con-

fined in jail, and finally, in the lunatic asylum in Williamsburg. In the former place I visited him, and found him, just rational enough to understand and to rejoice that he was not confined for any criminal behaviour. He had been always accustomed to place a high estimate on character, and to guard his own, by avoiding even the very semblance of evil. After a brief sojourn in the asylum, he breathed his last, not however, until he enjoyed a lucid interval, in which he expressed strong confidence in the grace of God. *Simon Bailey was a good man.*

The time would fail me to enter into the minute particulars of the lives and deaths of many excellent servants of God. On his death bed Deacon Arch'd Gwathmey seemed to be a severe sufferer. He lived a consistent life, and realized in his latter end the verification of the promise, "I will be with thee." He said, "I don't wish to *hurry God*, but I desire to depart." Deacon John Taylor and his wife, Betsy Taylor, were also, highly respected persons. They lived in the family of Mr. Blair, and were bemoaned by every member at their demise as though they had been blood-relatives. In their last moments, they bore a beautiful testimony to the sustaining power of the gospel, and though *dead, they yet speak*. William Warwick, a servant of Mr. Seabrook, sent for me to see him during his last illness. His mind was reposing with unshaken trust on the sufficiency of Christ, and his whole nature seemed to be pervaded with *love*. Sarah Pearce, a young woman of more than ordinary culture, a member of the choir, and of exemplary character, was called in early life to her reward. She gained, apparently, in her last moments, a foretaste of celestial joy. She gave minute directions in regard to her burial, distributed from her wardrobe tokens of affection among numerous friends, comforted her stricken parents by assurances of her speedy and eternal bliss, warned her unconverted kindred of their danger

and with a placid smile fell asleep in the arms of Jesus.

It would fill a volume to narrate all the instances of *elevated piety* and *simple faith in God*, that have come under my observation, both in the lives and deaths of many of this people. At their funerals, it is usual for their masters to send brief sketches of their characters, which are read to the assembly. Sometimes the whole family attend, and give every demonstration of respect and grief that the dearest relations of life could inspire. The effect of all these things on my own mind, has been to deepen my conviction that *high moral worth* may be obtained in all conditions of society, that wherever seen, it elicits the admiration of all observers of whatever station or rank, that the gospel of Jesus Christ is wisely adapted to soften the relation of master and servant, by so improving the character of both, as to excite mutual regard, and that *the great duty and privilege* of Southern Christians, is to enlighten the minds and save the souls of the descendants of Ham.

### Toungoo, Burmah.

BY DR. J. DAWSON.

THE following extracts from a letter just received by the Editor, from Dr. Dawson, will be interesting to all who are watching the wonderful movements of God's providence and grace, in moulding the empire of Burmah for the impress of the gospel of Christ:

Toungoo is now becoming a very remarkable and deeply interesting spot in Pegu. It stands at the northeast corner of this province, and was probably founded many centuries ago, by the Salmes. In the immediate neighborhood, is a chain of hills, which stretch northward, toward Ava, and eastward, toward the Shan States and Siam. The Sittang river, and some of its small tributaries, are found in that district, YOUNGOO, itself, standing on the bank of the main stream. The Karen population,

among whom the work of God is now progressing, is scattered over the tops of the Toungoo hills. They live in companies of thirty to fifty and seventy families. Their houses are long buildings, constructed in the fashion of military barracks, and each will accommodate very comfortably, ten or a dozen families. The houses are necessarily elevated from 15 to 20 feet above the ground, to protect them from any sudden surprise of an enemy, or attacks of wild beasts, of which they remain constantly in dread. These people, although stigmatized by the Burmese as the "Kayeen Yaing's," or "wild Karens," are in a very hopeful condition for receiving the gospel. Of their own accord they have built some thirty-seven *zayats*, or chapels in different villages, and now plead with the missionaries to send them teachers, who will preach to them and instruct them in the way of the Lord. Within a few weeks past, no less than twelve hundred of these simple hearted people have put on Christ by baptism, and yet there remain nearly two thousand more, who await the administration of the ordinance. Encouraging as these facts are, it cannot, however, be expected that all these converts are full grown Christians in heart, in experience and understanding. They know enough, to understand there is a God, and have light sufficient to see they are sinners, and to feel that they need an interest in the atonement of Christ. Beyond these plain elementary truths of the Christian system, they can know next to nothing. But they are anxious to learn, and every effort will be made to build them up in knowledge and in the true faith. Would to God, that the Burmese were in as hopeful and encouraging a state, as these children of the mountains and of the forest. While the one is wedded to his idols, the other, providentially, has none; at least, of a spiritual nature. There is, therefore, hope for Burmah, when the Karens become a Christian nation, which, in all probability, will take place

before the close of the present century. As a nation, the Burmans are bigotted, proud and self-sufficient, while the Karens are humble, teachable and confiding, and these natural traits of character, will at once explain the reason, why the gospel advances among them at such wide and dissimilar ratios. For one convert who joins the ranks of Christians from among the Burmese, there are thirty or more from among the Karens, and this has been about the relative proportion of the two classes of converts since the establishment of our missions in the Burman Empire.

In a former letter, I endeavored to give you a brief description of our Bamboo house, which fronts toward the north, and in full view of which stands that glittering structure, called the "Dagon pagoda." Our frail home is a few feet back from the line intended for a road, and the whole premises is enclosed by a bamboo fence. At the right hand corner of the lot, is a *zayat* for preaching, where there is a stream of visitors coming and going from morning till night. Day after day, the simple story of the Cross is here proclaimed, and is listened to often with deep interest, and frequently too, with apparent sincerity. Occasionally we have hearers there of a different stamp, who are full of bile and bitterness and possessed of the most crooked tempers, and who would be but too happy to prove, if they could, that God's word was a lie. Yesterday, three young Chinamen stepped in, and stood listening to what was said with apparent interest and respect. I invited them to come near me and take a seat on the floor. They came. I then enquired if they could speak Burmese, when the leading lad replied in English, that they did not know that language. He then mentioned who they were. It is about four months since they reached Rangoon. They came from Penang, and had been pupils in a school conducted by a German missionary, who resided there. After a pause, while the

tears were gathering in his eyes, he observed, "I wish to become a Christian." Taking him by the hand, I replied, "You are wise, young man, if you have come to that resolution. God wants you to be a Christian, and Christ is ready and willing to make you one." After telling me that all his books had been unfortunately left at Penang, I asked him to call at the house in the evening. The other two young men had not been long enough in school to be able to speak English, nor could they understand a syllable of Burman. In the evening, two of the three, called. To the young enquirer, after explaining the 8d chapter of the gospel by John, which seemed to affect him very sensibly, I gave an old copy of the Bible, which had been sent to Burmah, by Sister Seddenger of Philadelphia. Her name was written in it, and the young man was requested to accept it as a gift from a Christian lady in Philadelphia. He appeared to prize it very highly. Six of his class-mates in the school at Penang, had become Christians, and his having refused to embrace religion with them seemed like a standing rebuke to his conscience. Though a Chinaman by descent, he reads, writes and speaks English with tolerable accuracy. He wrote his name down as "Chi Hoon." Pray, my dear brother, for Chi Hoon, that he may be found among the ransomed, at the last great day, and with him, his two young Chinese companions.

You will, doubtless, have heard through other channels, before this letter reaches you, of our visit to the golden city. In March last, Bro. Kincaid and myself improved what seemed to be a favorable opportunity of solving the long pending question, "Is Ava open, or can it be opened to missionaries and missionary labor?" The late embassy from the King of Burmah to the Governor General of India, on their return from Calcutta, assured us repeatedly in personal conversation with its members, that there was no difficulty whatever in the way of



our proceeding to the Capital. Accordingly we went in our own little canoe, with several of the Burmese Christians, employed as boatmen. All along the river where we stopped, the officers of government treated us with much courtesy and respect. In many instances the people of the towns flocked around us in the twilight of evening, and listened with becoming solemnity to the "glad tidings of salvation." Sometimes too, we would stop for the night on a sandbank, when the little sail of the boat would be spread out like a tent, and beneath the cloth canopy, and the brighter canopy above, the few disciples would gather, to offer up the evening prayer, and sing a hymn of praise to our common Father in Heaven. At some spots along the noble Irrawady, the scenery is gorgeous and grand. There are alternate patches of hill and dale, of mountain and valley, and then for miles, a blank monotony of sand banks. But in the distance, the towering mountains give a beautiful variety to the scene, which is at once striking, attractive and pleasant. Here and there, also, may be seen clusters of the graceful palm tree, with their fan-like leaves, waving in the wind, and groves of the beautiful tamarind, with their spreading branches and fringed leaves, dotting the surface and embracing the drapery of the landscape. Flocks, too, of wild birds and water birds, chirping and whistling their varied notes, are not wanted to fill up a picture thus presented by a bountiful nature, whose finished works, in whatever part of our sphere we behold them, are ever grand, glorious and good! Our arrival at Umerapoora, which is now the "Royal City," was quickly communicated at the palace, and the news spread with great rapidity through the city. Our reception, far from what the timid might have predicted, was cordial and friendly. The princes, and nobles, and ministers of the government felt and manifested no unkind feeling toward us, either as private individuals, or as mis-

sionaries. But we had opposers, and a green-eyed bigot arrayed against us. A Jesuit priest, who has some little influence with the court, tried to make trouble and to excite a prejudice against us, but he was signally foiled. The King laughed at him and ridiculed him for his pains. His majesty acted a noble, manly and independent part in repelling the insinuations against us, made by the wily Jesuit. After the close of the annual water festival, which celebrates the ushering in of the new year, we were admitted by a royal order, to an interview with the King. His majesty received us in the most courteous and dignified manner. According to the etiquette of the palace, we dropped our shoes outside, at the steps, and walked up in our socks. To persons accustomed to sit in chairs, the hard boards of the floor, proved to be a most uncomfortable seat, but as we were placed on an equality in this respect, with the privy Counsellors, we had no reason to complain. A long conversation ensued about European politics, geography, science, medicine, and the buddist writings or books. We were questioned as to the objects of our visit, what we proposed doing, and when we hoped to be able to return to make our home near the "golden feet." After sitting for nearly two hours and tendering our present of books, for the acceptance of his majesty, he rose, and in a very cordial farewell, urged us to come back soon. The King is only now in the prime of life. For a Burman, he is remarkably intelligent, liberal and prepossessing in his manner.

Thus, then, the problem is solved, in regard to the capital of Burmah being open to missionaries. The country is open, and the Lord has done it, and it is marvelous in our eyes. Let me now, in closing, bespeak your prayers, and those of the beloved brethren of your church, in behalf of the King of Burmah. He has a copy of the Book of books in his possession, and God can not only move him to read it, but He can use it as the instrument of his conversion.

## Rev. Thomas E. Thomas.

BY REV. A. K. BELL,  
LEWISBURG, PA.

Father Thomas, as he was for years called, was born in Glamorgan, Wales, in the year 1788. Early in life, he became the subject of renewing grace and united with the Baptist Church of Swansea. He remained a member of this church until 1817, when he left for America, previously, however, he was licensed to preach. Deeply imbued with the spirit of his mission, he no sooner acquired a little English than he commenced preaching Christ. His first field of labor was in and around Birmingham, Huntingdon, Pa. Through this region he was the pioneer of Baptists, working in the iron mines through the week and preaching on the Sabbath. Preach Christ, however, he did, all the week. He lived, talked, prayed, preached Jesus. In this field he met with an accident while in the mines which made him a cripple for life. He was ordained in Cambria county by a Presbytery meeting with the Beulah Baptist Church.

From Huntingdon county, after being the means of planting several churches, he removed to and for a few years lived in the neighborhood of Ebensburg, Cambria county. In 1836 he removed to Clarion county, taking the pastoral charge of the Zion Baptist Church. In this field he lived and labored until the Master took him to the rest of the righteous, having been prostrated previously by paralysis in April, 1854, in the triumphant hope of a glorious immortality.

Father Thomas was no common man—no common christian. In popular language he was uneducated, yet well for Zion would it be, if multitudes who have passed through the schools were as fully educated in Bible doctrine as was this servant of God. He possessed a strong mind, and all its powers were given to the work of the ministry. His soul yearned to do good. Love to Christ and

souls ruled in every thought. He was eminently a good man—one filled with the Holy Ghost.

He sleeps the sleep of death. Quietly he rests in the place of his choice, hard by the sanctuary, overlooking Reidsburg. His son succeeds him in the pastoral office. Among his dying requests, was one asking that on his tomb stone might be inscribed "'Tis all of grace," and another, that in the last struggle, his loved ones should not weep, but sing. Said he,

"Oh sing to me of heaven  
When I am called to die,  
Sing songs of holy ecstasy,  
To waft my soul on high."

He sleeps in Jesus. His voice will no more be heard on Zion's walls. Yet long will his memory be cherished along the valley of the Juniata—among the wilds of the Alleghanies and throughout the region of Northwestern Pennsylvania.—  
"Blessed are the dead who die in the Lord" "that they may rest from their labors, and their work follow them." Sleeper in Jesus, fare thee well. Soon by grace we shall meet thee before the throne.

### The Cambria Handkerchief.

IN one of the busiest streets of a busy city walked an elderly lady, accompanied by a young gentleman, who had but lately left school. Engaged in conversation, neither seemed to attend to anything besides, until the crowd pressing against them caused the young man to look round, when he perceived some boys of what he called suspicious appearance following their path. "Ah, I must watch my pockets," he said; "I had a warning when last here of what I may expect in your city."

"What was it?" inquired the lady.

"Probably what is only a common occurrence. My India handkerchief was picked from my pocket. 'Sir, your handkerchief is stolen,' said a woman. I looked behind, and there was a young lad making off with it at full speed; I

followed, and if my fingers were not as light as his my feet were. When he saw that I was likely to win the race he dropped his spoils, so I recovered my property; and the little rogue might have got off better than he deserved, had not a policeman witnessed the transaction, and provided him with lodging gratis; yet not quite so, for he had to pay by hard labor for board and lodging while he remained."

"And doubtless he came out of that lodging better qualified and better disposed to pick your pocket than he went in."

"That is no affair of mine, Mrs. Harman. My business is to punish a thief when I catch him. Let the chaplain reform him if he can."

"Aided by the society the poor culprit will be condemned to during his imprisonment," answered Mrs. Harman. "Ah, Henry, how different is the end man proposes in the case of an offender against himself, from that which our heavenly Father designs in dealing with far worse offenders. Man aims only to punish; God seeks to convert."

"But, my good friend, you hardly expect me to stand preaching in the street to every little thief whose hand I may find in my pocket."

"No, Henry, I do not. But as we are all interested in the suppression of vice, I would have you and all others alive to the importance of making use of the means by which these poor outcasts may become respectable members of society, and instead of handing them over on every occasion to the tender mercies of the law, endeavour to place them where their evil habits may be checked, and their intellects cultivated."

"All perfectly utopian, Mrs. Harman, believe me. Show me a single instance in which any good fruit has ever been found on one of these crab-stocks, and then I may try to act as you desire the next time my pocket is picked."

"You promise me that, do you?"

said Mrs. Harman, looking up earnestly to his face.

"I may safely," he replied, laughing.

"Well, when we arrive at the cottage I will tell you a tale that I think will interest you."

This cottage, Mrs. Harman's residence, lay at the outskirts of the city, and was soon reached; and when she and her young friend were seated she began as follows: "You may have heard, Henry, from your mother, that I was once in a situation different from that which I now occupy; that I was, in fact, almost wealthy. But with this portion of my history I am not going to trouble you, save only to mention that it was then the circumstance took place which forms the groundwork of my present story. I had driven out one day in an open carriage to make purchases in the city, and was returning home, when I had occasion to stop in a crowded thoroughfare, to speak to a tradesman whom I employed. While doing so, I forgot that at the other side of the open carriage lay a basket containing some valuable articles, and out of which hung a cambric handkerchief. Having finished my business, I turned round just in time to see a boy, apparently of about ten years of age, draw the handkerchief away, and he was on the point of making off with it when my servant caught him by the ragged collar of a miserable coat, and applying to him some not very complimentary epithets, was about handing him over to a policeman, when something in the boy's countenance struck me with compassion. He had not only the appearance of extreme want, but when detected in the theft hung his head with shame, a burning blush spreading over his wasted and pallid features. 'No, no, John,' I cried, 'do not give him up to the police. Let us try if we cannot do something better for him than that.'

"It was in vain that John declared the little vagabond deserved nothing but the treadmill. I resolved to have my

own way, and to make an experiment with this unfortunate child. I told him where I lived, promising him a good dinner and a coat if he would come to my house that evening. It would have amused you had you seen the footman's face when he heard me inviting a thief to my house, and promising him a reward for coming; predicting that I should soon have a visit from a gang of housebreakers, and that this 'little viper' would show them the way. I promised him to be cautious, and not to let the boy see any of the house until we had proved him. He came an hour after, and had I not been myself watching for him I should never have known of his arrival, for he hung about the back-door without courage to knock. Most unwillingly the cook sent him out a plentiful dinner, and I stood by while he ate it, or rather part of it, as he did not finish what he got; when I urged him to do so, he asked leave to take the rest home. As yet I had asked him no questions, but now inquired where was his home? Whether he had parents, or any family living? Where his home was he would not tell; but he had no father, no mother, no brother nor sister; and with much difficulty I gathered from his lips the following tale:—

"His father had been a laborer, and was killed by a fall from a scaffolding the preceding year. His mother went out charring, and earned a miserable pittance, which just preserved them from starvation. She had died about three months before I met him, probably from want, and he had not any one to look to for a meal but the owners of the lodging house, one corner of a wretched garret of which he and his mother had occupied. These people would allow him to remain only on one condition, namely, that he would '*do something*' for his own support. What that something was you can easily guess, and he soon learned the necessity of attending to their requirements. Becoming a regular street pilferer, if he returned home in

the evening empty-handed he was beaten, and sent supperless to bed; and such had been his life from the time his mother died until I learned his melancholy story.

"I was encouraged in my desire to take some steps to rescue him from destruction, by perceiving that he was not yet hardened in crime; and I was still further encouraged by seeing a glow of pleasure on his countenance at my proposal to give him a bed in an out-office, and breakfast and dinner every day, provided he would give up his wicked practices, of which I tried to show him the evil; and after he had done what little he was capable of in our farm-yard, attend a school every day. Well washed, well clad, and looking fresh and strong after even one week of his new life, Ned C—— went to the school, where he did full justice both to himself and his master. There was nothing which the master was capable of teaching, that Ned did not show he should, after awhile, be capable of learning. There was one branch of knowledge in which his progress gave me by far the greatest satisfaction, I mean the knowledge which maketh wise unto salvation. He attended a Sunday school, and quickly evinced the deepest interest in the lessons there imparted. His behaviour became marked by so much propriety, he was so governed by the rules of religion and morality, that he obtained, I may say, even the respect of those who had known the circumstances of his early life. Still as he grew up, I could often observe symptoms of an uneasy and unsettled mind; and on my questioning him about it one day when he was just eighteen, he confessed to me that the one thing he desired more than any other was to get away from the scene of his juvenile wickedness, and to seek his fortune in some foreign land. I could not blame him, and much as I valued him as a useful and trustworthy servant, I resolved to forward his wishes by every means in my power.

"I had then some friends in America, and to them I recommended Edward C——. He had laid by some money while in my service, to which I was glad to make such an addition as would provide him with a respectable outfit. The morning on which he went away, he said he had a favor to beg of me; I saw his lip tremble and his cheek flush as he told me what the favor was. It was only this; that if I still had the remains of the cambric handkerchief, which had been the means of introducing him to me, I would allow him to take it with him. It would be of use to him in two ways he said; it would remind him of what he once was, and keep him humble; and it would also remind him of her who had rescued him from his degraded condition, and keep him grateful. It was with many tears that I gave him the handkerchief; it had my name embroidered on one corner; he gazed on the letters, and folding it up in paper he asked my prayers and blessings, and departed. I heard from him in two months; he had got a situation in a counting-house. He continued to write frequently, and in about a year I had the joy of receiving a letter from his master, informing me that Edward C—— was every day standing higher in his confidence, and he had little doubt that he would one day do well in business for himself.

"Some years elapsed, and then the change in my circumstances took place, by which I was plunged from affluence into comparative poverty. I had to part with everything except what would enable me to furnish in the simplest style two humble apartments, into which I moved when I left my house. I could not bear to inform Edward C—— of the reverse I had undergone, and when I wrote merely mentioned that I had changed my abode, but this would not satisfy him. He begged to know why I had left my pleasant home, but I evaded his questions till I could evade them no longer, for he accused me of

want of confidence in him, and of keeping back something that he ought to know. I then told him all, at the same time assuring him that I was very happy, as happy as ever, and that one of my pleasantest thoughts was that I had been the means of his prosperity.

"It was several months before I heard from him again, and one day, just as I began to wonder at his silence, I was told that a gentleman wanted to see me. Not feeling well, I was unwilling to admit strangers, and sent to request that he would send up his name. The servant brought in reply, not a card, but a small parcel, which when I opened it I found to contain the cambric handkerchief! It was Edward C——. After the receipt of my last letter he had been prevented coming home at once by the necessity of arranging a large amount of business in the concern, of which he was now a junior partner. The moment he was free, he set out for Europe and came to me. I need only add there was no service which he could offer that he did not warmly and affectionately press upon me, but the utmost he could prevail upon me to accept was a long lease of this pretty little cottage, with the adjoining garden and field, where I live with every needful comfort, and possessing the ability to show kindness to the poor and the afflicted. Edward C—— returned to America, taking the cambric handkerchief with him, and he does not allow me to forget him."

"Well, Mrs. Harman, yours is really a very interesting story," said her young guest, "and has made me feel that if I had that poor boy whom I handed over to the police, I should be much disposed to see if some means could not be adopted for endeavoring to reclaim him."

E. F. G.

THREE HUNDRED YEARS AGO the Pope, the devil, Gardiner, and their wretched tool, Queen Mary, were busy burning the Protestants. It was on the 16th of October, 1555, that Latimer and Ridley were burned at Oxford.

### The Gold and Silver the Lord's.

**T**HERE are very few men who would formally contest this proposition; but, alas! is there not a marvellous lack of practical homage to it, in the outlay of property for the cause of Christ? Were the church's wealth all "sanctified by the word of God and by prayer," should we not see it poured in a fuller stream into the treasury of the Lord? We cannot expect rich, worldly men to be munificent in their gifts for the support or extension of Messiah's kingdom; but we ought to be able to look to the wealthy disciples of Christ, who have been crucified to the world by the power of the cross, for noble sacrifices, answering to their means, and to the momentous claims of the age in which we live.

Some there are whom God hath blessed with large supplies of the silver and the gold, who well understand their stewardship, and do not disappoint the hopes of the church. They have looked at their responsibilities, and the Lord has opened their hearts to the habitual exercise of sanctified benevolence. They feel the unutterable satisfaction of doing good; and they hold their property, with all the other gifts of God, at the disposal of Him who has redeemed them with his most precious blood. To give, and give spontaneously and liberally, is their delight; to withhold would be their burden and their grief.

But who does not wish to see the great increase of those who thus make "friends to themselves of the unrighteous mammon?" The present aspect of the church, and the new openings for the spread of divine truth throughout the world, plead earnestly with all on whom God has bestowed wealth, that they would look on it more than ever as a *trust*, for which they are responsible to the Divine Donor. Let them see to it that his cause is proportionately considered, if they would look for his blessing on the bounty which he has poured into their lap. Nothing will truly sanc-

tify large possessions but a recognition of the Divine hand, and an habitual tendency to deal honestly and uprightly with the question: "LORD, WHAT WILT THOU HAVE ME TO DO?"

The writer has seen much of human life, and much of Christian society; and the impression has forced itself upon him that there are certain evils connected with money, in our present state of society, which need to be guarded against by all who would seek the preservation and increase of spiritual health.

Is there not a growing propensity among successful professors to *die rich*? Nor is this marked tendency confined to those who were born to fortune; but is equally prominent in those who, by successful enterprise, have risen from humble means. This determination to die rich has the effect, in too many instances, of preventing the formation of those habits of liberality, which might naturally be expected from persons possessed of ample and unexpected resources. We knew an individual of this class who died worth more than *five hundred thousand dollars*, and who left nearly all his property to religious or charitable objects, who never could be induced, while he lived, to act with the generosity of one possessed of his fortune. What, in God's estimate, will be the gifts of a man, who postpones them till his eyes are sealed in death?

We have seen, also, some very rich professors who have practised the easy deception upon themselves of doing some two or three most generous deeds, and then exonerating themselves from all future sacrifice, though their means were every year increasing. Will this mode of discharging God's claims, without reference to a man's actual resources, abide the scrutiny of another day? Or does it now, in a thoughtful moment, meet the demands of enlightened conscience? We think not.

Is there not, the writer would respectfully ask, an over-anxiety among many wealthy Christians, who have risen by

their industry and honor from humble circumstances, to *provide large fortunes for their children*? Do they not forget that if they had been rich, when they entered upon life, they would never probably have struggled as they did; and that the expectancy of fortune, on the part of their children, will, in all probability, lay to rest the energy of business habit? Is there not grievous danger of losing sight of the responsibility connected with wealth, in the process of determining how many thousands they may be able to distribute among their families "by their last will? Let a man provide reasonably and benevolently, where the means exist, for those of his own house; but let him not forget to set before his children a model of Christian philanthropy, worthy of their imitation, and which may be a greater blessing to them, when he is dead and gone, than all the wealth which he is able to transmit. Large fortunes to children have proved themselves, in the history of the past, a very problematical blessing; and they have often been secured by sad forgetfulness of the claims of God.

Is there not great cause to apprehend, in our day, an *expensive and fashionable style of living* among certain professors, but little in accordance with the simplicity of the spiritual life, and involving a vast outlay of means, which leaves but a fractional residue for the cause of religion? How much this growing evil impoverishes the treasury of the church, the great day only will declare. But will a fashionable Christianity reserve for any friend of Jesus the holy calm of a peaceful evening, after a day of toil? How much better would it be to be less fashionable, and more spiritual? To be less devoted to the "pride of life," and more addicted to self-sacrifice in promoting the honor of Christ and the good of souls?

The writer has seen, too, how easily men, and even Christian men, as they get rich, acquire the habit of *doing*

*everything by proxy*. That *proxy* is a money-contribution. When they had less of this world's goods they could give their *personal* exertion, their habitual attendance on meetings for Christian deliberation, their cordial and practical influence; but now it is otherwise; they can only give their money; their counsel is all lost; they have brought themselves, *at least in effect*, to the conclusion, that they have only *one* talent for Christ, the talent of wealth, and that all their other talents are now demanded by the increasing claims of worldly affairs. Could not many a sorrowful pastor, and many a languishing church, confirm the substantial accuracy of this statement? But is this a symptom of health, or of spiritual disease? Are good men, just at that period in their history when their influence has reached its culminating point, to withdraw it from the Christian church, and to think that a money-gift can take the place of personal sanctified effort? A moment's deliberation, in sight of the cross, will rectify such an evil as this, when it has been suffered to infringe upon the active religious habits of better days.

We would only point to one additional evil connected with the money transactions of the age. We refer to the *speculative tendency of the day in which we live*. It has not worked well, all things considered, for the spiritual prosperity of the Christian church. Many, in grasping at too much, have lost their all, and not only their property, but character itself. While others, but for some sudden turn of fortune, who are now on the pinnacle of successful enterprise, might have been in the vale of poverty and reproach. To say nothing of wrong-doing, and unprincipled speculation, have we not much to fear from the prodigious taxation of men's faculties, in our day, in climbing the hill of worldly prosperity? Is there not serious danger lest religious interests and influences should suffer painful deterioration, from the sleepless

toils and occupations to which men are everywhere, in our day, subjecting themselves? May we not well tremble lest the mart, and the exchange, and the warehouse, and the shop, should jostle out our fine racy old Nonconformity, and leave us in a state of great feebleness for doing the work of God, and with most inadequate conceptions of the nature and extent of that claim which Christ has upon all who call him Master and Lord?

These thoughts are thrown out, not rashly but considerably, by one who is no cynic and no theorist, and who has had some opportunity of marking the influence of events upon the state of Christian society.

### The Crimson Chamber.

IT was a dark and blowing night in the depth of winter, dismal in every respect. My own apartment being occupied by a friend, I was to be lodged at the house of a neighbor, and in what was called the "crimson room;" but before I describe the chamber, I must inform my reader that the house was one of ancient date, and had been so surrounded by buildings as to leave the approach to it only a long lonely lane, formed by high brick walls, shutting out the sight of some miserable adjacent dwellings, the abodes of poverty and squalor. The road to the house was not such as to lead one at any time to linger on it, especially on the dingy evening on which I traversed it. Right glad was I, therefore, when I got to the end of it and reached my intended sleeping quarters.

"You are to sleep in the 'crimson room,'" said Mr. Melnot, my host; "you know that it is haunted?"

"Oh yes; but I am no believer in the superstitious," was my reply; and, taking my light, I retired to rest. The "crimson room," I must tell my reader, was attained by a steep, narrow, and lengthened staircase leading out of a se-

ries of rooms, gloomy apartments, where articles not in frequent use were stowed away. These places had an *uncanny* look, as the Scotch people call it—different to other parts of the house, though the latter was gloomy enough. Moreover, although called "the crimson room," the crimson was of so deep and sombre a hue, that it might have passed for black. The dark oak wainscot did not enliven the dim shady folds of the bed and window furniture; while black Spanish mahogany, polished by many a now mouldering hand, gave indistinct and dim reflections of all that moved, as light was carried from place to place. A fire burned on the old-fashioned dog-irons, however; and laughing at superstitious fears, to keep them at a distance, I was speedily nestling down under warm coverlets, to woo sleep; but somehow or other, sleep was shy.

I strained my attention to keep pleasant subjects in mind, repeated some favorite verses, counted a thousand, and yet could not help turning from side to side, getting nervous, almost smothering myself, till profuse perspiration forced me to gain breath and involuntarily to gaze around. The room appeared just as when I got into bed, except that the fire was burning low, though still giving out sufficient flame for me to see the grim-looking ebony-bound picture of William the Conqueror, clad in full armour, and a vast genealogical tree springing out of his chest.

Out of doors the storm increased; the old house was surrounded with gigantic beech trees, mighty in strength, and these now bowed themselves and groaned as if in dying agony. The blast rushed in among their topmost twigs, till every fibre swayed, bending and recoiling from billows of wind which roared down the wide chimney, and then swept by, screaming in through cranny and crevice, till hushed and soothed, the blast sobbed itself to rest, dying away, and all was quiet again.

Now for another trial at sleep! tick,



tick, tick—I can just see my watch, 'tis nearly twelve; one more peep round the room, to be sure that all is right, and then—hark! that was not wind—a sigh! hardly audible, but certainly a gentle sigh, and close, surely, to the head of my bed. Nonsense! fanciful stuff! I never felt so weak-minded before; it must have been fancy; and sleep at last began to lull my fears.

What! a deep, audible, and continuous breathing of the same sigh-like character, but by no means to be possibly mistaken for fancy. Up I leaped, and, seizing my light, determined that I would search and be satisfied. I walked deliberately to the part of the room where the mournful sound proceeded. I opened the closets at each side of the bed, where hung the superannuated suits of clothes, still carrying a gaunt and disembodied resemblance to the former wearers; neither sigh nor sound was there. I stooped to look under the bed, when a shrill whistle, seemingly through the key-hole of the door, was answered close to me by a most unearthly noise. I started to my feet; howl followed howl, and a dashing, scrambling noise ended in the unceremonious bark and appearance, from out of a deep old chest under the bed, of a large Newfoundland dog!

The explanation is simple enough: his master had occupied that room a few days before, and, having gone on a journey, sent on his dog by a servant another way. "Captain," however, disappointed of the arrangement, broke his chain or slipped his collar, and, tired and travel worn, nosed out the spot where he and his master had passed the night before they parted. The doors had been left open to air and arrange the room for my reception, and "Captain" seized the opportunity of stealing up stairs, and smelling out a railway wrapper which had been left by his owner in an open trunk under the bed, he chose that relic of his best friend on which to take his sleep. The splashed and foot-sore

condition of the animal readily accounted for weariness sufficient to cause his unbroken slumber, till he was aroused by the loud whistling of the wind, which, like certain notes struck on a musical instrument, will annoy some dogs so greatly as to make them cry out as if in positive anguish.

"Captain" and I soon recognised each other, for we had often been in company together with his master; he wagged his tail and crept to the dying embers, which, for his and my own sake, I replenished. I listened to the wind a little, and then, following my dumb friend's example, composed myself for sleep.

As I gazed once more dreamily round the chamber, the mysterious g'loom had fled, a rich claret hue bloomed on the hangings; a cheerful flickering fire-light danced upon the polished mahogany; and as I gazed on the steel-clad conqueror, the forbidding appearance he wore before had yielded to a sarcastic broad grin of derision at my unfounded alarm.

The fear of God gives true courage, and puts to flight all superstitious terror: when young people have any dread of ghosts or goblins, or find themselves alarmed by any unusual noise, (which, because unusual, is alarming,) let them summon up their courage, and proceed at once to scrutinize the cause, and they will find their fears as unfounded as did the writer of the above true story.

### ~~~~~ Peace in Death.

I HAVE witnessed the death-beds of many of the righteous. I have watched with thrilling interest their experience in that most solemn and most searching hour; and I have found that all, whether babes or fathers in Christ, have alike hung only on the hope of the cross; yea, and the holiest have ever been the humblest in that last struggle. The language of the beautiful hymn best expressed the one sentiment of their

heart, as it throbbed, and fluttered, and ceased to beat :

"Nothing in my hand I bring,  
Simply to thy cross I cling."

Yes—however aforetime some of them had been tempted to look upon themselves with complacency, or to attach importance to their doings or their observances—in that decisive moment, all vanished from their view, save the finished work of their Saviour. Neither privileges, nor sacraments, nor oblations, nor praise of men, nor ecclesiastical distinctions, nor arm of priest or pastor, shared their reliance ; but "CHRIST WAS ALL AND IN ALL." Every other anchor drives, every other cable snaps before the force of the tide that sweeps the soul into eternity. One, and only one hope retains its imperishable moorings—it is the hope set before us in Jesus. This can enable the expiring saint to exclaim, "O death where is thy sting? O grave where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ." One, who was nearly related and tenderly endeared to him who addresses you—one whose brief life passed chiefly in the calmness and selection of a rural rectory, had been singularly blameless, said, when—within a step of eternity—she was congratulated on the bright peace which had long irradiated her sick bed : "It is not mine ; it is all of Christ; I cling to him as earnestly as if I had been a murderer." And her father and mine, whose whole "path had been as the shining light that shineth more and more unto the perfect day," and whose death was one of surpassing ecstasy, observed, a little before he entered into rest : "My daughter said, when dying, 'I am saved as the thief on the cross was;' and so say I—so says your father, my children." Precious simplicity and singleness of hope ! May it be ours in life's last agony !

Let us, then, "hear the conclusion of the whole matter."

Abound in all good works ; be fruitful in everything that adorns the doctrine of your God, your Saviour ; be examples to them that believe ; do to others as you would that others should do unto you ; "freely ye have received, freely give;" confess your Master's name, and be jealous for his honor ; "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things;" yet after all, and when you have done all, abandon all as supplying the slightest foundation of confidence ; and with the apostle still protest, "God forbid that I should glory save in the cross of Jesus Christ."

Shine as lights in your several spheres in this vast mercantile community. Irradiate with holiness each one his own peculiar scene of action, whether it be the counting-house or the manufactory, the workshop or the warehouse. Furnish to the world a living demonstration that faith establishes the law ; that the doctrine of grace is a doctrine according to godliness ; that they who repudiate all confidence in works are the most careful to maintain them. Compel those who denounce your principles to admire your practice. "With well-doing put to silence the ignorance of foolish men ; as free, and not using your liberty as a cloak of maliciousness, but as the servants of God." Work—as though all depended on your working ; trust—as knowing that all depends on what Christ has wrought. Was your *first* prayer, "God be merciful to me a sinner?" Let the spirit, if not the letter of your *last*, be the same. From the cross you began, at the cross you must close your race. Attain what you may, your sole confidence must still be—that great as are your sins, the mercies of Christ are infinitely greater, and crimson as is your guilt, his blood washes it white as snow.

### Baptism of Christmas Evans.

**D**URING one period, he became acquainted with certain members of the Baptist church in the village of Llandysul; and to his intercourse with them he always referred with marked gratification and thankfulness. They, by the simplicity of their spirit, and the richness of their scriptural knowledge, strongly attracted his attention to the great doctrines of the gospel, and prepared him for the change in his connexions and position which soon ensued. A man named Amos, a member of the church at Llwynhydowain, who had recently left that communion, and joined the Baptist church at Abreduar, visited Christmas Evans; the latter, with his usual simplicity, says, "I had always regarded the Baptists as Anabaptists, as re-baptizing, and from my infancy had always heard them called Anabaptists, nor had I ever understood that any man of my condition had searched the bible for himself, to ascertain what baptism it enjoined. In the controversy with my old friend I was pressed severely, so that I was beaten; but this I attributed to my ignorance; I, therefore, carefully examined the scriptures, to mark down every passage that mentioned infant baptism, for I believed there were hundreds of such there. But after a careful perusal, I was terribly disappointed to find none of that character there. I met with the circumcision of children, the naming of children, the nurture and admonition of children in the fear of the Lord, and gracious promises to call children princes in the stead of their father; but not one verse about the baptizing of infants. While, on the other hand, I met with about forty passages all giving their obvious suffrages in favor of baptism on a profession of repentance and faith. These passages spoke to my conscience, and convinced me of the necessity of obedience to the baptism ordained by Christ, who called upon me to give him personal obedience; when,

after some contest between flesh and spirit, obedience and disobedience, I applied to the church at Aberduar; where I was (in due time) received. I was then about twenty years and six months old. I make no apology for this, for I followed the bible and my own conscience."

### Is A Revival Needed?

**I**S a revival needed? It is greatly needed to quicken the children of God in faith, and love, and obedience. It is needed to elevate the affections of Christians, above the things which are seen and temporal, to those which are unseen and eternal. It is needed to break in upon the tide of worldliness, and turn the energy and enterprise of this age into the service of God and the promotion of the Redeemer's kingdom. It is needed to sanctify the time and influence of the church, so that the followers of Christ shall be followers indeed, imitators of their Divine Master; that their light may so shine before men, that others may be convinced of the excellence of the gospel, and glorify God. It is needed to procure a spirit of consecration and of self-sacrificing in the cause of Christ, which shall make the friends of the Redeemer feel that they are his servants, his stewards; bought with a price, and are therefore to live with reference to their final account. It is needed to increase the spirit of a pure and greatly enlarged benevolence, to enter the field which is open, and use all the facilities which the good providence of God has furnished, to preach the gospel to every creature. It is needed to banish heartlessness and formality from the worship of God, and to make the church, indeed, the salt of the earth and the light of the world. O, Lord, revive thy work in the hearts of thy children, should be our unceasing prayer.

A general revival of greater power and extent, and of larger continuance, is needed in our whole country, to convert sinners from the errors of their

ways, and save souls from eternal death. In our congregations most highly favored with gospel privileges and divine influences, there are yet a large portion of the people neglecting the one thing needful. Sinners have grown gray in hearing preaching, and neglecting the great salvation. Moral it may be, and yet at heart enemies to good. Do such believe that they are on the very verge of hell? Do Christians really believe that such

"Sinners must be born again,  
Or feel the wrath of God!"

What multitudes of the middle-aged in their eager pursuits of earthly good, are going with all possible speed to the bar of God, and will not stop to consider their ways. And yet their steps take hold on hell. The Spirit of God alone can break their charm, and lead them to think of that eternity to which they are hastening. Then the youth and children must all repent of their sins, or perish forever. We need a revival for the conversion of thousands in our congregations and Sabbath schools, who hear as though they heard not. How can they escape if they neglect the great salvation?

What, then, shall we say of the hundreds of thousands of families who neither hear the gospel preached, nor read the Bible, nor an evangelical book or tract? What shall become of those who are sunk into infidelity, and a multitude of errors, which drown souls in perdition?

Will not every Christian, who desires the favor of God, who loves his holy law and grieves at the transgressions of the wicked, who feels for the honor of God, and longs to see sinners turning to the Lord, pray for a revival of God's work? "O Lord, revive thy work!" "Revive thy work, in the midst of the years make known, in wrath remember mercy."—*Luth. Obs.*

COUNCIL OF REFORMERS.—The Cincinnati Common Council passed a vote recently, that the members "should not smoke and do other immoral practices during their sessions."

## The Progress of Baptist Principles

IN THE LAST HUNDRED YEARS. By Rev.

THOMAS F. CURTIS, *Professor of Theology in the University at Lewisburg, Pa., pp. 422, published by Gould & Lincoln, Boston.*

We heartily thank Professor Curtis for this excellent work. It is a most admirable and valuable contribution to Baptist literature. It utterly repudiates the "cut and slash" style, which has so disgracefully prevailed in certain quarters for the last few years, and which we despondingly believe has done more damage to the Baptist cause, than any direct hostility could have done. Some of our own editors and writers have done more to retard the progress of Baptist principles, by harshness, uncharitableness and even vulgarity, in their method of defending the right, than their opponents could ever have done by most vigorous and virulent assaults. Prof. Curtis has brought to his work the spirit of a christian and a gentleman. Calm, philosophic and courteous, it relies upon facts and arguments, not upon epithets, to establish its premises. The manner of the work is especially at this time worthy of all praise. Even those who will not coincide in his conclusions cannot doubt that he is kind and honest. And they will be infinitely more likely to be convinced of the truthfulness of his views, than if he had hurled rude adjectives and harsh imprecations at their heads.

Not only in its spirit but also in its whole matter, it is worthy a place, especially in every Baptist family. It discusses grave principles, some of which have been too much neglected in our controversies with our Pædo-Baptist friends. It may surprise many of them to learn, how much they are indebted to Baptist principles for most important reforms in their own communions. And yet the evidences of salutary reaction upon themselves are so forcefully given,

that a candid opponent cannot doubt the truthfulness of the claim.

We feel that we cannot do better than to devote a few of our pages to some extracts from the work, that our readers may see what is its character and procure it for themselves. The following is a portion of the chapter on

#### A CONVERTED CHURCH-MEMBERSHIP.

NOTHING will more forcibly impress the mind of a pious American, traveling in Europe, than the different religious atmospheres inhaled by the masses on the two sides of the Atlantic. It is a great difference that he will feel when he enters a Protestant as distinct from a Roman Catholic State. But there is a more striking distinction between American Christianity, as a whole, and that of the continent of Europe, where Church Establishments are in every country.—Here a man's religious professions are the result of personal conviction; there they appear so uniformly as the effect of the law routine, or instruction, as seldom to imply earnest individual piety at all. Not that devotion is lacking in Europe; but simply that the most religious do not profess more than others, those utterly destitute of it being entitled to become its professors and ministers as much as any others. Dr. Baird has observed that he found the most intelligent persons in Europe quite at a loss to comprehend this different feature of Christianity in the two continents. Among all classes of Americans, however pious or however worldly, and as a general thing, of whatever denomination, the conviction seems natural that a man does not become a Christian merely in consequence of being born in a particular State, or inducted in infancy into a nominal connection with some church, but by personal choice and earnest religious character. All through Europe, except among certain small, well-marked evangelical denominations, the idea is current that every one born in a Christian land must be considered a member of the Na-

tional Church, no matter what his private belief or character.

Here public sentiment, and the unwritten Christianity of the country, seem to suggest instinctively that none ought to be received as full members of any church, or regarded as true Christians, with whom sound morality and steady piety is not a matter of established personal influence and supremacy. We are not unaware that there are several exceptions to this spirit; and in some cases a settled purpose is evident to resist what is esteemed an American influence encroaching into the domain of religion. In the Roman Catholic Church, for instance, this determination is most strongly manifested on the part of most of the spiritual guides; and yet to any one brought up with Papists in Europe, the general change of sentiment among the laity in this direction, which by degrees manifests itself, is greater than could possibly have been expected. Roman Catholicism not only loses its hold on multitudes who come to this country, but it is altogether a different thing for those who remain in its communion from what it is either in Europe or in Mexico, or in Canada. As when one who has long lived in a flat country, climbing a mountain top on a clear day, feels by the play of his lungs that the atmospheric pressure is not the same and that he breathes a different air; so now a Roman Catholic on coming to this country finds himself in a perfectly new religious atmosphere, one that has in it the pressure of a greater and more direct personal responsibility. The priest is no longer the mere tool of the bishop, nor the layman of the priest. It is not simply that both are more free, but also that both have a stronger sense of direct personal responsibility to God: not simply that the layman will not perform what he considers an arbitrary penance, but that he will claim his right to read the Word of God. And probably more Bibles are circulated and read by the Roman Catholics in this country than in any, per-

haps, of all the countries of Europe. Large numbers of copies of the Douay version are freely to be obtained with the approbation of the priests themselves.

This silent change, giving to every man's religion a closer personal character, is also manifested in its degree in the Episcopal Church. So long as it was a national institution, it was necessary that it should admit every one to its privileges, and in England to this day the laws compel a clergyman to administer the communion to all baptized in infancy, and without reference to personal character, provided they are not proved to be scandalous offenders. The trouble and expense of establishing this proof are so great as to leave even the most pious minister very little power to withhold this official testimonial of the communion of the Church. By the same law, however neglectful they may have been of every voluntary mark of Christian character, he is compelled to proclaim them when they die his "beloved brethren" who have "departed this life in sure and certain hope of a joyful resurrection."

But in this country the entire separation of the Church from the State has produced a very marked alteration and improvement in the character of the Episcopal Church. It is not merely that there is a vast increase of lay power, but a deeper sense of personal interest and responsibility resting upon the communicants as a class. So it is not a matter of simple form and routine for their young people on arriving at a certain age to be confirmed and partake of the communion, but to a greater extent than heretofore those only whose hearts are touched with a personal and supreme interest in religion receive the symbols. True, all this improvement is rather in practice than in theory, and the tendency among the clergy in some sections has been of late years to magnify and restore an exploded reverence for a merely ritual religion. But some kind of knowledge and earnest regard for re-

ligion, some indications of personal piety are required more generally than ever before, while in many of the Churches their ministers preach the doctrines of the new birth and Christian conflict with the utmost clearness; nor would they think of recommending the people of their charge to appear at the table of the Lord without the evidences of conversion.

In the German Reformed Church, Drs. Nevin and Schaff, of the Mercersburg School, may contend that it is an error to attempt to have a church below composed wholly of those savingly converted to God; but this again is rather the effect of a few of the clergy to bring back their people to a state of things current a hundred years ago, and in Europe, than a movement generally sustained by the Churches. It is, in fact, an effort to galvanize new life into infant baptism. But the great mass of the reformed denominations of this country, of German origin, now hold to the propriety of requiring personal faith prior to full communion. The great numerical bulk of American Churches are united on the same point of a voluntary and converted Church-membership. So wide-spread indeed is the conviction that unconverted persons should not be communicants, that very few of them would think it right to partake if invited. Denominations seem to be unpopular in proportion as they favor an unconverted membership. All of them, including Roman Catholics, Unitarians, and even Episcopalians, are shown by the last census to embrace not above a sixth of the whole Church-going population. Now it is, if we mistake not, this wide-spread conviction that Christianity does not consist in forms and ceremonies, but in the personal surrender of the heart to God, and that the converted, alone should be communicants, which constitutes the great superiority of American over European Christianity.

But however simple, clear, and natural all this may now appear, it was not

so a hundred years ago. At that time the Baptists stood alone, the only denomination in this country that made a credible profession of personal piety a pre-requisite to their communion. It was then generally esteemed a Baptist peculiarity. It is so treated by Knapp, in his theology. He admits that the Novations, Donatists, Waldenses, Wickliffites, and Hussites, also held it, and that their labors "had, upon the whole, a mighty beneficial effect;" that "in times of ignorance and unbelief they have been the depositories of uncorrupted Christianity;" and that "without them the Reformation would never have taken place." Yet he maintains, in common with most of the Pedobaptists of Europe, that "the external visible Church can not be a society consisting of pious Christians only, but rather a *nursery* designed to raise up many for the invisible Kingdom."

A hundred years ago, except Whitfield, discarded as a "new light," there was scarcely an evangelical preacher to be found in the Episcopal Church in this country, or one who considered any thing more as necessary to regeneration or to make a man a Christian, than the baptism of his infancy.

It was not until within seventy years that the Methodists, now so efficient in evangelical labors, considered themselves as other than a mere converted society in an unconverted Church, from which they received the communion, and with which they identified themselves. They have therefore not unnaturally borrowed many expressions and views from the Church of England. Even John Wesley tried hard to uphold its teachings, on the subject of Baptismal regeneration, in language which no Methodist now teaches. Their standard writers regard baptism as the entrance of the visible Church. But by a happy inconsistency, produced by their evangelical preaching, they do not now seem to admit that persons ought to be complete members un-

til after conversion. The language of their book of Discipline is, however, not decisive, and "seekers" are often urged to partake of the communion as a suitable means of grace to this day.

Among the Presbyterians it is just about a hundred years since Gilbert Tennet was founding Princeton Seminary to educate evangelical ministers. At that time, so far from conversion being esteemed necessary to full communion, it was a matter of formal discussion whether it was proper to require the credible profession of a change of heart in the ministry, and considered that it was not. At the present time, no body of Christians are more clear and judicious upon this point than the Presbyterians, both those of the Old and those of the New School. Yet even now there is nothing in their confession of faith to prevent the reception of unconverted persons as communicants. The Established Church of Scotland, with a similar confession does not require conversion. The change, then, is one in the spirit of the people, or the age, not in the constitution of their churches, or the text of their laws, and at the time to which we refer, the Tennents were jeered at as "new lights," and mere enthusiasts. To this day their form of government declares that all their baptized are members of the Church, and "are bound to perform all the duties of church-members." Thus it is quite clear that however evangelical this excellent body of Christians may now be in practice, their Confession, and, above all their infant baptism, have an opposite tendency, drawing them back toward a system which would introduce the world into the Church, by making the terms of admission too regardless of personal piety.

In the life of the late venerable Dr. Archibald Alexander, of Princeton, is found a record by himself of the struggles through which his mind passed on the subject of infant baptism. It refers to a period while he was President of

Hampden Sidney College, Virginia, from 1797 to 1799, about ten or twelve years before his appointment to the more important post he so long and honorably filled at the head of the Princeton Theological Seminary. "About this time," he says, "I fell into doubts respecting the authority of infant baptism. The origin of these doubts was in *too rigid notions as to the purity of the Church*, with a belief that receiving infants had a corrupting tendency. I communicated my doubts to my friend Mr. Lyle, and to Mr. Speece (Presbyterian ministers, who were his assistants in the college), and found that they both had been troubled with the same. We talked much privately on the subject, and often conversed with others in hope of getting some new light. At length Mr. Lyle and I determined to give up the practice of baptizing infants until we should receive more light. This determination we publicly communicated to our people (churches in the vicinity which they stately supplied as pastors), and left them to take such measures as they deemed expedient." We may hereafter notice the rest of the remarks of Dr. Alexander. At present we desire only to quote this to show that a belief in the "corrupting tendency of infant baptism led Dr. A. at one time very seriously to think and speak of "joining the Baptists," and that he could not get rid of these impressions without lowering his views "as to the purity of the Church." He intimates in fact that the Baptist notions on the subject are "too rigid." We have been happy to believe that our Presbyterian brethren have now practically adopted the principle of admitting to full communion those only who give credible evidence of personal piety. This is what Baptists have ever maintained, and we should be sorry to learn that the denomination of which Dr. A. was so distinguished an ornament had abandoned it.

A hundred years ago, nearly all the Congregational Churches of Massachu-

setts were passing through the darkest part of that cloud which drove off ultimately so many into Unitarianism. For sixty or seventy years longer it overwhelmed with confusion all attempts to establish the denomination on the basis of a converted membership. That rare and holy man, Jonathan Edwards, was dismissed from his church at Northampton, Massachusetts, for no other reason than the maintenance of these very views, and was, at the time of which we speak, laboring in exile, on this account among the North American Indians. The teachings of Edwards, Whitfield, and the Tennents, which had led to "the great awakening," had also produced the desire in many quarters that the system then current of admitting all persons of reputable life, who had been sprinkled in infancy, to the communion-table, should be abandoned. Several churches had adopted Edwards' views, but the great body were opposed to them.

Large numbers of these "new lights," as they were stigmatized, became Baptists, however, on this very account. All the way between Massachusetts and Georgia, no other denomination held this principle of church-membership; nor was it until within about thirty years, that the Congregationalists became completely separated from the Unitarians, and the most fundamental part of their present constitution came to be a feature of their denominational character. Dr. Baird has shown that Unitarianism originally grew out of a dislike to the practice of requiring evidence of piety in candidates for admission to the churches.

In 1790 there was but one Congregational Church in Boston that maintained orthodox views; and so cold had it become as to be unable to keep up any prayer meeting. When its lamp of piety was well-nigh extinguished, it was the zeal incidentally imparted to those noble and struggling brethren at a Baptist Church that rekindled the smoldering fire in a Church "beloved for their fathers' sakes." Thus in due time they were enabled to throw off the incubus



which had so long paralyzed their movements. But in 1812 all but two of these churches were still Unitarian.

The views of our Congregational brethren, therefore, on this subject of the relation of the baptized to the visible churches, have been extremely unsettled and contradictory at different periods, and in view of different authorities. The Supreme Court of Massachusetts holds that part of the communicants with which the majority of the parish concur, to be "the Church," and on this decision Unitarians now hold many houses of worship and endowments. This must have been upon the principle that the children, being baptized, are a part of the Church. Infant baptism has always been held by them to produce some kind of connection with it, though precisely what, it is hard to define. Or rather, it has been with them, as with many other denominations, at those periods in which piety has shone the brightest, the effect of infant baptism has been least perceptible, while in proportion as personal religion has declined, the value put upon the ceremony has increased. For the first thirty years after the landing of the Pilgrims, none of those baptized in infancy were, in most of the churches, admitted to the communion, or other privileges of membership, until they professed personal piety. But in 1657, a Synod was called in Boston to consider this matter, in special reference to the right of voting in the town meetings—a political franchise, yet permitted only to Church members. They decided that the baptized, as such, ought to be considered members of the church, under its discipline, and should be admitted to all the privileges except communion.—Even this last prerogative was generally accorded to them a few years later.—About a hundred and fifty churches having been thus led off into Unitarianism, the orthodox Congregationalists have, among a variety of theories, turned practically to the plan of admitting to church-privileges such only as give credible evidence of conversion. Dr. Bushnell, in his work on *Christian Nurture*, no less than Dr. Nevins, has clearly shown that the Congregationalists have never had any well-settled theory as to the precise relations of the baptized to the Church; but that the views of Edwards and their present course are essentially "Baptist in theory," and ought to lead those who hold them to become so in fact.—The simple principle of believer's bap-

tism naturally makes a credible profession of personal piety pre-requisite to visible church-membership; and it has been in a very great measure the bold and fearless manner in which our fathers upheld this truth by preaching and by practice, by which the whole Christian world has been so greatly reformed, and the religious sentiment of the country changed in its favor.

It has been worth all the prayers, struggles, and sufferings which it has cost, to effect what has been accomplished. What Baptist can look back upon the last century, and view the great change wrought in public opinion, and in all the prevailing denominations, without being ready to exclaim, "What hath God wrought!" Never, perhaps, in the history of the Church, has the great truth of a converted church-membership been so clearly taught, as at the present day. It is spreading on every side. Where missions are established by the evangelical denominations abroad, it is planted, and none are admitted as communicants until they give evidence of being personally and savingly interested in the truths of the Gospel. In England this principle has an entire ascendancy among the evangelical Dissenters, and in all their missions; while many of the Episcopalians uphold it in all but practice, and through the circulation of such tracts as those of Leigh Richmond and others, spread it among all classes, and indeed all nations. In France and Switzerland, the writings of Merle D' Aubigne, and men of that theological school, open it to the large classes of readers. Throughout a large part of Germany, Denmark, and Sweden, it is spreading through the labors of men like Oncken and his associates. While in Prussia, the present King, as Head of the National Church, has within a few months issued a document of much significance, announcing his "determination to place his inherited authority" in the hands of "apostolically formed churches;" that is, as he goes on to explain, "churches of small apparent size, in each of which the life, the order, and the offices of the Universal Church are brought into activity, in short, independent self-increasing creations, by which, as with living stones, the Apostles of the Lord commenced building." Doubtless the researches and communications of such men as Neander and Bunsen, no less than those of Oncken, have in part produced these salutary convictions.

## Editor's Garner of Gleanings.

**SERIOUS STATISTICS.**—The number of languages spoken in the world amounts to 3,023; 487 in Europe, 876 in Asia, 276 in Africa, and 1,264 in America. The inhabitants of the globe profess more than one thousand different religions. The average of human life is about twenty-eight years. One quarter die previous to the age of seven years; one-half before reaching seventeen; and those which pass this age enjoy a felicity which is refused to one-half the human species. To every one thousand persons, only one reaches one hundred years of life; to every one hundred, only six reach the age of sixty-five; and not more than one in five hundred lives to eighty years of age. There are on earth 1,000,000,000 inhabitants; and of these 33,333,333 die every year; 91,334 every day; 3,780 every hour; and 60 every minute, or 1 every second. These losses are about balanced by an equal number of births.

How much is to be done! How short the time in which to do it! How short the time for those who need help! How strong the tide of human life that rushes into and flows out from this world! With each second one born, and with each second one dead. Who can think of these things, and not feel what need there is to remember and act upon the wise man's admonition, "Whatsoever thy hand findeth to do, do it with thy might."

**ITALY.**—In Italy a reaction has commenced against the current infidelity. For many years the opposition to the Romish church has been quite as strongly political as religious, and the liberal party has shared in the infidel tendencies of the German radicals. A better day is now dawning, and a deep and genuine religious spirit is manifest among the Reformers, which augurs well for the future prospects of Italy.

**SARDINIA.**—The law for the suppression of religious houses is now the law of the land, and the authorities are engaged in enforcing it without regard to the Papal Allocation. The number of monasteries to be closed amounts in the aggregate to 334, which have hitherto supported 4,025 monks, and 1,473 nuns.

**HOLLAND.**—Evangelical religion in Holland is at a low ebb. Rationalism is dominant in the government, in the pulpit, and in the

Universities, and the prospects are disheartening to the friends of practical piety.

**WISCONSIN.**—Baptist churches in the State, 144; ministers in active service, 85—two having died during the year; number of communicants, about 6000. The denomination has increased but little during the past year, while the population of the State has increased rapidly. The State has now about 600,000 inhabitants, having doubled its population in about three years.

**HARVARD COLLEGE** has a total of 669 students, of whom 365 are undergraduates, 14 divinity students, 111 law, 67 scientific, and 104 medical.

**YALE COLLEGE** has 611 students as follows: theological students 25, law students 22, medical students 34, scientific school 60, seniors 96, juniors 110, sophomores 113, freshmen 157.

**UNIVERSITY OF VIRGINIA.**—There are now 516 students at the University. From 35 to 40 of the number are Baptists. Several of these are studying for the ministry.

**FAIRMOUNT THEOLOGICAL SEMINARY, OHIO,** has now about twenty students, with professors Turney and Stone, and assistant teachers. It has property in real estate, sufficient, after paying debts, to make a permanent endowment of \$150,000 or more. It struggles for want of present available means.

**THE DENNISON UNIVERSITY, GRANVILLE, OHIO,** has 112 students, with four Professors. Property, including good pledges, buildings, &c., about \$80,000. Efforts are in progress to complete an adequate endowment—not less than \$125,000.

**IN WISCONSIN,** two institutions of learning have been established—Wayland University at Beaver Dam, and a Female College at Fox Lake, both places in Dodge Co., ten miles apart, on the Milwaukee and La Crosse Railroad. The citizens of Beaver Dam furnish a beautiful site of twenty acres, valued at \$4,000, and erect a substantial brick building 116 feet by 64, three stories and a basement, at an expense of \$8,000. Both buildings are in process of construction, and will be finished at an early day. The two institutions have pledged endowments, in scholarships and otherwise, of

about \$22,000. All this has been done since March, 1854. The preparatory Department of Wayland University is already in operation, under an accomplished teacher. At present twenty students are in attendance.

**BURMAH.**—We have the most cheering intelligence from the Burman missions. San Quala, a native assistant in the Toungoo mission, has recently baptized 106 at Thegheden, 110 at Kheuwai, and 94 at Htiedu. At Henthada 12 more Karens had been baptized. We copy the following paragraphs:

About one thousand had been baptized on the mountains of Shwaygyeen. About as many have been baptized in Toungoo, while three thousand are still requesting the rite!

At the Bassein mission, a quarterly meeting was recently held. About 1,000 persons were present, including 39 preachers. Each of the six ordained native preachers had baptized, during the preceding quarter, numbering in all, 103.

Though the chapel had been much enlarged by additions to three sides, all the visitors could not be accommodated, not a few having to take seats on the ground outside. The members of the church very generously gave up the whole to their guests. The Bassein churches are now supporting missionaries of their own number in various parts of Burmah. The number is now thirteen, and increasing from year to year.

**MAULMAIN.**—Forty-eight pupils had been regularly admitted into the Theological School the current term, of whom twenty-one were from Bassein and seven from Toungoo. Their proficiency in all respects is very gratifying.

**NEW PRUSSIAN CHURCH.**—Mr. Lehmann, of the German mission, reports the constitution of a church at Rositten, in Prussia. The church at Berlin, the capital of Prussia, continues to prosper—34 members have been added during the past six months.

**MORE PERSECUTION.**—The Tuscan government still continues to persecute those who are inclined to Protestantism. A man in Florence, suspected of reading the Bible, and who had become lax in his attendance at mass, was recently visited by a deputation from the government and the church, who examined his house, his books and papers. He did not deny that he had doubts both of the divine mission of the Pope and the virtues of the priesthood, or that he was investigating the doctrines of the re-

formed religion, wishing only to set his own mind at rest, without seeking to propagate his doubts among others. He was told not to leave the city. Four days after, at four o'clock in the morning, he was summoned to his sentence, which was hard labor in irons in prison for one year, which verdict was immediately carried into execution.

**DEATH OF THE GREEK PATRIARCH.**—The Patriarch of the Greek Papists died lately at Alexandria, and his body, seated on a throne, with a jewelled mitre on his head, was taken to the Latin Church with great solemnity. Several consuls attended in full dress, and a company of Egyptian soldiers, with music and banners, headed the procession. Great crowds of Papists flocked about the body to kiss the hands or part of the dress.

“VULTURES are very numerous in the Crimea. They smell the powder and await the coming of the fight to throw themselves on their victims. After one of the recent combats, an English officer was found on the battle-field, who had just expired, pressing in both his arms one of these birds of prey, dead, like himself, and which he had crushed in a last effort of agony!”

**THE GOSPEL FOR SOUTH AMERICA.**—Mr. Carlow, a Methodist minister in Buenos Ayres, says, that with the single exception of a small Scotch chapel lately completed, there is not one building devoted to the public worship of God, on the long line of country stretching from within two leagues of the city to the base of the Andes—a distance of, at least, 600 miles; what is the amount of population is not stated nor conjectured; but though the natives retain a few of the Roman Catholic rites, they have no check of any kind upon their inclinations, and live in a state of nature, as completely as any tribe or nation on all the African Continent! Yet here *Romanism* once held undisputed sway over the bodies, souls, and estates of men.

**A HAPPY CHANGE.**—The *Bienville Times*, heretofore a miscellaneous newspaper, edited by Rev. Hanson Lee, will, about the first January, if sufficient encouragement is received, be changed into a religious journal, called the “*Louisiana Baptist*,” to be the organ of the denomination whose name it bears in that State. May the enterprise be entirely successful.

The “*Watchman and Reflector*” comes to us in a new and greatly improved dress. It

now claims a circulation of eleven thousand, which is next to that of the "*New York Examiner*," these two papers have a much larger paying list than any other of our Baptist weeklies.

**NEW CHURCH IN PROVIDENCE, R. I.**—A new Baptist Church is about to be formed, composed mostly of members from the First and Third Baptist churches. A new house will be built; some twenty thousand dollars having been already raised by subscription. The house will be located in the vicinity of the colleges. The Rev. Wm. C. Richards, who has been supplying the pulpit of the First Baptist Church during the absence of Dr. Granger, is to be the pastor.

**LIBERAL.**—The Strong Place Baptist Church, Brooklyn, New York, have been highly favored in the gift of a superb bell, presented by a member of their congregation. It bears the following inscription:

"*HOLINESS UNTO THE LORD.*"—"This bell was presented by THOMAS HUNT, Esq., October, 1855, to 'THE STRONG PLACE BAPTIST CHURCH, BROOKLYN, NEW YORK, organized January, 1849, Rev. ELISHA E. L. TAYLOR pastor.'"

The weight of the bell is 4,100 lbs., the key is C. The cost \$1,400.

**PASTORS WANTED.**—Of the 2,261 ministers in the Old School Presbyterian connection, only 1,088, less than one-half, are pastors, or pastors elect; 465 are stated supplies; leaving 608 as professors, teachers, secretaries, editors, domestic and foreign missionaries, or infirm. Of 3,079 churches, only 1,108 have pastors; 951 have stated supplies, 751 are vacant, 269 are not classified, most of them vacant doubtless.

**THE AMERICAN SUNDAY SCHOOL UNION**, during the last year, employed 324 missionaries, 256 of whom were students, who organized 2,440 schools where none previously existed, gathering into them 16,623 teachers, and 97,354 scholars. They also visited and aided 3,463 schools, with 24,896 teachers, and 157,755 scholars. Through the efforts of the New York Sunday School Union, about 20 mission schools were organized in New York and Brooklyn, with about 400 teachers and 4,000 scholars.

**RELIGION IN NEW YORK.**—According to the census just taken, there are in the State of New York 4,921 churches, of which 290 are Roman Catholic, 1,353 Methodist Episcopal, 723 Baptist, and 603 Old and New

School Presbyterian, the remainder being divided among a great variety of sects.

**AMOS LAWRENCE.**—He kept an account of every expenditure, and under date of January 1, 1852, his diary contains the following: "The outgoes for all objects since January 1, 1842, (ten years,) have been \$604,000 00, more than five-sixths of which have been applied in making other people happy; and it is no trouble to find objects for all I have to spare."

From 1829 to 1832, his charitable appropriations amounted to one hundred and fourteen thousand dollars. The aggregate amount of his charities during the last eleven years of his life was about five hundred and twenty-five thousand dollars, and it may be safely asserted that he disbursed during his life seven hundred thousand dollars for the benefit of his fellow men.

**A RARE EXAMPLE.**—A Christian merchant, of one of the large towns of Central New York, has taught a Bible class of young ladies for the last ten years, and has not been absent from the class a single Sabbath, but has frequently gone home from New York on Saturday, so as to meet his class on the Sabbath, and then returned to the city on Monday to complete his business. Such faithfulness has had its reward. The whole class, twenty-five in number, are all rejoicing in Christ; and nearly as fast as accessions are made from among the impatient, they are brought to the knowledge of the truth.

There is no more delightful or profitable service than that of a faithful Bible class teacher, and intelligent Christian laymen, who have no such classes under their care, deprive themselves of benefits which the Christian merchant, here referred to, could not easily find words to describe.—*N. Y. Recorder.*

**CHINESE IN CALIFORNIA.**—According to the estimates of the five Chinese "Companies" in San Francisco, formed as it would seem for the mutual benefit and assistance of their members, there have arrived in California from China, 48,889 persons, of whom 8,929 have returned to their native land, and 1,338 have died, leaving the present number 38,687.

They appear to be annoyed by the treatment they receive from the Americans, to whom they have recently addressed a respectful remonstrance, which savors more of a Christian spirit than the acts of their oppressors. It is as follows:

"We, the undersigned, Chinese merchants, come before you to plead the cause of ourselves and our countrymen, residing in San Francisco, and scattered throughout California. We ask for all the industrious persons of our race, the privilege of dwelling in the State, and of pursuing our labors and occupations without molestation."

It proceeds to say:

"No injustice, no severity has been spared towards us. We came to this country, expecting a liberal and hospitable reception, worthy in every respect of the generous character which fame has given to the Americans. Many of us were attracted by promises, and by the offer of a free passage, which was given for the purpose of inducing others to follow us. And now, after leaving our country, and bringing hither our fortunes and our industry, what do we meet? Instead of the protection and equality which the laws of a great nation appear to promise all who seek protection under its flag, or an asylum upon its territory, we find only inequality and oppression.

"You reproach us that we are idolaters, that we do not practice the precepts of Christ; but if we are not deceived, Christ orders his disciples to look upon all men as brothers, and to treat them as brothers. Is it, then, consistent with the Christian religion—the religion of humility and love—to deny the humanity of an entire race of men, and to treat them as a species inferior, and unworthy of pity? As for ourselves, we would rather not act thus; for our great philosopher, Confucius, whom we respect, and whose doctrines we practice, orders us to be humane, charitable and polite."

This document was signed by Hee Hee & Cie, Yu Sing & Cie, Hop Kie & Cie, and twenty others.

**WASHINGTON TERRITORY.**—This Territory occupies the extreme north-west portion of the United States domain, lying between 46° and 49° north latitude, and between 110° and 125° west longitude. It is about 600 miles long from east to west, and about 209 miles wide from north to south, forming nearly a parallelogram, with an area of 120,000 square miles, or 76,800,000 acres. It has a population of about 6,000. The principal exports are lumber, coal, fish and produce. The oyster beds and fisheries along the coast, must in time become a great source of wealth. The climate is mild, though somewhat colder than that of Oregon. The soil is good. It abounds in copper, iron and other ores, and silver and gold

have been found to some extent. It is intersected by rivers, and Shoalwater Bay, in the extreme west, is famed for its oysters, while Bellingham Bay in the north-west, is a safe harbor, and is being rapidly settled. The country is mountainous, its loftiest summits being snow-capped and sublime. Olympia, the capital, is situated at the head of Puget's Sound, and is a place of great commercial importance. It contains a population of about 200, and has about 50 buildings. Thus, California, Oregon and Washington, occupy the extent of our possessions on the Pacific coast, and promise, at no distant day, to rival in importance their sister States on the Atlantic.

**BRIEF REVIEW OF SIXTY YEARS.**—Much is told—and how much is suggested!—by a brief paragraph in a sermon of the Rev. Dr. Cramp, before the Nova Scotia Central Association.

"When Nicholas Pearson was ordained pastor of the church at Horton, 1778, there was no other Baptist church in these provinces. There being no minister present, Benjamin Kinsman, the deacon elect, conducted the ordination service on behalf of the church, and laid his hands on the head of the pastor, who afterwards ordained the deacon. When Theodore Harding became pastor of the same church in 1796, there was but one more church of the same faith and order in the Provinces, that at Halifax, though several other churches were then in existence, composed of Baptists and Congregationalists. What a change has taken place in sixty years! Our churches are now two hundred in number, with one hundred and fifty pastors, besides many licentiates, and seventeen thousand members, representing a population of at least 80,000 persons. But this is not all. Every year many members of our churches leave these shores for other parts of the world, especially the States of the Neighboring Union, and removals by death are constantly taking place. It is fair, therefore, to estimate the total number of conversions since the ordination of Theodore Harding, at upwards of twenty thousand.

**TRINITY CHURCH PROPERTY.**—A serious effort appears to be set on foot to obtain possession of the immense property now held by Trinity church in New York city, for the purpose of restoring it to the State. It is well known that this corporation has held the property, under grant from the English crown, from a very early period, and in

spite of all the various suits that have been brought against it by persons supposed to be interested in it, it has maintained uninterrupted possession of its vast revenues until the present. The Legislature of this State has, however, been prevailed upon to subject this title to the most thorough legal investigation; and a great array of professional talent has been appointed by the Governor for the purpose of trying the suit. The State has been induced to this step by the representations of Rutger B. Miller, on behalf of himself and others, that they were in possession of evidence showing that this title was vested in the State; that they would guarantee the State against all costs in the prosecution; and in the event of recovery, they are to receive such per centage on the amount recovered, as is provided by the laws of the State. These laws allow 25 per cent. on the value of the property so recovered.

**QUARRELS AMONG CHRISTIANS.**—Their sad effect is thus referred to in an account of the late meeting of the Portage Association:

"Another sad item is that only one was reported as baptized in the entire Association during the year. And why this? In part, it is to be feared from dissensions among the brethren on the subject of Slavery, Missionary Union, and Free Missions. Many of our churches on the Reserve have fallen into unholy strife and hatred on these litigated topics, excommunicating each other, till they are a stench in the nostrils of the world, to say nothing of their savor in the presence of a holy God. During the meeting of our own Association last year, it was said by loafers, in a bar-room, 'Let us go up and hear the Christians quarrel,' and so they adjourned from the bar-room to the meeting-house to gratify their depraved and vitiated moral tastes. No wonder there is no prosperity. Our Association as usual, by its statistics, showed its yearly diminution of numbers. It had dwindled from 1,111 members, as its maximum number, down to less than 500. Many go West, borne on the restless wings of immigration, influenced more or less by that 'love of money' which is the root of all evil."

**THE GYMNASIUM OF THE CHURCH.**—Rev. Mr. Bullard has called the Sabbath-school "the gymnasium of the church," an institution by which its flaccid muscles are made to put on strength. Many a church, suffering from a kind of spiritual dyspepsia, some

which have grown plethoric, upon whose members gout is beginning to fasten its remorseless gripe, would be brought to a state of perfect health, by the animating, bracing labors of the Sabbath-school.

What pastor does not know members suffering in all their spiritual interests for want of just this life-giving, at least health-restoring exercise.

**FAITH AND WORKS—TWO PLANKS.**—From the pocket of a dead Russian soldier in the fortrees of Bomarsund, a British sailor took a tract, which was sent to England as a curiosity, and was there translated and published by the London Religious Tract Society. The following extract illustrates a great truth:

"A preacher wishing to explain to his congregation what dangerous delusion those persons are in who seek salvation partly from their own works and partly from the righteousness of Christ, said to them, Supposing it is needful for you to cross a river, over which two planks are thrown. One is perfectly new, the other is completely rotten. How will you go? If you walk upon the rotten one, you are sure to fall into the river. If you put one foot on the rotten plank and the other on the new plank, it will be the same; you will certainly fall through and perish. So there is only one safe method left: *Set both your feet on the new plank.*

"The rotten plank is your own unclean self-righteousness. He who trusts in it must perish without remedy. The new plank is the eternal saving righteousness of Christ, which came from heaven, and is given to every one that believeth in him. Trust in his righteousness, or rather in his everlasting truth, and you shall be saved; for the Scripture sayeth, 'Whosoever believeth in him shall not be ashamed.'"

**AMERICAN LITERATURE.**—Mr. Putnam stated at the recent publisher's dinner in the Crystal Palace, New York, that the increase of publications in this country for the last twenty years had been 800 per cent., while the increase of population has been only 80 per cent. Last year 185 reprints of American works were published in England. The old sneer, "Who reads an American book," has quite lost its point.

**NEW STATES.**—Four Territories, it is believed, will be entitled to enter the Union as States within a year—Minnesota, Oregon, Kansas and New Mexico. A population of 60,000 has been held sufficient to justify ad-

mission with a single Representative. Minnesota has 55,000; Oregon had last year 48,000, and must now nearly equal Minnesota; New Mexico had in 1850 61,500 inhabitants. Kansas is inferior in population to these, but will probably fast outgrow them.

**FIVE YEARS.**—By the census just completed, the present population of Chicago, is 80,028; an increase since 1850 of 51,408, or over one hundred and twenty per cent.!

**AMERICAN INVENTIONS APPRECIATED ABROAD.**—The American agricultural machines, both reaping and threshing, took the premium at the recent trial before the Commissioners of the French Universal Exhibition, as they did at the World's Fair in London. Every American machine entered proved greatly superior to the European machines. The first prize for pianos was also given to a Boston maker, greatly to the surprise of the Parisians, who supposed that their instruments were the best in the world. Such national triumphs are more glorious than the victories of war. May Europe and America never contend except in such peaceful strifes.

**Go.**—The Rev. Richard Knill, of Chester, England, thus pours out his heart for the heathen world: "I hope the subject of devoting ourselves and our children to God and his service, will 'more thought of and more acted upon, than, 'as been hitherto. I am more and more convinced that if Paul had ever preached from, 'Go ye into all the world, and preach the gospel to every creature,' he would have laid great stress on the word 'go.' On your peril, do not substitute another word for 'go.' *Preach* is a good word. *Direct* is a good word. *Co* is a good word. *Give* is a good word. *They* are all important in their places, and cannot be dispensed with. The Lord bless and prosper those who are thus engaged, but still lay the stress on the word 'go;' for 'how shall they hear without a preacher? and how shall they preach except they be sent?' Six hundred millions of the human race are perishing, and how few are prepared to 'go.' Alas, my hand shakes and my heart trembles. 'Is this thy kindness to thy friend?'"

"THE NOBLEST ART of all the fine arts," says Sir James Macintosh, "is the art of forming a vigorous, healthy and beautiful mind. It is a work of unwearying care, which must be constantly retouched through every period of life. But the toil come

every day more pleasant, and the success more sure."

**ELECTION OF A PROFESSOR.**—The trustees of Franklin college, Georgia, at their meeting on the 7th inst., elected Chas. S. Venable, Professor of Natural Philosophy and Chemistry, in place of Prof. John Le Conte resigned. Mr. Venable is at present one of the Professors in Hampden Sidney college, Virginia.

**ARRIVAL OF MISSIONARIES.**—Rev. R. F. Buell and Mrs. M. J. Buell, missionaries from Athens, came passengers in the bark *Sultana*, which arrived at Boston on the 15th ultimo, from Smyrna.

**DEATH OF A MISSIONARY.**—Rev. Harvey R. Hitchcock, for twenty-five years missionary at Luluah, Molokai, Sandwich Islands, died there on the 29th of August. He was originally from Great Barrington, Mass.

**DEATH OF A VENERABLE CLERGYMAN.**—The venerable Rev. Thaddeus Fiske, D. D., for forty years Pastor of the First Congregational church in West Cambridge Mass., died Wednesday, at the advanced age of 93 years and 5 months. The deceased was a graduate of Harvard College in the class of 1785, and at the time of his death was with a single exception, the oldest person living in the order of graduation.

**HON. WM. C. RIVES** has consented to deliver a lecture before the "Young Men's Christian Association," of Richmond, on the 7th of December.

**REV. D. D. PRATT**, a Baptist minister in Nashua, N. H., died suddenly on the 13th ult., of paralysis of the brain.

### Our Own Book.

**THE LAST NUMBER OF THE YEAR.**—With this number, closes the thirteenth volume of the Memorial, and the second year of our editorship. With the exacting labors of a city pastorate, we have combined those necessary to the conduct of this periodical. We have done as well as we could in the circumstances, and we are glad to be assured that our efforts in this direction have been appreciated and approved by not a few. We believe that in these two volumes, a series of articles have been furnished and a mass of statistics gathered, which the great majority of our readers would not, willingly, part with, and which have not been without practical salutary influence on the hearts of

many. Perhaps some of our readers would like to know *how much we have made by the Memorial, as a pecuniary speculation*, in the past two years. We have no objection to gratify this curiosity, and therefore reply, that the profits to the Editor, have been \$4 99 10-100 less than \$5 00, while the Proprietor has more than \$500 00 of loss. And the reason is simply this. The professional engagements of both the editor and proprietor have been such as to prevent them from worrying the subscribers for payments. They were confiding enough to suppose that as the work would be generally taken by Christians, there would be Christian promptness and honesty in paying for it. In this, they regret to say they have been sadly disappointed. The number of subscribers is sufficient to pay, and to give a satisfactory compensation to those who conduct it. But the funds that honestly belong to us, are withheld from us, and remain in the hands of our readers. We have no time to devote to writing for the small sums that are scattered all over the thirty two States of this Union. On the part of most, we believe it is simple neglect or forgetfulness, or deferred resolution. If we could hope that this last month of the year, would bring us the amounts that are due, we should feel encouraged and cheered in our work. Who will refuse us this encouragement? It is humiliating to beg for a debt due us, and for which we have given a full equivalent. Yet even this we will do, rather than the continuance of the "Memorial" shall be jeopardized. We earnestly ask, therefore, of you, who are indebted for the "Memorial," that you will each enclose the sum due, ask the post master to register the letter, and forward it to our address.

### Editor's Book Shelf.

A SKETCH OF THE LIFE AND LABORS OF JUSTIN EDWARDS, D. D. By Rev. Wm. A. Hallock. Published by the American Tract Society, New York.

As a forceful illustration of the labors of a devout evangelic pastor, and of what may be effected by the consecration of a single mind and heart to the service of Christ, and the well being of man, this volume is worthy a place in every Christian family—especially should it be upon the table of every christian minister. We are glad to learn that it is securing a wide circulation. No man can read it without feeling his soul stirred with more earnest longings for the glory of God and the salvation of man.

THE CONGREGATIONALIST PSALMIST, is a collection of Psalm tunes, adapted peculiarly to the selection of Hymns contained in the "Psalmist," and is published in Rochester, N. Y., by W. N. Sage. It is designed for the pew as well as for the choir, and contains many of our old, favorite tunes that can never wear out, and never be superseded by new compositions; at least until some new and unanticipated revolution shall take place in the science of sacred music.

THE BIBLE UNION REPORTER No. 2, contains the second portion of the Book of Job, as translated by Prof. Conant, with full critical notes. There can be no doubt that there are decided improvements upon the common versions and that sound philological reasons are given for changes.

THE SOUTHERN REVIEW AND ECCLESIASTIC is somewhat behind the proper time for publication, the August and September Nos. having just reached us. The articles however, are not of a character to be spoiled by delay. They are not, and ought not to be of the newspaperish class, that stale as quickly as bread. The Review is edited by Rev. Messrs. J. R. Graves and J. M. Pendleton, and is published monthly, in Nashville, Tenn., at \$2 00 per annum.

THE CHRISTIAN REPOSITORY AND LITERARY REVIEW, published monthly at Louisville, Ky., at \$2 00 a year, is another of our Western publications and has an able corps of contributors.

THE CHRISTIAN REVIEW, now published by our esteemed friend, Rev. J. J. Woolsey, in New York, we are informed, maintains its high character, but we are unable, positively, to give this as our personal judgment, inasmuch as the last number has failed to reach us.

GODEY'S AND ARTHUR'S MAGAZINES for December are out long enough in advance of us; to enable us to say that we have seen them, and that the ladies of the household pronounce them excellent and indispensable.

THE SOUTHERN LITERARY MESSENGER closes its thirty-first volume with the December number. An earnest appeal is made for such an enlargement of its subscription list, as shall place it beyond the peril of a discontinuance. We are gratified to learn that the appeal promises to be a successful one.



# The Monthly Record.

## Baptisms Reported.

| ALABAMA.                    |             |                  |     | Churches.           | Counties.    | Administrators.    | No. |
|-----------------------------|-------------|------------------|-----|---------------------|--------------|--------------------|-----|
| Churches.                   | Counties.   | Administrators.  | No. | Carneesville,       | Franklin,    | J. G. York,        | 44  |
| Swift Creek,                | Autauga,    | B. B. Smith,     | 12  | Hebron,             | Lee,         | J. M. Davis,       | 24  |
| Mt. Hebron,                 | "           | " " "            | 10  | Harmony,            | Habersham,   | J. Suggs,          | 29  |
| ARKANSAS.                   |             |                  |     | ILLINOIS.           |              |                    |     |
| Unity,                      | Cherokee,   | J. J. D. Renfro, | 5   | Unity,              | St. Clair,   | Jno. Brown,        | 8   |
| Poplar Creek,               | Limestone,  | Mr. Sellars,     | 22  | Apple Creek,        | "            | J. M. Wells,       | 5   |
| Hepzibah,                   | Tuscaloosa, | W. Burns,        | 38  | Diamond Grove,      | " " "        | " " "              | 4   |
| Bucksville,                 | Tuscaloosa, | A. C. Thomaston, | 21  | INDIANA.            |              |                    |     |
| Bethlehem,                  | "           | "                | 30  | New Albany,         | (1st ch.),   | J. D. Crabs,       | 2   |
| INDIAN TERRITORY.           |             |                  |     | Greenfield,         | Hancock,     | B. O. Branham,     | 6   |
| Antioch,                    | White,      | J. Bell,         | 18  | Notley,             | (Cherokees), | Mr. Jones,         | 8   |
| Macedonia,                  | Green,      | D. W. Obar,      | 18  | IOWA.               |              |                    |     |
| Bethany,                    | Poinsett,   | A. H. Atkins,    | 5   | Le Claire,          | Scott,       | P. P. S.,          | 22  |
| Pulaski co., (in 17 Mos.),  | Mr. Hodges, | 70               |     | Otter Creek,        | Warren,      | H. Haley,          | 2   |
| Missionary Chapel, Benton,  | "           | "                | 11  | KENTUCKY.           |              |                    |     |
| BRITISH PROVINCES.          |             |                  |     | Wilmington,         | Kenton,      | P. H. Todd,        | 31  |
| St. Martin's,               | N. B.,      | J. A. Smith,     | 3   | Crittenden,         | Grant,       | P. H. Todd,        | 16  |
| Gasperaux,                  | " "         | J. Wallace,      | 3   | Sugar Creek,        | Garrard,     | N. C. Alsbaugh,    | 7   |
| Mangerville,                | " "         | A. B. McDonald,  | 8   | Freedom,            | "            | " " "              | 17  |
| Upham, (2d ch.),            | " "         | W. Jackson,      | 13  | Kirksville,         | Madison,     | " " "              | 14  |
| Upham, (1st ch.),           | " "         | J. Bunting,      | 3   | Beach Fork,         | Marion,      | D. Buckner,        | 8   |
| Springfield,                | " "         | J. Trimble,      | 7   | Salvissa,           | Mercer,      | " " "              | 2   |
| Grand Bay,                  | " "         | "                | 3   | LOUISIANA.          |              |                    |     |
| Cardigan,                   | " "         | A. H. Monroe,    | 17  | Friendship,         | De Soto,     | "                  | 46  |
| Hopewell,                   | " "         | E. F. Foshay,    | 8   | MAINE.              |              |                    |     |
| Caledonia,                  | " "         | M. Keith,        | 5   | Yarmouth,           | Cumberland,  | L. B. Allen,       | 6   |
| Butternut Ridge,            | " "         | W. D. Fitch,     | 8   | MARYLAND.           |              |                    |     |
| Canboro',                   | C. W.,      | "                | 14  | Baltimore,          | (Lee st.),   | J. H. Phillips,    | 3   |
| CONNECTICUT.                |             |                  |     | MASSACHUSETTS.      |              |                    |     |
| Bridgeport,                 | Fairfield,  | A. G. Palmer,    | 11  | Sterling,           | Worcester,   | J. H. Larned,      | 12  |
| GEORGIA.                    |             |                  |     | Deerfield,          | Franklin,    | E. Andrews,        | 13  |
| Indian Creek,               | De Kalb,    | J. H. Weaver,    | 17  | Carver,             | Plymouth,    | J. M. Mace,        | 22  |
| Conyer's,                   | Newton,     | S. Mayfield,     | 20  | MISSISSIPPI.        |              |                    |     |
| Stone Mountain,             | De Kalb,    | F. Maddox,       | 9   | Brownsville,        | Hinds,       | J. Crawford,       | 29  |
| Mt. Zion,                   | "           | J. M. D.,        | 12  | MISSOURI.           |              |                    |     |
| Willis,                     | Cobb,       | H. Collins,      | 9   | Mt. Vernon,         | Lawrence,    | H. C. Lollar,      | 2   |
| Newnan,                     | Coweta,     | W. H. Davis,     | 43  | Richwoods,          | Washington,  | W. Stephens,       | 19  |
| Mt. Lebanon,                | "           | " " "            | 17  | Dry Fork,           | Callaway,    | M. D. Noland,      | 5   |
| Ebenezer,                   | "           | " " "            | 23  | Mt. Horeb,          | Callaway,    | B. B. Black,       | 13  |
| Flint River,                | Fayette,    | "                | 29  | Fourche a' Renault, | Washington,  | "                  | 4   |
| Bagg's Mills,               | Liberty,    | J. Newton,       | 22  | Lebanon,            | Jefferson,   | "                  | 19  |
| Union,                      | Morgan,     | D. L. Duffy,     | 8   | Cherry Creek,       | Jefferson,   | "                  | 6   |
| Middleground,               | Telfair,    | "                | 11  | Mt. Olive,          | "            | "                  | 7   |
| Liberty,                    | Maury,      | W. McNutt,       | 25  | Pleasant Ridge,     | "            | "                  | 29  |
| * Including former reports. |             |                  |     | "                   | Monroe,      | P. H. Steenberger, | 18  |
|                             |             |                  |     | New Salem, Boone,   | "            | "                  | 35  |
|                             |             |                  |     | Maddons,            | Washington,  | "                  | 19  |
|                             |             |                  |     | NEW HAMPSHIRE.      |              |                    |     |
|                             |             |                  |     | Marlow,             | Cheshire,    | D. Gage,           | 8   |

| Churches.               | Counties.    | Administrators.  | No. | Churches.                    | Counties.         | Administrators.  | N     |
|-------------------------|--------------|------------------|-----|------------------------------|-------------------|------------------|-------|
| NEW MEXICO.             |              |                  |     | Mt. Tizsah,                  | Dyer,             | J. G. Gwaltney,  | 3     |
| Peralta,                |              | U. M. Reed,      | 11  | Amos Chapel,                 |                   | R. J. Devin,     | 18    |
| NEW YORK.               |              |                  |     | Shelbyville,                 | Bedford,          |                  | 2     |
| New York Churches,      |              |                  | 28  | TEXAS.                       |                   |                  |       |
| Watertown,              | Jefferson,   | H. A. Smith,     | 5   | Dove,                        | Burleson,         | J. G. Thomas,    | 6     |
| Cataaugus,              | (Indiana),   | J. N. Cusick,    | 60  | Cold Spring,                 | Polk,             |                  | 5     |
| Groversville,           | Fulton,      | I. Westcott,     | 35  | Zion,                        | Anderson,         | G. G. Baggerly,  | 5     |
| NORTH CAROLINA.         |              |                  |     | Fayetteville,                | Fayette,          |                  | 7     |
| Bethlehem,              | Cleveland,   | A. J. Canaler,   | 6   | Mt. Hermon,                  |                   |                  | 19    |
| Boyakin's,              | Sampson,     | H. McAlpin,      | 32  | Montgomery,                  | Montgomery,       |                  | 24    |
| Lisbon,                 | "            | A. B. Alderman,  | 25  | Carmel,                      | Smith,            | J. S. Bledsoe,   | 35    |
| Spring Branch,          | "            |                  | 13  | Harris' Creek,               | Smith,            | G. G. Baggerly,  | 39    |
| Rowan,                  |              |                  | 10  | Tyler,                       | "                 | "                | 7     |
| Bethlehem,              | New Hanover, |                  | 7   | Little River,                | Milan,            | C. L. Thompson,  | 61    |
| Cross Roads,            | Yadkin,      | A. Redman,       | 37  | Union,                       | Cook,             | A. Davis,        | 35    |
| Cedar Creek,            | Cumberland,  | T. Prevatt,      | 13  | Indian Creek,                | "                 | T. J. Harris,    | 21    |
| Raleigh,                | Wake,        | Mr. Johnson,     | 150 | Myrtle Spring,               | Bowie,            | W. M. Pickett,   | 34    |
| Colerain,               | Bertie,      | Mr. Delbridge,   | 28  | VIRGINIA.                    |                   |                  |       |
| Holly Grove,            | "            | Jno. Nowell,     | 17  | Richmond, (Main st. 2d ch.), | R. B. C. Howell,  |                  | 10    |
| Ahokie,                 | Hertford,    | "                | 20  | "                            | (3d ch.),         | J. B. Jeter,     | 2     |
| Heptzibah,              | Wake,        | J. S. Purify,    | 198 | "                            | (Leigh st.),      | R. Ford,         | 12    |
| Piney Grove,            | Wake,        | J. C. Marcom,    | 28  | "                            | (Belvidere Hill), | H. W. Watkins,   | 15    |
| Amis Chapel,            | Granville,   | R. I. Devin,     | 18  | "                            | (1st colored),    | R. Ryland,       | 9     |
| Elizabeth City,         | Pasquotank,  |                  | 27  | "                            | (2d colored),     | J. Porter,       | 12    |
| Chapel Hill,            | Orange,      | B. J. Hackney,   | 6   | Farnham,                     | Richmond,         | H. F. Cundiff,   | 17    |
| Parke's Ferry,          |              | T. Waff,         | 20  | Walnut Grove,                | Nelson,           | T. W. Roberts,   | 30    |
| Rockyhook,              | Bertie,      |                  | 19  | Lovington,                   | "                 | E. Thomas,       | 22    |
| Bethel,                 | Perquimans,  |                  | 23  | Leesville,                   | Campbell,         | S. H. Rogers,    | 11    |
| Whiteville Grove,       | Perquimans,  |                  | 23  | Franklin Union,              | Franklin,         | T. N. Sanderson, | 3     |
| Falling Creek,          | Wayne,       | A. B. Alderman,  | 16  | Exol,                        | King & Queen,     | R. W. Cole,      | 8     |
| Bethel,                 | Montgomery,  | A. D. Blackwood, | 43  | Warwick,                     | Warwick,          | J. L. Trueman,   | 15    |
| Cross Roads,            | Yadkin,      | Mr. Redman,      | 36  | Hunting Creek,               | Franklin,         | W. Harris,       | 10    |
| New Hope,               | Iredell,     | R. H. Griffith,  | 14  | Pope's Creek,                | Westmoreland,     |                  | 15    |
| Rices',                 | Yadkin,      | Wm. G. Brown,    | 14  | Cornerstone,                 | Amherst,          | R. B. Bibb,      | 26    |
| Union Hill,             | Yadkin,      | R. H. Griffith,  | 2   | New Prospect,                | "                 | "                | 12    |
| OHIO.                   |              |                  |     | Ebenezer,                    | "                 | "                | 30    |
| Oakfield,               | Perry,       | B. P. Ferguson,  | 2   | Lynchburg,                   | Campbell,         | J. L. Pritchard, | 6     |
| Bryn Zion,              | Morrow,      | E. D. Thomas,    | 7   | Natural Bridge,              | Rockbridge,       | G. Mason,        | 25    |
| SOUTH CAROLINA.         |              |                  |     | Perkins,                     | Goochland,        |                  | 28    |
| Cedar Spring,           | Spartanburg, | M. C. Barnett,   | 26  |                              | Nelson,           | E. Thomas,       | 23    |
| Bethel,                 | "            | J. G. Landrum,   | 54  |                              | Nelson,           | J. Hopkins,      | 5     |
| Cedar Shoals,           | "            | S. Drummond,     | 37  | Zoar,                        | Monongalia,       | G. F. C. Conn,   | 6     |
| New Hope,               | "            | R. Woodruff,     | 45  | Charlottesville,             | Albemarle,        | A. E. Dickinson, | 60    |
| Clear Spring,           |              | T. Robertson,    | 47  | Meadows,                     | Patrick,          | J. Robertson,    | 6     |
| Mt. Creek,              | Edgefield,   | B. F. Corley,    | 67  | Hicksford,                   | Greenville,       | W. R. McDonald,  | 4     |
| Bethany,                | "            |                  | 32  | Zion,                        | "                 | "                | 5     |
| Little Stephen's Creek, | Edgefield,   |                  | 107 | High Hills,                  | "                 | "                | 3     |
| Concord,                | Barnwell,    | J. L. Brooks,    | 26  | Arbor,                       | Halifax,          | S. G. Mason,     | 35    |
| Hardy's,                | Edgefield,   | "                | 30  | Millstone,                   | "                 | "                | 15    |
| Home Branch,            | Kershaw,     | J. K. M.,        | 34  | Fayetteville,                | Fayette,          | M. Bibb, Jr.,    | 9     |
| Bethel,                 | "            |                  | 8   | Zoar,                        | Nicholas,         | "                | 13    |
| Zoar,                   | "            | Mr. Cuttino,     | 16  | Mt. Pleasant,                | "                 | "                | 7     |
| Antioch,                | "            |                  | 15  | Bell Creek,                  | Fayette,          | "                | 7     |
| Mt. Zion,               |              |                  | 34  | Oakland,                     | Goochland,        | F. M. Barker,    | 20    |
| St. Helena,             | Beaufort,    | Wm. Richards,    | 21  | Total,                       |                   |                  | 3,664 |
| Corinth,                |              |                  | 20  | Foreign Baptisms.            |                   |                  |       |
| Spartanburg,            | Spartanburg, |                  | 12  | Churches.                    | Counties.         | Administrators.  | No.   |
| TENNESSEE.              |              |                  |     | Newton,                      | Burmah,           | J. Wade,         | 14    |
| Pleasant Grove,         | Blount,      |                  | 6   | Maulmain,                    | "                 | Mr. Bixby,       | 5     |
| Sevierville,            | Sevier,      |                  | 5   | Prome,                       | "                 |                  | 50    |
| Woodlawn,               | Heywood,     | G. W. Young,     | 11  | Henthada,                    | "                 | Mr. Thomas,      | 54    |
| Sanders' Fork,          | Cannon,      | J. J. Martin,    | 8   | Ningpo,                      | "                 | Mr. Lord,        | 2     |
| Woodbury,               | Cannon,      | J. M. D. Cates,  | 32  | Nellore,                     | (Tellogoos),      | Mr. Jewett,      | 3     |
| Marion,                 |              | A. J. Brandon,   | 14  | Memel,                       | Germany,          | Mr. Lehman,      | 25    |
| Salem,                  |              | J. C. Roberts,   | 12  | Ijaya,                       | Central Africa,   | Mr. Bowen,       | 38    |
| Town Creek,             | "            | "                | 28  |                              |                   |                  |       |

**Churches Constituted.**

| <i>Names.</i>  | <i>Where.</i>     | <i>When.</i> | <i>Mem.</i> |
|----------------|-------------------|--------------|-------------|
| Amis Chapel,   | Granville, N. C., | April 30,    | 22          |
| Union,         | Cook, Texas,      | July 18,     | 7           |
| Judson,        | Cook's Bar, Cal., | Aug. 18,     |             |
| Gaspereux,     | N. B.,            | Aug. 21,     | 12          |
| Indian Creek,  | Cook, Texas,      | Aug. 22,     | 8           |
| Gadsen,        | Cherokee, Ala.,   | Aug. 23,     |             |
| Upham,         | (2d ch.), N. B.,  | Sept. 16,    | 29          |
| Maddon's,      | Washington, Mo.,  | Sept. 24,    | 30          |
| Claysville,    | Wood, Va.,        | Sept. 29,    | 14          |
| Winona,        | Min.,             | Oct. 3,      |             |
| Otter Creek,   | Warren, Io.,      | Oct. 13,     | 5           |
| Lebanon,       | Catawba, N. C.,   | Oct. 30,     |             |
| Sevens' Point, | Wis.,             | Oct. 20,     | 11          |
| Viroqua,       | Badax, Wis.,      | Oct. 28,     |             |

**New Church Edifices.**

| <i>Where.</i>                | <i>When.</i> | <i>Cost.</i> |
|------------------------------|--------------|--------------|
| Kalamazoo, Kalamazoo, Mich., | Oct. 9,      | \$14,000     |
| Sciota, (French ch.), N. Y., | Oct. 17,     |              |
| Rome, Floyd, Ga.,            | Oct. 21,     |              |
| Matteawan, Dutchess, N. Y.,  | Nov. 8,      |              |
| Macomb, Macomb, Mich.,       | Nov. 14,     |              |
| Ithaca, Tompkins, N. Y.,     | Nov. 21,     |              |

**Ordinations.**

| <i>Names.</i>     | <i>Where.</i>          | <i>When.</i> |
|-------------------|------------------------|--------------|
| E. Alward,        | Liberty, Mo.,          | July 1,      |
| W. E. Harding,    | Mo.,                   | July,        |
| S. Hill,          | Mo.,                   | July,        |
| J. W. Hargraves,  | Hopkins co., Tex.,     | July 7,      |
| J. J. Settle,     | St. Stephen's, Va.,    | Sept. 4,     |
| T. V. Settle,     | " "                    | " 4,         |
| Jas. C. Jones,    | Anderson Dis., S. C.,  | Sep. 29,     |
| J. B. Leachman,   | Claysville, Va.,       | Sep. 30,     |
| L. F. Dawson,     | Patrick co., Va.,      | Sep. 30,     |
| B. D. Marshall,   | Lockport, N. Y.,       | Oct. 11,     |
| J. R. Adams,      | Wallingford, Ct.,      | Oct. 17,     |
| Hammond Dyke,     | Pitcairn, N. Y.,       | Oct. 17,     |
| E. H. Ranney,     | Wilmington, N. C.,     | Oct.,        |
| Volney Powell,    | Cherry Valley, Ill.,   | Oct. 24,     |
| Jno. A. Strachan, | Chesterfield co., Va., | Nov. 5,      |
| H. P. Hunt,       | Clarence, N. Y.,       | Nov. 8,      |

**Deaths of Baptist Ministers.**

| <i>Names.</i>      | <i>Residences.</i>   | <i>Time.</i> | <i>Age.</i> |
|--------------------|----------------------|--------------|-------------|
| W. C. Patterson,   | Columbus, N. C.,     | Aug. 31,     | 44          |
| N. Robertson, Sr., | Covington co., Ga.,  | Sep. 16,     | 91          |
| Wm. J. Stephens,   | Henry co., Ga.,      | Sep.,        |             |
| Joseph Davis,      | Hebron, O.,          | Oct.,        |             |
| J. L. Richmond,    | Covington, Ia.,      | Oct. 12,     | 71          |
| Jas. Nickerson,    | Cazenovia, N. Y.,    | Oct. 13,     | 64          |
| Wm. Nice,          | Woodbury, N. J.,     | Oct. 13,     | 38          |
| Jonathan Davis,    | S. C.,               | Oct.,        |             |
| Jesse M. Jackson,  | Farmville, Ala.,     | Oct.,        |             |
| J. J. Toeples,     | Skenesateles, N. Y., | Oct.,        |             |
| Jno. Teasdale,     | St. Louis, Mo.,      | Nov. 1,      |             |

**Ministers Rec'd from other Denomin's.**

|                            |                 |        |
|----------------------------|-----------------|--------|
| H. W. Bort, Methodist,     | Truxton, N. Y., | Oct. 4 |
| Wm. Beavins, Methodist,    | Berwick, Me.,   | Oct. 7 |
| W. Hurlin, Free Will Bap., | Amesbury, M.,   | Oct. 7 |

**Clerical Removals and Settlements.**

| <i>Names.</i>     | <i>Whence.</i>          | <i>Where.</i>       |
|-------------------|-------------------------|---------------------|
| Adams, J. R.,     | Roch. Univ.,            | Wallingford, Ct.    |
| Amsden, S. H.,    | Savoy, Mass.,           | Salisbury, N. H.,   |
| Beecher, L. F.,   | New York, Saratoga,     | N. Y.               |
| Benton, G. W.,    | Granville, Pontosac,    | Ill.                |
| Brower, S. M.,    | Lima,                   | Quincy, O.          |
| Burke, J. B.,     | Middleboro',            | Middlefield, Mass.  |
| Burnham, L.,      | Leamington,             | Hartford, Me.       |
| Butterfield, J.,  | Oswego,                 | Watertown, N. Y.    |
| Cheshire, J. E.,  | Wickford, R. I.,        | Keesville, N. Y.    |
| Clarke, Jno.,     | Equessing, C. W.        |                     |
| Coburn, J. M.,    | Manchester, N. H.       |                     |
| Cornelius, S. J., | Fon du Lac, Wis,        | Winona, Min         |
| Corron, J. P.,    | White Sul'r Springs,    | Fincastle, Va.      |
| Cressey, T. B.,   | St. Paul,               | Red Wing, Min.      |
| De Blois, S. W.,  | Chester,                | Horton, N. S.       |
| Estes, H.,        | East Trenton,           | Me.                 |
| Ford, G. W.,      | Warren, Ill.            |                     |
| Falkner, P.,      | Holly Springs,          | Aberdeen, Mi.       |
| Gale, E.,         | Johnson, Vt.,           |                     |
| Goodhue, J. A.,   | Suffield,               | South Boston, Mass. |
| Green, A. E.,     | Medina,                 | Dellton, Wis.       |
| Grenell, L. O.,   | Arcadia, N. Y.,         | Middletown, N J     |
| Haigh, W. M.,     | Pavilion,               | Chillcothe, Ill.    |
| Hatch, C. G.,     | Brewster, S. Dartmouth, | Mass.               |
| Haughwort, J. B., | Medina, N Y,            | Fall River, Mass    |
| Hawkins, W. S.,   | Mathews C. H.,          | Hay's Store, Va     |
| Hoben, Wm.,       | N. B.,                  | Dover, N. Y.        |
| Hodge, J. L.,     | Brooklyn, N. Y.,        | Newark, N. J.       |
| Hubbard, W. C.,   | Georgetown,             | Chittenango, N Y    |
| Hurd, J. C.,      | Canso,                  | N. B.               |
| Isley, S.,        | Brooklyn, N. Y.,        | Essex Ct.           |
| Irwin, C. M.,     | Madison,                | Atlanta, Geo.       |
| Jerrard, R.,      | Morrisiana, N. Y.,      | Fon du Lac, Wis.    |
| Jones, S., Sr.,   | Cassopolis, Mich.,      | Stoughton, Wis      |
| Keele, R. C.,     | Belleville,             | Jerseyville, Ill.   |
| Kingsbury, A.,    | Fredonia, N. Y.,        | Adrian, Mich.       |
| Leonard, C.,      | Providence, R. I.,      | Baltimore, Md.      |
| Lewis, C. C.,     | New Shoreham,           | Westerly, R. I.     |
| Low, A. D.,       | Prarie Du Chien,        | Viroqua, Wis.       |
| McDonald, W. R.,  | Hicksford,              | Petersburg, Va.     |
| McIver, D. E. W., | Wetumpka, Ala.,         | Evergreen, La       |
| Merit, C. D.,     | Metamora,               | Washburn, Ill.      |
| Martin, G. P.,    | Piermont,               | Nyack, N. Y.        |
| Palmer, R. C.,    | Wyoming,                | Perry, N. Y.        |
| Parmley, L.,      | Lower Merion, Pa.       | Elgin, Ill.         |
| Pattison, W. P.,  | Auburn, N. Y.,          | Ypsilanti, Mich     |
| Pinney, A.,       | Syracuse,               | Cleveland, O.       |
| Pratt, A.,        | Chester,                | Fredericktown, O.   |
| Putnam, Wm.,      | Kendall,                | Waverly, N. Y.      |
| Richards, Wm.,    | St. Helenaville, S. C., | Ag SPS              |
| Rollinson, Wm.,   | San Francisco,          | Cal.                |
| Runyan, A. B.,    | New Bethlehem, Pa.      |                     |
| Sawyer, Mr.,      | Lawrence, Mass.         |                     |
| Sears, H.,        | Billerica, Mass.        |                     |
| Shute, S. M.,     | Pemberton, N. J.,       | Alexandria, Va.     |
| Smith, H. A.,     | Watertown, N. Y.,       | Agt Mis Un'n.       |
| Smith, Jas. F.,   | Noix Creek,             | Callaway co., Mo.   |
| Sproul, S.,       | Princeton,              | Imlaystown, N. J.   |
| Titus, S. W.,     | N. Y.,                  | Freeport, Ill.      |
| Taylor, O. D.,    | Gorham,                 | Oswego, N. Y.       |
| Trask, E. G.,     | Abbott, Me.,            | Tonica, Ill.        |
| Walthall, J. S.,  | Richmond, Va.,          | Newbern, N. C.      |
| Watson, D. S.,    | Cuyahoga,               | Hinckley, O.        |
| Webber, J. S.,    | Min.,                   | Romulus, N. Y.      |
| Woodbury, J.,     | Wenham,                 | Hamilton, Mass.     |
| Zeeley, J. T.,    | Cheraw,                 | Columbia, S. C.     |

# AMERICAN BAPTIST MEMORIAL.

JANUARY, 1856.

## Baptist History.

MUNSTER.—MUNCER.

A LEARNED wit who spent much of his time in reading romances, on being asked why he did so, replied that he preferred them to history, because they were more entertaining and equally true. While the blade of the critic may have been too sweeping, it must be confessed, that much that passes for history, scarcely outranks the absolute myth. In fact it is probably true that no historian has ever yet succeeded in writing actual history. No one man can occupy such a stand-point, as to be able to describe properly and adequately, and in all their bearings, the multiplied facts of any extended period. In the very nature of things, there must be an aspect of things which no one man can see, to say nothing of the various causes inherent in human nature which influence our perceptions and bias our judgment. All that the historian can do, is to write a narrative; it may be called a historical narrative, which approximates more or less to actual history, in proportion as the narrator has opportunity, capacity and desire to tell the truth.

Whatever may have been the failure of all attempts to write history, and though those attempts can be called nothing more than historical narrations, there is, nevertheless, such a thing as actual history. That is, it is true that certain things did occur, that they were the result of certain causes, and that they, in turn, produced certain effects; and it is also true that these things, in

all their connexions anterior and ulterior, may be certainly ascertained and proved. This is history. It is to be gleaned from the various narratives of those who have attempted to write history, from state papers and legal enactments, from private documents, from the literature of the times, from ancient ruins, monuments, coins, medals, &c., &c. No one of these sources is sufficient to supply us with the whole truth; but when the evidence of each of these witnesses is sifted, compared with other evidence and reduced to consistency with itself; and when after this, a continuous and consistent narrative is eliminated from the united testimony of the whole, then we have what may be called actual history. All honest historians have endeavored to do what has just been described, and in many particulars, all have succeeded. No one of them can have succeeded in *all* respects, for reasons already set forth. For the same reason, no reader of history, can come to a clear and certain knowledge of all the facts, in any extended period. But there are certain segregated facts, of which, any reader, if he will turn his attention to them, may become perfectly sure, and that, in many cases, not by reading the narrative of any historian, but by doing what the historian should have done for him, that is, by investigating the original sources of information.

In Baptist history there are certain facts susceptible of clearest proof, and which have over and over, *been* proved, beyond possibility of doubt or cavil, which, nevertheless, historians as they

are called, have intentionally, or otherwise, so beclouded or perverted, as to do grossest injustice to the denomination. An instance of this may be found in the fact, that of all the writers who have attempted to give the history of the Anglo-Saxon race, on this continent, not one has given a clear and true account of the rise and progress of religious liberty. The credit of being the first to promulgate and establish this principle, which rightfully belongs to Baptists alone, has been wrested from them and strangely enough handed over to Papiasts. Nothing could be more absurd than the supposition, that the credit is due to the latter; nothing is more false in fact and nothing can be more clearly proved to be false. Nor has any historical truth ever been more thoroughly demonstrated than that the honor belongs to the Baptists. Yet, although this truth has been brought out, and published some scores of times, future historians will probably misstate, pervert or falsify, either intentionally or otherwise, just as their predecessors have done. Yet, however false in the historical narratives that go to posterity, it is matter of congratulation, that history will go to them too; and that the time never will come, when in reference to *this* event, the evidence will not be within the reach of the antiquarian, or of the diligent searcher for truth.

But of all the historical misrepresentations that ever have been made since the days of Herodotus down to the present hour, none have been more groundless than that monstrous fabrication known as the Anabaptist insurrection at Munster.

For more than three centuries, have Baptists been the subjects of censure, for crimes in connexion with this affair, of which they are as guiltless, as generations yet to be born. And when in our day, it is manifestly absurd to reproach us with these transactions, we are complacently complimented on the improvement of our principles since the days of our ancestors. The truth is,

our principles are just what they always were.

These reflections have been suggested by a somewhat musty tome, in large quarto form, now lying open on the writer's table, entitled "Ecclesiastical Researches," by Robert Robinson, printed in Cambridge, England, 1792. The author of this volume, an indefatigable scholar and of unquestioned ability, made extensive ecclesiastical researches with the view of writing a history of the Baptists, but in the providence of God, was removed from the scene of his earthly labors, before he had completed his work. His posthumous papers were examined by some of his learned friends, and though incomplete and "in the rough," were published under the title of the volume which has just been described. As the work is now out of print and accessible to few, and as there is no account of the scenes which the author describes, more luminous and satisfactory than that which he has given, it cannot but be an acceptable service, to rescue from oblivion, and place within the reach of the many, a few extracts at least, from these valuable records of the past.

In the following instructive passage taken from the work, it will be perceived that Thomas Muncer, a prominent Baptist of those times, is a conspicuous character. No man's history has ever been more falsified than his; and as no personal demerit has been proved upon him, it is not hard to suppose that he has been thus roughly handled, not for his own sake, but merely because he was the representative, to some extent, and for the time being, of certain principles. What these principles were, the intelligent Baptist reader may decide for himself. But to proceed with the extracts:

"In the summer of 1524, the peasants of Suabia on the estate of Count Lutsen groaned under their hard servitude, and determined to seize the first opportunity to get free. Such an one happened the November following and they revolted.

The Counts Lutsen and Furstenberg, and the neighboring gentry in Suabia, who had all a mutual interest in suppressing the insurrection, and who had entered into a confederacy for another purpose, agreed to suppress them, and Furstenberg, in the name of all the confederates, went to inquire into their grievances. They informed him that they were Catholics, that they had not risen on any religious account, and that they required nothing but a lease from those intolerable secular oppressions, under which they had long groaned, and which they neither would nor could any longer bear. The second insurgents were the peasants of a neighboring abbey, and they declared, as the first had done, the oppression of the abbot, and not religion, was the cause of their conduct. The news, however, flew all over Germany, and the next spring three hundred thousand men, having more reason to complain than the first had, left off work, and assembled in the fields of Suabia Franconia, Thuringia, the Palatinate, and Alsace. They consisted of all sorts of peasants who thought themselves aggrieved in any manner.

The feudal system was at this time in full force in many parts of Germany, and in Suabia, and the countries on the banks of the Rhine, where the peasants first rose, and where their condition was most tolerable, their grievances were very great. They paid the full value of their farms in rent to their landlords. If they chose to remove, or to follow any other profession, they were obliged to purchase these privileges at a high price. All grants of lands expired at their death, and did not descend to their families. At a death, the landlord claimed heriots of the best of their cattle or their furniture. If the children desired to succeed their fathers, the landlords required enormous fines and the stewards, always more arbitrary and insolent than their masters, exacted yet more enormous fees for a renewal. To all these were super-added stated and occasional taxes on

beer and wine, and the necessities of life, which fell hardest and heaviest on the poor, and which were levied to support the growing luxury, or the expensive wars of their princes. This was the condition of the best part of Germany, a condition so deplorable, that as soon as a farmer was taken ill, his whole family were benumbed with fear, and suspended their labors, for they all knew, that the moment the master's eyes were closed, the unfeeling stewards of the lord would enter the house, and without paying any regard to the affliction of the widow, or the tears of the fatherless, instantly demand a year's rent, take an inventory of every chattel, living and dead, and if the rent was not produced on the spot, and their own exorbitant fees paid besides, turn the family out of doors, and refuse them the last of consolations, that of bedewing the corpse of their late benefactor with their tears.

Of all the teachers of religion in Germany at this time, the Baptists best understood the doctrine of liberty; to them therefore the peasants turned their eyes for counsel. Catholic priests were creatures of the Pope, Lutheran priests were creatures of Luther, the first preached blind submission to the priest, the last the same disposition to the magistrate, with this proviso, however, that the magistrate was a Lutheran, for they called other priests worshippers of the beast. It is needless to adduce proofs, the parties have proved it against one another beyond all contradiction. The tyranny of both was equal in every thing except extent, the Pope's dominions were the largest. Luther never pretended to dissent from the church, he only professed to disown the Pope, and this distinction our best church historians require us to make as the best and only clue to the history of reformation by Luther. Of the Baptists one of the most eminent was Thomas Muncer of Mulhausen in Thuringia. He had been a priest, but he became a disciple of Luther, and a great favorite with the reformed. His

deportment was remarkably grave, his countenance was pale, his eyes rather sunk as if he was absorbed in thought, his visage long, and he wore his beard. His talent lay in a plain and easy method of preaching to the country people, whom (it should seem as an itinerant) he taught almost all through the electorate of Saxony. His air of mortification won him the hearts of the rustics: it was singular then for a preacher so much as to appear humble. When he had finished his sermon in any village, he used to retire, either to avoid the crowd or to devote himself to meditation and prayer. This was a practice so very singular and uncommon, that the people used to throng about the door, peep through the crevices, and oblige him sometimes to let them in, though he repeatedly assured them that he was nothing—that all he had, came from above—and that admiration and praise were due only to God. The more he fled from applause the more it followed him. The people called him Luther's curate, and Luther named him his Absalom, probably because HE STOLE THE HEARTS OF THE MEN OF ISRAEL.

"Muncer's enemies say all this was artifice. It is impossible to know that: the survey of the heart belongs to God alone. This was not suspected till he became a Baptist. They say he was all this while plotting the rustic war. But there was no need to lay deep plots to create uneasiness; the grievances taught the peasants to groan, and rise, and fight, before Muncer was born; and nobody ever taxed him with even knowing of the first insurrections now. The truth is, while Luther was regaling himself with the princes, Muncer was preaching in the country, and surveying the condition of their tenants; and it is natural to suppose he heard and saw their miserable bondage, and that on Luther's plan there was no probability of freedom flowing to the people. It was only intended to free the priests from obedience to the Pope, and to enable them to tyrannize over the people in the name of the civil ma-

gistrate. Muncer saw this fallacy, and remonstrated against it; and this was the crime which Luther punished with an unpardonable rigor, and which the followers of Luther have never forgiven to this day. "Muncer," say they, "was a man well skilled in the knowledge of the Scripture before the devil inspired him; but then he had the arrogance not only to preach against the Pope, but against Master Doctor Martin Luther himself." As if Martin of Saxony had any better patent for infallibility than Leo of Rome!

"Luther had influence enough to get Muncer banished. First he settled at Alsted, thence he was driven to Nuremberg, and when the peasants rose he was at Mulhausen, where he had resided some time, and where he had continued to teach doctrines highly acceptable to the lower orders of the people, who followed him, and heard him with the utmost avidity. Here he made no secret of his sentiments. He told the people that the Catholics and the Lutherans were in two extremes of error, both which good men ought to avoid. He observed that the Catholics subjugated mankind to laws of morality superstitious and too severe; that Luther had shaken off these, but had fallen into the opposite extreme, and had not provided for such purity as the gospel required; and that neither party had understood that kind of liberty which Jesus Christ had purchased with his blood; that on the one hand men should avoid superstition, and on the other all kinds of vice, as well as practise every virtue of temperance, moderation of dress, diet, and so on. His meaning seems to be, that a Christian Church ought to consist of virtuous persons; and herein his notion differed from that of Luther, who, by taking the Church as the Pope left it, included whole parishes and kingdoms, with all the inhabitants of every description, in the Church. On the other hand, he understood virtue not to consist in ceremonial performances, or in disputes

about points of doctrine, but in personal excellence.

"On these principles he formed a Church, and advised the members of it to make use of retirement, moderation, and prayer; to consider the several points of religion for themselves; to examine the evidences of the being of a God, the doctrine of providence, the person of Christ, the nature of the Christian religion compared with that of the Turks; and in such a course of life he promised them, as well he might, the presence and blessing of Almighty God. This was a method of reforming, new to those who passed in the world for the reformers of it. This was going about the work properly, by setting men to reform themselves: but a reformation effected by reason and Scripture, without the aid of kings and priests, was not in the taste of those times. The peasants were the only people who relished Muncer's doctrine, and they repaired to Mulhausen in vast numbers to be instructed and comforted by him. A Dutch schoolmaster very gravely informs us, that of all this rabble there was hardly one that knew his letters. This was the greatest crime that a pedant could think of. Besides, they say, Muncer was a great dreamer, and advised his people to dream. This is not very probable, however. If they did dream for wisdom, it must be allowed they profited more in their sleep than their persecutors did with their eyes open. Luther, always ingenious, invented the best scheme. Mulhausen was an imperial city, and not under the jurisdiction of the Duke of Saxony. Luther had no more power here than what his credit gave him. He wrote to the magistrates of the city to advise them to require Muncer to give an account of his call, and if he could not prove that he acted under human authority, then to insist on his proving his call from God by working a miracle. The magistrates fell into this snare, and so did the monks, for persecution is both a Catholic and a Protestant doctrine; and they set about

the work. The people resented this refinement on cruelty, especially as coming from a man whom both the Court of Rome and the Diet of the empire had loaded with all the anathemas they could invent, for no other crime than that of which he accused his brother; and they carried the matter so far in the end, that they expelled the monks, to which the Lutherans had no objection, and then the magistrates, and elected new senators, of whom Muncer was one. To him, as to their only friend, the peasants all looked for relief.

"Muncer's doctrine all tended to liberty; but he had no immediate concern in the first insurrection of the peasants. It was many months after they were in arms before he joined them; but knowing their cause to be just, he drew up for them that memorial or manifesto which sets forth their grievances, and which they presented to their lords, and dispersed all over Germany. This instrument is applauded by every writer, who mentions it as a master-piece of its kind. M. Voltaire says, "a Lycurgus would have signed it." It was the highest character he could have given it. Some by mistake ascribe it to Stapler.

This manifesto consists of twelve articles, in which are set forth the grievances of the peasants, and the redress which they required, and on the grant of which they declared themselves ready to return to their labors.

[These articles contain nothing but complaints of civil grievances, incomparably more dreadful than any our fathers ever endured as British colonists. They make no reference to religious principles as such, and assert nothing but civil rights.]

"These are the infernal tenets, the damnable Anabaptistical errors (garbled and recorded by their enemies, too), which the orthodox of all orders, from Luther to the present time, have thought fit to execrate under all the most monstrous names that malice and rage for persecution could invent. Two hundred and



sixty years hath this crime of the Baptists been visited upon their descendants. It is time now to respire, and to make a few cool reflections on this event.

"The celebrated Mons. Voltaire, who certainly was no Anabaptist, hath stated the matter in a few words. 'Luther,' says he, 'had been successful in stirring up the princes, nobles, and magistrates of Germany against the Pope and the bishops. Muncer stirred up the peasants against them. He and his companions went about addressing themselves to the inhabitants of the country villages in Suabia, Misnia, Thuringia, and Franconia. They laid open that dangerous truth, which is implanted in every breast, that all men are born equal; saying that if the Popes had treated the princes like their subjects, the princes had treated the common people like beasts. It must be acknowledged, that the manifesto published by these savages in the name of 'The Men who till the Earth,' might have been signed by Lycurgus. They only claimed the rights common to mankind; but they supported the claim like savage beasts.'

"There are, then, only two questions: the one whether the claims were just in themselves, and the other whether the peasants supported them properly. The first is readily granted now-a-days in free countries. It is clear the manifesto is not a compilation of scholastical speculations about grace and free will, and baptism and the sacrament. It contains the rights of mankind. In this instrument there is no heretic but a tyrant; nothing proposed to be hated but the feudal system; and liberty is the only orthodoxy. It is a system of justice, virtue, and happiness; and so equally distributed that it is impossible to know any thing more of the religion of the authors than that they were Christians who held themselves bound to make the Holy Scriptures the rule of their actions. When this memorial is compared with the Augsburg Confession, each article of which begins with 'dozent,' and ends

with 'dampant,' and many of them with 'dampant Anabaptistas,' the reason and feelings of an examiner will reverence the mild justice of Muncer and his memorialists, and be fired with indignation at the folly of mankind for suffering themselves to be so long insulted with such bloody trifles, though under the sacred names of 'confessions of faith.'

"The support of these claims is a very different article; but, had Muncer *succeeded*, ten thousand tongues would have celebrated his praise. Indefatigable writers would have sifted every action to the bottom, tried the cause by rules of equity, examined the credibility of every witness, and would not have suffered improbable, contradictory, and even impossible tales, told by ignorant and interested men, to have seized the credit and honor which are due to nothing but impartial truth. If the procuring of liberty for three hundred thousand wretched slaves, and their posterity, *had* been accompanied with some imperfections, and even some censurable actions, the latter would have been attributed to an unhappy fatality in human revolutions, and in comparison with the benefits thrown into the great scale of human happiness, they would have diminished till they had totally disappeared.

"All this was ten years before the affair at Munster; and nothing has been said since that affair worse than was said now, before it begun. It was not, therefore, a quarrel about baptism, but about the feudal system. It was not water, it was government that was in question; and the Baptists had the glory of first setting the reformed an example of getting rid of tyranny tolerated only through custom, and supported only by power against right."

The reader of the above extracts, however much he may have been entertained by the account of Thomas Muncer, may be disposed to ask what all this has to do with the "Munster affair." It has this much to do with it; it shows that the connexion of Baptists with that

affair, so far as it existed, was on grounds purely civil. Their principles had been clearly set forth by Muncer ten years before it happened, and as Robinson says in his closing paragraph, "nothing was said afterwards worse than what was *then* said." In the "manifesto," drawn up by Muncer, the length of which unfortunately prevents its being inserted here, there is not a word nor thought that may not find a counterpart in the declaration of American independence. In fact, the only difference between the German Baptists of the sixteenth century and the American Baptists of the eighteenth, is this; that the latter fought for liberty in a war which *succeeded*, and the former fought for the same purpose in a war which did *not* succeed. If the American revolution had been a failure, Washington would doubtless have been hanged for treason and his character held up to the execration and contempt of posterity. If Muncer had succeeded, he might have outranked Luther. Such is the effect, which success or failure, has upon the verdict of the multitude.

It may further be observed, that if Baptists are to be held responsible for the conduct of all in the sixteenth century, who rejected infant baptism and immersed adults, they may with equal propriety, be held to account for the sins of all who reject infant baptism and immerse adults *now*. This would make us chargeable with the follies and crimes of Mormonism. The absurdity of this is obvious; and equally absurd for the same reason, are the charges of those, who raise a hue and cry against *Baptists*, for the outrages at Munster and elsewhere, in the sixteenth century.

H. H. T.

Richmond Female Institute,  
Dec. 15th, 1855.

WHAT IS A HERIOT?—It is one of the monstrous exactions of the feudal system, and consists in a heavy tribute or fine to be paid to the owner of land, on the death of his tenant.

### Miss Eleanor Macomber.

ABOUT twenty years ago a pale, delicate, and worn-looking lady, frail in constitution, and weakened also by disease, visited a southern city to recruit her wasted frame, and prolong a life which scarcely seemed to promise any more of labor or usefulness. Those who looked upon her felt that her work was almost finished; that *she* might afford to rest. Her labors as a missionary among the Indians had undermined the foundations of her clay tenement, and it seemed crumbling fast to dust.

The mild climate, the cordial hospitality of friends, the conscientious accuracy with which she observed the directions of her physicians, were effective, under the blessing of God, in 'rescuing her from the grave. With new fervor and quickened devotion, she determined to offer herself again on the altar of missionary service, "a living sacrifice." Delivered by God's hand from the very jaws of the grave, she felt renewed obligations to be entirely devoted to him.

We call woman weak, and almost feel as if she was excluded from the sphere of heroic acts, and the possibility of powerful influence. Here was not only womanly weakness, but the feebleness of poor health, and the shrinking delicacy of a sensitive and retiring nature. Yet there was strength, irresistible energy in that calm determination which burned in her heart. It was more than mortal energy, for "the love of Christ constrained her."

Miss Macomber went out to Burmah, under the direction of the Board of the Old Triennial Convention. She reached her destination in February, 1836. During the latter part of that year, having acquired the rudiments of the Pwo Karen dialect, she formed the purpose of going among them, to some village where the knowledge of Jesus Christ had never been communicated, that she might tell the heathen—particularly those of her own sex—the simple story of the cross. Her brethren at Maulmain represented

the hazards of such an enterprise, but she replied, "If Christ is with me there, I need fear nothing; if he is not with me, I am not safe here."

One of the missionaries, Mr. Osgood, with two or three native assistants, accompanied her to Dong-yan, the place selected. They ascended the river about twenty-five miles the first day, and slept that night in their boats. The next morning they made their way overland to the house of the chief, about ten miles.

The time seemed most unpropitious. Almost every man in the vicinity was in a state of beastly intoxication; and the chief, who was gone to attend the idolatrous rites connected with the burial of a Burman priest, returned at night too drunk to be fit for business. The next day, however, he gave permission to build in his town; but before the place could be selected he was again missing. Such was her welcome. The rest of the story may be best told in the graphic language of the venerated Dr. Judson.

"Parting in tears with the missionary who had conducted her thither, she spread her mat in her loneliness, and sat down in the hut of a petty chief, who gave her reluctant admission—a hard-headed, hard-hearted notorious drunkard. Though able to say but little, and that in a very imperfect manner, she immediately began to communicate the truths of the gospel to the people around her. It was not long before an elderly person in the neighborhood drank in her instructions; then the wife of the chief, a very sensible, superior woman; and then, to the astonishment of all, the drunkard himself emerged from the fumes of rum, and became a rational being and a devoted Christian. Nearly all their children, a large family, most of them grown up, sooner or later followed their parents into the kingdom. A violent persecution ensued; most of the population forbade her entering their houses; mobs of profligate wretches surrounded her dwelling by night, yelling and throwing stones; several times her house was

set on fire; and the house of her principal assistant was burned down. But she breasted the storm in the spirit of the gospel, and finally it died away. The growing church was placed under the pastoral supervision of some of the missionaries. I had the happiness of organizing it in March, 1887; and one and another of the brethren subsequently took the pastoral care. It now consists of thirty members, including two or three promising young men, who, with the first convert, the elderly person above mentioned—a very steady, substantial Christian—and the reformed chief, ordained a deacon, have been employed as assistants in spreading the gospel among the neighboring villages.

"Besides her labors at Dong-yan, the location first selected, Miss Macomber made occasional tours about the country in search of Karens of the Pwo tribe. Her last tour was up the Houg-taran, above one hundred miles. On her return she touched at this place; and it soon became evident that somewhere on her tour she had inhaled the pestilential miasma, and symptoms of the jungle fever—so called here, because contracted in a jungle, or wood—began to appear. She at once gave up all hope of recovering; felt that her work was done; and addressed herself to the last trial with the same steadiness of purpose, buoyancy of spirit, and entire trust in God which had marked all her preceding course. 'Do you think you shall recover?' 'No, no!' 'Will you have such or such means used?' 'Do all you think proper for your own satisfaction; but it will be of no avail; my time has come.' 'You are better this morning. Are you willing to get well?' After a pause—'I hope I should be willing, if it be the will of God; but it would be hard to be called back when so near home.' 'Oh, my master!'—in hardly audible prayer—'take me *this day* to thyself,'—are sentences which may serve to indicate the state of her mind in view of death. The last afternoon she suffered severely.

Once she begged those around her bed to join in silent prayer, that her agony might be alleviated. Two or three times, at intervals, she cried out with gasping earnestness, 'Why can't I go?' One by her side whispered, 'Sister, the Lord's time is the best,' on which she made an evident effort to nod a cordial assent—one of the latest tokens of recognition which we obtained. After a few more struggles with the last enemy, she quietly sank into his arms, and into the arms of the Saviour.

"Bitter were the tears and the cries of her converts, who had tended her faithfully by day and night during her sickness, and of others who arrived just in time to witness her interment; and long and lingeringly did they gaze on her face before we closed the coffin lid.

"Happy sister! Precious was the box of ointment which thou hast poured on thy Saviour's head, and splendid will be the diadem which he will set on thine, inscribed with the praise bestowed on Mary of old, '*She hath wrought a good work upon me.*'

"When I consider her unsurpassed missionary spirit, her undiverted, indefatigable efforts, her measure of success—great when compared with her scanty means and limited time—and the good judgment which marked all her plans, I am ready to ask, Where shall we find her *equal* among those she has left behind? May my spirit be quickened by contemplating her example, and may my last end be like hers!"

Mr. Osgood mentions that he asked her if she felt any reluctance to die. She replied, "I have not the least. It is a pleasure to think of dying. I shall see much of what I have recently thought a little of—the glory of God and the love of Christ. When I think of the dear Karen disciples, I feel for them, and would be willing to stay a little longer; but if it is the Lord's will that I should leave them, I have nothing to say. Tell my friends I am not sorry that I came to this country, or that I came alone. I

have suffered for nothing which they could have supplied me with."

If it is asked, What were the agencies and means which she employed, and by which such glorious results were produced, it must be answered—the simple story of the cross. When she was left alone, in that heathen wild, she wept, for she was a lone woman, a stranger in a strange land; but she dried those tears to pray and labor, with *unwavering confidence in the power of the gospel* to regenerate and renew that heathen village, where all seemed so hopelessly repulsive.

Quietly and unostentatiously she sought the acquaintance of the women, and communicated her message. At length the wife of the chief, on hearing the narrative of the Saviour's sufferings, was completely subdued by it, and shortly gave pleasing evidence of conversion. She desired that her husband might hear the same wonderful story, but yet feared the consequences of an unwelcome reception. Miss Macomber, however, was ready to venture. She was cautioned not to speak to him of his faults, but to tell him of this same dying Saviour. Seating herself by his side, she related the gospel history. His attention was not easily fixed; but, as the narrative proceeded, it gradually won upon him, and on arriving at Gethsemane, he gave visible signs of emotion. When the scene of the crucifixion was reached he could restrain himself no longer, but, bursting into tears, asked if there was mercy in the Saviour for such a sinner as he was. In no long time he was rejoicing in hope of eternal life. Others heard, and were subdued by the same glad-tidings: within about three months ten gave good evidence of a gracious change, and a missionary came from Maulmain and baptized them; a church was organized, and the chief became its first deacon, filling the office in a most worthy and exemplary manner.

Such was the origin of the church at Dong-yan, now one of the largest and most efficient Karen churches, support-

ing its own pastor, and making progress in all good things, such as extracts unwilling praise from the heathen around them. When the devoted woman from whose lips they first heard the words of life was seized with mortal illness, they came continually to know of her state; and when she was summoned on high, they claimed for themselves the privilege of erecting a monument over her sleeping dust, to testify their love to her who "brought salvation to Dong-yan." But that living church is her fairest monument, and a monument that will endure.

### Conversation with a Dying Colored Man.

THE following scrap from a pastor's memorandum book, may be interesting to the readers of the Memorial:

"A day or two ago, I called to see a colored man, a servant, whom I have known for some time, and who was understood to be in a dying condition. He seemed perfectly conscious of his situation, entirely resigned to death, and triumphant in hope. After a few minutes conversation, and engaging in prayer with him, I was about retiring, when he asked me, if I was not in a hurry, to take a chair for two or three minutes, as he wanted to talk to me. I did so, when something like the following conversation occurred. I give his own broken, yet imperfect language, as nearly as I can recall it.

"The Bible says you must repent, and believe the gospel, and you shall be saved. Don't it?"

"Yes."

"Our Saviour told Nicodemus he must be borned again, if he would see the kingdom; and Nicodemus, he didn't understand at first; but the Saviour *parabled* (explained) it over to him, till it seems to me he could'n't help understanding; and showed him that he must be borned again of the Spirit of God."

"Yes."

"Well, if a sinner is borned again, it is God who has done it, only for his Son's sake—not for any righteousness the sinner has done, but because Jesus died in our place."

"Yes, it is only for his Son's sake."

"Well, some people says, when God have converted a man for His own purpose, and changed his heart, he can after that be *unchanged* again and get *unborned*. Now I don't see how that can be. I want to know what you think about that."

"I do not believe that a person who is truly converted can, after that, be unconverted; but then you know some people think and say they are converted when they are not. Suppose a man says he was converted once, and then goes on to do wickedly, what would you think of his case?"

"What! to do wicked like he done before? He never was converted. He never been changed—else he wouldn't do the same way. I wouldn't give (pausing, through weakness, for a minute or so,) I wouldn't give—no, not a *half* a cup of cold water for any sort of religion, that let a man go on and do bad just the same as before. No, he must be *truly* borned again. I want a religion to live by, a religion to die by, one I ain't afraid to meet my God with."

After some other conversation, such as I thought suited to cheer and support him in the hourly expected struggle for dissolution, I left, with the conviction deeply impressed upon my mind, that this member of the African church had derived a clear knowledge of the fundamentals of the gospel from the instructions he had there received; and that if I ever reach heaven, I shall meet him probably, and many others like him, who have found in their servitude the liberty wherewith Christ maketh his people free."

QUERE?—Is there an instance in the New Testament in which prayer is addressed to the Holy Ghost? If not, *why* not?

## The First Baptist Church in Ohio.

The following extract from a letter of the venerable E. Ferris, of Indiana, dated Nov., 1852, gives the facts in regard to the First Baptist church on the west side of the Ohio river.

My remarks were intended to be, in substance, as follows: That if I had been one of the speakers, I could have carried the minds of the hearers much farther back; that strange and almost incredible as it might appear, I had heard the first sermon preached in the Miami country, northwest of the Ohio river; or, in all that region whose first settlements of white people had spread out from the early settlements made in the Miami country. My remarks carried me back to the 12th day of December, 1789, on which day my father landed with his family a short distance below the mouth of the Little Miami, and took up his residence in an apartment assigned him in Fort Miami, built on the bank of the Ohio river by a party of white people who, the preceding year, made the first settlement in the country, and had erected the fort for a residence, and in case of an attack from hostile Indians, for a defence. At that time there was in the country, including a small settlement where Cincinnati now stands, and a few families at North Bend and Dunlap's Station on the Big Miami, and Covalt's Station on the Little Miami, probably sixty or seventy families, who were not only without the gospel, but also without the restraints of civil government, only as they were a law unto themselves; yet living together in a good degree of harmony, and always ready to help each other when attacked by their common enemy.

About the close of December, A. D. 1789, a Mr. David Jones, pastor of a Baptist church called Great Valley, in Pennsylvania, visited the new settlement and preached on the Sabbath in one of the block houses in the Fort, where, for the want of seats, the congregation had

to hear standing. The writer of this article was present; but then too young to attempt a description of the sermon. The following March, 1790, Mr. Stephen Gano, then a young preacher from the city of New York, while on a visit to Kentucky to see his father, crossed over to Columbia, as it was afterwards called, to visit his brother, the late Gen. John Stiles Gano; and while there, collected the scattered Baptist professors, who were among the early pioneers, and organized them as a church. He preached for them several times, baptized three, and administered the Lord's supper. So, that in March, 1790, there was one, and but one, Baptist church in all that extent of country of which the States of Ohio, Indiana, Illinois, Michigan and Wisconsin are now composed; and that with one exception, the only Protestant Christian Church in all that region, and was without a pastor or a house to meet in for worship.

Of this church, in early youth, I became a member, and in her bounds and by her consent, more than half a century past, commenced my work as a Christian minister. From my personal knowledge of the church from the beginning, and my early connection with her as a member, my claims to be a pioneer, if I have any, are founded. From this point, while listening to the addresses alluded to, I took my start in tracing the progress of the churches in the West, from the beginning up to the present time. And while in my imagination, I took a view of her present condition, and could triumphantly say with the Prophet, "What hath God wrought?" in view of the future, I could with equal confidence exclaim, "What can he not do?" Here I came to a point among the recollections of my early days where I could take a stand and relate that which, from the beginning, I had seen with my own eyes, heard with my own ears, and been made acquainted with by my own experience and observations; and where, were I able to wield the pen of a ready

writer, I could record many thrilling accounts of circumstances connected with the labors, and toils, and disappointments, and sufferings, and sorrows, and self-denials, and sacrifices, as well as of the encouragements, successes, joys and triumphs of those agents God has been pleased to make use of in the accomplishment of his great designs of salvation.

### The Lingerer.

"And while he lingered, the men laid hold upon his hand; the Lord being merciful unto him." *Genesis xix. 16.*

WHAT a description is contained in this chapter! What a picture of nature—destitute, alas! of nature's God! What a forcible delineation of a most important crisis in patriarchal history! but oh, how much more striking the description drawn of that more momentous crisis that occurs once, at least, in the history of every human mind—the great crisis of decision!

The last hour of loveliness and serenity had dawned upon the cities which were "as the garden of the Lord" for beauty. Nature's peace was at an end; the long-suffering of the Lord had ceased to be salvation; and the missioned angels, whose retiring footsteps were to prove to the victims of a divine and just indignation the very knell of doom, were already standing on the threshold of the only habitation wherein dwelt righteousness. And Lot was there—he to whom the message of mercy had been sent. "Just Lot," whose soul was continually vexed by the wickedness around him, to whom the impending fate of the plain had been graciously made known—he was there, and lingered. Lingered? What! could *he* linger, for whom alone the pent-up fire delayed to pour forth its igneous deluge? for whom alone the impatient earth still remained quiescent under the very feet of the idolaters? Could *he* linger? Yes. We are told "*he yet* lingered;" and fatal indeed might have been that one mo-

ment's dereliction; momentous the consequences, and ruinous the price, of that one "longing, lingering look" at his doomed yet beloved Sodom, had not that irresolute hand been seized by those whose hearts, though tender, were *not* human, and who, though sympathising with his feelings, partook not of his weakness.

Thus was he "brought forth; the Lord being merciful unto him."

The cities of the plain have long lain beneath the calm asphaltic waters; no trace remaining of the famed fertility of that once lovely valley. Lot has been gathered to his fathers, no account having been transmitted of his journey to the heavenly Zoar. But though his *name* has perished (save in sacred writ), his character has not. There are many Lots still resident in the plains of the world—many lingerers. May their danger be as happily averted as his! .

There are some who, like Lot, find nothing congenial in Sodom, and yet are reluctant to quit it. Their guardian angel has long stood by them, but the links are strong that bind them to familiar scenes, and the eye is still turned lovingly and regretfully to the sweet vale of Siddim. Many, indeed, are their dangers. See that fair and favored maiden, bright and blooming in the noon of youth, with every promise of future excellence already budding from the seeds of pious education and religious training. There are, in that soul, aspirations and desires that this world's Sodom knows nothing of—an earnest longing to flee from the avenging hurricane, from the "wrath to come." But her friends are all in that heedless city; the home of her childhood, the scenes of her youth are within its walls. "Escape to the mountain" seems a hard command; the eye regretfully is turned upon the spots to be left for ever. She *yet* lingers! But, ere the moment for decision is forever past, a hand is stretched forth to the halting one. The hand of Providence kindly severs some link,

too strong for that weak spirit to break, and the band that brought Lot forth out of Sodom leads *her* by a way that she knew not, to the everlasting hills, even to that "rock which is Christ." "The Lord being merciful unto her."

"When heav'n would kindly set us free,  
And bid the' enchantment end,  
It takes the most effectual way,  
And robs us of a friend."

But this is not the only instance. Approach that silent chamber—draw near that sick bed, where the vigor of youth and manhood, unaided by the weeping friends around, are combatting alone, and oh! how vainly, the one great leveller, death! Struck down in the hey-day of prosperity, life just opening around him, every pleasure shared by the wife of his choice, every grief soothed by the innocent endearments of his first-born—even thus, in the midst of hope came the summons, "The Master is come, and calleth for thee!" Though surprised, he is not unprepared. Death, though far from his expectations, has not been wholly absent from his thoughts.

But life and love, ambition and fortune, were a vale of Siddim to him; and, amid these "cities of the plain" his righteous soul would soon have ceased to vex itself with the sins of others. "Just Lot" would soon have been just no more. But the Angel of the Covenant, who has hitherto redeemed him from all evil, has entered his gates, now on a mission of mercy, and already lays hold of that pale and languid hand. He lingers! The world is bright; domestic ties are strong; his wife and child, dear as his own soul, are still inhabitants of the city he is called to quit; the mountain-path seems dark and steep; "the sun has not yet risen" on that land, still robed by the shades of futurity. But the Angel is there. There is no hesitation in that celestial guide; and by that hand which has, unknown, led him all his life long, is he brought forth. "The Lord being merciful unto him." The

last breath drawn on that earth whose very atmosphere is woe, dies in a sigh of mingled regret and ecstasy. Friends may hang, in fearful grief, over what once was theirs; but he is already far on his upward way. The flesh lingers a while with those it loved, and ever *must* love, but the spirit "lingers into life."—*Sunday at Home.*

### The Best Day.

FROM THE GERMAN.

"**W**HEREFORE," said the youthful Samma to his teacher, "does the Eternal need the service of men? Why do we celebrate the Sabbath-day? It was only intended for man in his rude state, that he might be educated thereby. Is not one day like another? Every day is blessed with the light of the sun!"

The Rabbi answered, and said:—"When the children of Israel returned from exile to the land of promise, there lived on the borders of Mesopotamia, with his wife and children, an Israelite, named Boni; he was a wise man and a Levite.

"And the Angel of the Lord appeared to him in the likeness of a messenger from King Arthasasta, and said, 'Get thee forth, thou, and thy wife, and thy children, and thy maidservant, and go into the land of your fathers, and help thy people, and give them counsel, that they may order the city and the land wisely.'

"Then answered Boni, and said, 'Let the king, my lord, graciously accept my thanks; but how can I wander through the desert with my wife and children? besides, I know not the way!' But the messenger said, 'Get thee forth and learn to trust the king.'

"Therefore Boni rose up early, and went forth as the angel of the Lord had commanded him. But Boni doubted, and said, 'What shall the end of this be?' And they were passing through the desert towards evening. When they



had journeyed six parasangs, and were very weary, behold, there stood in the way a tent, and a man came out and said to Boni and his household, 'Rest here.' Then they rested and refreshed their souls. And Boni said, 'The goodness of the Lord refreshes us here; but who will lead us the rest of the way?'

"Then the men came near and showed him both the way and the bye-ways; he also gave him a map for six parasangs further, and then said, 'Go in peace!'"

"Then Boni and his household went forward in the path which had been showed them, and bore with patience the difficulties of the way: for they remembered the comfort they had received. And when they had travelled six parasangs more, they saw another tent. In this also they found a servant of the king, who entertained them, and again pointed out the way, and warned them against the bye-ways.

"And so it always happened for eighty years, at the end of which time Boni and all his house arrived at the land of promise. And he perceived that the angel of the Lord had led him, and, with Ezra and Nehemiah, he was concerned that the Sabbath should be sanctified, for the people had become desolate.

"Thou seest, Samma," said the teacher, "that the life of man is a pilgrimage; six parasangs are six days; but the seventh is a day of rest, on which stands open to men the tabernacle of the Lord, that they may think of the way and put their trust in God. The wicked regard it not, and, therefore, lose themselves in the desert; but the wise find refreshment, and reach the promised land."

### *"Continue in Prayer."*

BY THE REV. JAMES SMITH.

Col. iv. 2.

THE Christian prays as naturally as he breathes; for prayer is the breath of the regenerated soul. It is the effect

of divine teaching, and the proof of the presence of the Holy Spirit in the heart. If forbidden to pray, he would be wretched; if not assisted in prayer, he is depressed and feeble. He must pray, and yet he often feels it difficult to pray. He is tempted to omit it, to hurry it over, and to undervalue it. Satan hates prayer, and tries in every possible way to discourage us in it. But the sinner must pray, or perish; and the believer must pray, or be wretched. But we do not pray *as* we ought, with faith, fervor, and importunity; nor *so much* as we ought; for from press of business, carnality of mind, or the discouragements we meet with, we too often neglect to pray. Hence the apostle exhorts, "Continue in prayer," not only begin to pray, but continue praying. Keep on, withdraw not the hand, let nothing silence you; but persevere in prayer. These words are especially applicable to three classes.

First, DISCOURAGED LABOURERS. Friend, art thou at work for God? Dost thou preach Christ's gospel? or teach young children, and try to lead them to Jesus? or distribute the little messengers of mercy? or speak, in thy poor way, as opportunity offers, in hope that God will bless a word from thee? And art thou discouraged because no fruit appears, or because you see very little good results from your labors? You began in prayer, did you not? You have mixed work for God with prayer to God; have you not? Your object has been the honor of your dear Saviour, and the good of immortal souls; has it not? Then yield not to discouragement, but "continue in prayer." You may have a late spring, but there will be a good harvest. Labor for God in vain *you cannot*. Every suggestion that you may, comes from Satan, and you are to resist him. Pray that you may pray more; that is, in prayer seek the grace of prayer, and God will hear, the clouds will gather, the rain will fall, the seed will grow, and a glorious harvest

will reward thy toil. Therefore, my poor discouraged brother, my poor disheartened sister, lay to afresh. Up and at it anew. “*Continue in prayer,*” and God will never disappoint you.

Secondly, **TRIED BELIEVERS.** Some Christians are very much tried. One trial seems to tread on the heels of another, like the messengers of Job. Nay, they seem at times to come in pairs, or two or three abreast. Tried in the soul, tried in the family, tried in the world, and, perhaps, tried in the church too. This is sharp work. Prayer has ascended to heaven. It has been repeated again and again. But no answer has been sent. The trial continues. Strength seems to fail. Hope reels to and fro. Faith staggers. The tried one is tempted to give it up. But no, no, my poor tried friend, never for one moment entertain the thought of giving up; “continue in prayer.” God has promised to hear, answer, and deliver thee, only he has not told thee when. He has not said whether he will come at cock-crowing, at midnight, or in the morning. Do you not remember that he did not come to his disciples on the lake until the fourth watch of the night? You are in a hurry; but God sees no need to hurry. You are not out of his thoughts. He has registered your prayer, and if you could see his book, you would read the register, and, perhaps, see written in the margin, “To be answered when faith has been well tried, patience has been sufficiently exercised, and sincerity thoroughly proved.” Or, “To be answered *just as the sun goes down.*” Yield not, then, to temptation, slack not thy hand, but wrestle as Jacob did, all night, until the breaking of the day.

“The promise may be long delayed,  
But never comes too late.”

Thirdly, **THE PERSECUTED CHRISTIAN.** Persecution is not what it was once; but many are persecuted still. Many, many an honest laborer by his cruel master; many a poor tradesman by his rich neighbor; many a godly servant by

her proud and imperious mistress; many a consistent wife by her ignorant and carnal husband; many a Christian child by its injudicious parents; many a Protestant subject by Popish magistrates, under unjust laws. My poor persecuted brother, thou findest it hard work to suffer for Christ at times; however willing the spirit may be, the flesh is weak. Satan strangely harasses thee, misrepresents thy God, and perplexes thy poor soul. But hold on; if you suffer *with* Jesus now, you shall reign with him by and bye. If you suffer *for* Christ, happy are you; for the spirit of glory and of God will rest upon you. “Continue in prayer,” and more grace will be given you. Grace that will enable you to glory in your tribulations. Grace that will enable you to take joyfully the spoiling of your goods. Grace that will make you more than a conqueror. And deliverance will come in the rear of grace. He that supports you now, will emancipate you soon; sooner, perhaps, than you anticipate. Prayer will soothe your spirit, relieve your burdened mind, introduce you to the presence of your God, fortify you against temptation, and strengthen you with strength in your soul.

There are many reasons why we should continue in prayer; take three. First, because *God requires it.* He tells you, by the lips of Jesus, that you “ought always to pray, and not to faint.” He directs you, by Paul, “to pray without ceasing.” It is a surprising fact, but it is a fact, that God loves to hear us pray. He never wearies of hearing us. Poor though our prayers be, broken and unconnected though they be, so imperfect that we feel utterly ashamed of them, yet the Lord loves to hear us. And perhaps one reason why he does not answer us sooner is, because he loves to hear us pray so much. Secondly, then, because *God approves of it.* If he permitted us to continue praying, for our own relief merely, it would be a mercy; but he requires it of us as a duty, and approves

of it as an act of obedience. He loves his child to speak with him, treat him with confidence, and expect blessings from him; and therefore he says, "Continue praying, and as soon as ever it will be good for you, and honorable to me, I will answer your prayers." Thirdly, because *He rewards it*. They who pray most get most. Not because there is any merit in prayer, but because it is the Lord's plan; he wills it to be so, it pleases him that it should be so. Hence Jesus said, "When thou prayest, enter into thy closet, and shut thy doors about thee, and pray unto thy Father in secret; and thy Father that seeth in secret *himself shall reward thee openly.*"

Let us "*continue in prayer,*" then, when all is dark and dreary. Our Father can hear us then, and we can speak to him, and plead with him, without a light. Dark hours make the promises shine, endear the throne of grace, and enhance the value of our privileges. "By night," says the spouse, "on my bed I sought Him." Let us, also, seek him, cry to him, call upon him, plead with him, and give him no rest until he arise and have mercy upon us. Let us "*continue in prayer*" when all is discouraging. If, like Jacob, we think that all things are against us; or even conclude with Jeremiah, "Surely against me is He turned, He turneth his hand against me all the day," still let us pray on. Restraining prayer, we shall lose; persevering in prayer, we must prevail. He said not unto the seed of Jacob, "Seek ye me in vain;" but he said, "Seek, and ye shall find, knock, and it shall be opened unto you." Let us "*continue in prayer,*" though all seems disheartening. It was disheartening to the disciples to toil all night, and catch nothing; nevertheless, at their Master's bidding, they were ready to let down the net. So, however disheartened we may be with long waiting, though hope deferred may have made the heart sick, yet "in due season we shall reap, IF WE FAINT NOT." Let us, then, pray always, and not faint. Dark

as the night may be, discouraging as our circumstances may be, disheartened as we may have been, let us rouse up, start afresh, and say, "Let Satan say as he will, let unbelief work as it may, let my heart misgive me never so much, let never so many circumstances rise to discourage me, yet will I *continue in prayer,* trust in the Lord, and stay myself upon my God."

Let us "*continue in prayer,*" though no answer be given. The poor Syrophenician woman cried to Jesus; but he answered her not a word." She fell at his feet, and pleaded, as only a mother could plead; but he repulsed her. She continued in prayer until he exclaimed, "Oh, woman great is thy faith, be it unto thee even as thou wilt!" Precious instance this of the power of prayer, of the importance of persevering in prayer. Keep at it then, though day after day thou waitest and no answer comes; or if, after waiting long, a rough answer be given thee. There was nothing but love in Joseph's heart when he answered his brethren roughly; so there is nothing but love in the heart of God when thou hast to say, "By terrible things in righteousness hast thou answered us, O God of our salvation, who art the confidence of all the ends of the earth, and of all them that are afar off upon the sea." "*Continue in prayer,*" though your enemies prevail against you. It may be no proof of God's displeasure though they do. The enemies of Joseph prevailed against him; the enemies of Daniel prevailed against him; and the enemies of Paul prevailed against him; but was it any proof of God's displeasure? No, not any, and as it was said of Gad, so it was proved true of them; "Gad, a troop shall overcome him; but he shall overcome at the last." The triumphing of thy wicked enemies is but short; for God will beat down thy foes before thy face, and will plague them that hate you in the end. "*Continue in prayer,*" though God seems set against you. He may cover himself with

a cloud, as though he was determined that your prayer should not pass through. He may hold back the face of his throne, and hang a cloud upon it. But, as Jacob, when the angel would leave him without the blessing, refused and prevailed; as the disciples at Emmaus, when Jesus made as if he would go further, constrained him, and conquered, so do you. He may delay; he will not deny. He may try thy faith now; but he will honor in the end. If he frown, still plead; if he is silent, cry the more; and if his chariot is driven on, run behind it, hang to it, and refuse to be beaten from it. This **MUST** prevail.

My soul, if any of God's family needs this exhortation, to "*continue in prayer*," thou dost. Naturally backward to plead with God; often discouraged by circumstances without, and doubts, fears and unbelief within; harassed by Satan, and prone to believe his lies; how often hast thou restrained prayer before God? If any one of God's family need prayer, I am sure thou dost. Look where thou wilt, thou wilt see causes to "*continue in prayer*." In the world how many! In the church how many! In the family how many! In my own heart how many! Oh, Spirit of God, as the Spirit of prayer, rest upon my soul, fill my heart, and daily draw me to the throne of grace; help my infirmities, furnish me with arguments, fire me with zeal, impart faith, infuse power, and enable me to "*continue in prayer*, and to watch in the same with thanksgiving!"—*Cheltenham*.

### Christian Theism.

BY ROBERT ANCHOR THOMPSON, M. A.

The object of this work is to prove the existence of a God; and particularly to obviate the difficulties regarding his wisdom and goodness; and this partly from considerations independent of revelation and partly from the scriptures; inferences to be deduced from the whole,

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such as may be necessary and useful to mankind.

The writer of this book was paid a premium of eight thousand dollars for its authorship—a premium which had been for forty years advertised for the best work on this subject, and which we may well suppose secured the ablest competition in Europe or in the world. A production which bore away the prize in such a contest as this, must be something remarkable; and it is.

Philosophic, vigorous and scholarly, the author has not only accomplished his direct object, but without affecting the unity of his design, has felicitously introduced no small amount of actual information and many valuable thoughts, new as well as old, on a great variety of subjects, all of which he has levied upon to supply him with proofs and illustrations. The very necessity of the case requires that a book like this should be somewhat in the nature of an Encyclopedia. Aside from any conviction of truth which the perusal of the work may induce, it cannot but greatly promote the general intelligence of the ordinary reader, and contribute largely to his stock of miscellaneous information.

The history of the book, as set forth in the preface, is highly interesting; and although prefaces in general are not a very popular part of our literature, a few extracts from *this*, can scarcely fail to interest the reader:

"A gentleman of Aberdeen, who died in 1784, left, besides numerous munificent bequests to local charities, a fund to be applied every forty years to the foundation of premiums, open to public competition, for the encouragement of writings on the subject of the present Treatise. He expressly requests that his name (Burnett) may not be mentioned in the public announcements of the competition. But it was impossible that it should remain unknown; and one of the successful treatises, published in 1816, contains a notice of his life and character.

"He was a merchant of liberal education, enterprising, honorable, and successful, but was one of those minds of higher order, always to be found among the merchants of Britain, who do not think it the only nor the first purpose of life to amass a fortune. Deeply impressed with the truth of a future life, and with a feeling of its supreme importance, he showed, not only by posthumous benevolence, of which examples are to be found in men who have been sordid and selfish, but much more in the whole conduct of his life, that he had a clear view of the practical character of true religion, and hoped by conformity to the great law of love to God and man, to be fitted for a better existence hereafter.

"Though without family of his own, he felt bound to transmit to his heirs a fortune equal to that which he had inherited. His gains in trade he devoted, in his lifetime and by his will, to charitable purposes. The estate from which the premiums and other bequests are paid, was set apart by him with this intention in 1774, ten years before his death, and when he was only forty-five years of age. During his lifetime, numbers of aged and sick poor were dependent upon his beneficence; and he left a sum of money in charge of the synod of Aberdeen for the support of bedridden and diseased persons. He also provided for the extension of vaccination (then inoculation) in Aberdeen; for the support of a chaplain for poor persons in the jail; for the comfortable maintenance of pauper lunatics, and for whatever appeared to him to be, at that time, the most urgent wants of the municipal institutions of Aberdeen. He thus proved by his piety, his integrity, and his charity that he was actuated by the spirit of practical Christianity.

"His sensitive conscientiousness is shown by a well-authenticated tradition, that when a mercantile adventure turned out more profitable than he considered fair and just in proportion to his outlay, he frequently insisted on sharing his

unexpected profits with those from whom he had purchased. When asked if he thought his correspondents would have dealt as liberally with him if his bargain had proved unfavorable, his reply was, "With the conduct of others I have nothing to do. It is my duty to regulate my own by the rules of equity, as they appear to me."

"In the deed of settlement of the estate from which the Theological prize fund is drawn, the beneficent donor appoints sixteen hundred pounds, to be applied every forty years to the foundation of two premiums; three fourths thereof to be given to the person who shall write and lay before the judges, appointed as he directs, the treatise which shall be judged by them to have the most merit; the remaining fourth to the writer of the treatise which shall be judged by them next in merit to the former.

"The deed empowers the ministers of the Established Church of Aberdeen, the Principals and professors of King's and Marischal Colleges, Aberdeen, and the Trustees of the Testator, to elect and appoint three persons, whom they, in their consciences, shall think to be best qualified to be judges, either from among themselves or otherwise, for determining upon the merits of any treatises which may be laid before them. The judges are required to make a public and solemn declaration that they will give their judgments and opinions without partiality, and agreeable to the intention of the testator.

"In accordance with these dispositions, the term for the first competition on this foundation expired on January 1st, 1814; and on the 4th August, 1815, the prizes were adjudged to the treatise entitled "An Essay on the Existence of a Supreme Creator," by Dr. William Lawrence Brown, Principal of Marischal College, Aberdeen, and that entitled "Records of Creation," by the Rev. John Bird Sumner, now Archbishop of Canterbury.

"The second competition, of which the term expired on January 1st, 1854, had been announced during several years previously. Besides the above particulars, the advertisement states the whole amount of the fund to be, on this occasion, about £2400.

"On this occasion 208 Treatises were delivered to the Trustees."

Of all this number the work before us was judged the best and took the prize. On another page of the Memorial may be found notices of a work entitled "The Successful Merchant," and of the "Life of Amos Lawrence." These, in connexion with the above sketch, set forth quite conspicuously the immense amount of good that may be done by the conscientious Christian merchant, or, indeed, by any, whether merchant or not, whom God has blest with wealth. If these noble examples fail to excite the wealthy professor of Christianity to liberality and munificence, it would seem needless to make any other appeal. With what tremendous emphasis, the echoes of which will be heard to the end of time, do these instances charge upon those whom God has prospered, "Go thou and do likewise."

T.

### A Sermon in Brief.

You hath he quickened who were dead in trespasses and sins.—Eph. ii., 1.

THE apostle here speaks of one class of persons under two different conditions, "dead" and "quickened." These expressions are figurative, and indicate a comparison; 1st, between a soul in a state of nature and a dead body. 2nd, between a soul in a state of grace, and a living person.

I. What are the points of resemblance in the first comparison.

1. A corpse is insensible of its condition. It has the appearance of a man, but is nothing but senseless clay, and is susceptible of no impression. So an unconverted soul knows nothing of its

condition, is insensible to any appeal and is capable of no spiritual perceptions. As the eye of a corpse cannot see nor the ear hear, so the impenitent soul can neither see the beauty of the gospel nor hear its warnings.

2. A corpse soon becomes an object of loathing; corruption seizes it, and it becomes more and more repulsive. So the soul of the wicked, persisting in his way, is an object of loathing to the good and the pure. True, while the wicked are in this life, we may yearn over their souls, as we would over the bodies of dear departed ones; and so too, God's Spirit lingers round them, as if to reclaim them. But when this life ceases, the work of corruption becomes complete; yet not so complete but that they must increase in moral loathsomeness forever and ever.

3. The dead must be put out of sight. There is the city of the dead where they are gathered together. Theirs is the grave, the clod, the coffin, the worm. Thus with the spirits of those who die "in trespasses and sins." They must be put away in a place prepared for them. The Almighty has prepared a grave for them. The worm that never dies inhabits it.

4. The dead are irrecoverable by human art. With galvanic batteries we may imitate life, but death claims his prey. So the soul of the sinner can never be restored to its vitality by human power. By our religious theories and codes of morals, we may inspire the soul with something like gospel life, but it is only galvanic life; God only can do the work.

II. The points of resemblance in the second figure.

1. The quickened soul is sensible of its condition. The first intimation of natural life is consciousness. So when the sinner becomes truly conscious of his situation, he gives the first sign of vitality.

2. The living are objects of admiration and love. So the soul of the "quick-

ened" is an object of admiration and love to all pure and holy beings, and especially to God. As God sees more beauty in holiness than any other being can, so he sees more beauty and loveliness in them who are holy.

3. As there is a place for the dead where they are gathered together, so there is a place for the living, appropriate to them, and adapted to their necessities and tastes. So for the souls of the quickened there is a glorious world prepared for them by their Saviour, who has gone before them for that purpose. (Jno. xiv. 1.)

4. The bodies of the living are sustained only by God's providence. He controls every throb of the pulse. Every inhalation of his air, is made life-giving only by his power. He feeds, clothes, protects; and every moment of life is the result of a fresh exercise of his mercy. So the soul of the quickened is sustained only by God's grace. He feeds with the bread of heaven, and supplies with the water of the river of life. He clothes with the righteousness of Christ; He revives by his Spirit; and through eternity his grace will bear that relation to our souls, that in this life, his providence bears to our bodies.

#### REFLECTIONS.

1. As God is the author of this spiritual life, we should look to *Him*, and not to works of righteousness which we have done.

2. As God is the doer of the work, we may be sure it will be *well* done, and effectually.

3. We should magnify God's goodness in revealing to us the glorious news of their spiritual life and,

4. We should make the best return that we can, by dedicating our lives to his service. H. H. T.

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That is eloquence which has the effect of eloquence; that is a good sermon which has the effect of a good sermon.

### The Spice Box.

There are those who despise pride, with a greater pride. (Italian.) Illustrative of this is the story of Diogenes, who treading under his feet a rich carpet of Plato's, exclaimed, "Thus I trample on the ostentation of Plato." "With an ostentation of thine own," was the other's retort.

Avoid the appearance of evil. Thus say the Chinese, "In a field of melons, tie not thy shoe; under a plum tree, adjust not thy cap."

The following is from the Arabic. Mahomet, as the story goes, was camping with his followers one evening, after a weary march through the desert, and overheard one of them saying, "I will loose my camel and commit it to God;" on which Mahomet took him up, "Friend tie thy camel, and commit it to God." The story calls up the English proverb, "God helps them who help themselves."

From the Danish. "Tell nothing to thy friend which thou wouldst not have thine enemy to know."

In the Arabic there is a proverb which corresponds remarkably with Mat. xix., 29. "Purchase the next world with this, so shalt thou win both."

"A burnt child dreads the fire," is common. Here is something better. "A scalded dog dreads cold water." This proverb is found in many languages.

"He who will not be ruled by the rudder must be ruled by the rock." (Cornish.)

"One has never so much use for his wit as when he has to do with a fool." (Chinese.)

He who keeps that which he ought to give away, will at last lose all, is a truth well expressed in the following: "The unrighteous penny, corrupts the righteous pound." (German.)

"Ashes fly back in the face of him who throws them." (Yoruba.)

"He who takes the 'Memorial' and pays for it is wise." (Original.)

### A Nut Ready Cracked.

CAN the course of nature be continued without the constant exercise of the Divine will? or, in other words can the universe be wound up like a clock and run independently of its maker? It cannot. The course of nature is an orderly succession of events. There cannot be order without law. In this case the law is nothing more nor less than the will or wish of the Creator. When this ceases, (and it may be called either will, wish, or law, for they all mean the same thing) order and succession must cease. Hence the necessity of a constant exercise of the Divine will to sustain the orderly successions of events, or in other words the course of nature.

To say that God could cause a regular succession of events to take place, as it were, of their own accord, without the continuance of his agency, would be equivalent to saying that He could, by one act of his will, cause a state of things to continue, after his will that they should exist had ceased; in other words, that he could will a thing and not will it at the same time, which is absurd.

H. H. T.

### A Distinction.

What is the difference between an "invention" and a "discovery?" An important principle lies at the root of the distinction, in the meaning of these words. We speak of the "invention" of printing, the "discovery" of America. Shift these words, and speak, for instance, of the "invention" of America; you feel at once how unsuitable the language is. And why? Because Columbus did not make that to be which before him had not been. America was there, before he revealed it to European eyes; but that which before was, he showed to be; he withdrew the veil which hitherto had concealed it; he "discovered" it. So, too, we speak of

Newton "discovering" the law of gravity; he drew aside the veil whereby men's eyes were hindered from perceiving it, but the law had existed from the beginning of the world, and would have existed whether he or any other man had traced it or not; neither was it in any way affected by the discovery of it which he had made. But Guttenberg, or whoever else it may have been to whom the honor belongs, "invented" printing; he made something to be which hitherto was not. In like manner Harvey "discovered" the circulation of the blood; but Watt "invented" the steam engine; and we speak with a true distinction of the "inventions" of art, the "discoveries" of science. In the very highest matters of all, it is very important that we be aware of and observe the distinction. In religion there have been many "discoveries" but (in true religion I mean), no "inventions." Many discoveries—but God in each case is the discoverer; he draws away the veils, one veil after another, that have hidden him from men; the discovery or revelation is from himself, for no man by searching has found out God; and, therefore, wherever anything offers itself as an "invention" in matters of religion, it proclaims itself a lie—all self-devised worships, all religions which man projects from his own heart. Just that is known of God which he is pleased to make known, and no more; and men's recognising or refusing to recognise in nowise affects it. They may deny or own him, but he continues the same.

WHAT A WASTE!—It is computed by an English writer of distinguished ability, that the laboring people of Great Britain, exclusive of the higher and middle classes, expend no less than £58,000,000, or \$250,000,000 every year on alcoholic liquors and tobacco.

It is far easier to detect and laugh at the faults of others, than to correct our own.



# Editor's Garner of Gleanings:

## Richmond Sunday Schools.

*Aggregate of the reports of the Sunday Schools in Richmond, Virginia, as presented to the Union Sunday School meeting, December 10th, 1855.*

DENOMINATIONS.	No. Officers.	No. Teachers.	No. Scholars on Register.	Average attendance during year.	No. Scholars who have united with the church during the year.	No. vols. in Library.	Amount of contributions by Schools.
Baptist, - -	44	213	1,686	1,016	67	3,975	\$1,490 68
Methodist Episcopal, -	41	142	1,244	750	39	3,217	752 57
Presbyterian, - -	23	140	949	605	45	1,684	335 23
Episcopal, - -	14	110	855	607	2	1,200	130 00
Disciples, - -	4	21	204	125	35	400	41 21
Lutheran, - -	2	7	60	40	6	180	10 00
Male Orphan Asylum,*	1	6	32	31			
French Garden Hill,* -	1	7	30	25			
Female Institute, (Baptist,)	1	3	30	30			
* Union Schools.	131	649	5,190	3,229	194	10,650	\$2,759 67

AN INTERESTING ORDINATION.—An ordination service of surpassing interest occurred in the Sansom Street Church, Philadelphia, on the evening of November 20. The candidate was Mr. Charles Howard Malcom, second son of President Malcom, of Lewisburg University. This young brother, a recent graduate of Princeton Theological Seminary, has been elected pastor of the Baptist church in Wheeling, Va., and by their desire and approval, his ordination took place in the church of which he was a member. The sermon was by his pastor, Dr. Dowling, from 1 Cor. 9: 16, and ably discussed the question, "What is implied in a call to preach the gospel?" The ordination prayer was offered by Dr. J. Newton Brown, in whose family the candidate had spent many years in his childhood. The charge was by his honored father, and was one of his happiest efforts. The elder brother of the candidate, Rev. Thomas S. Malcom, gave the right hand of fellowship. He began with the grateful recollections of the evidence that God answered prayer. Adverting to the death of his mother, when the candidate was less than a year and a half old, and the spirit thereby awakened in the Maternal Association which she had established in Hudson, New York, and in the Federal Street Church, Boston, both of which circles of prayer resolved that they would call on God for the conversion of the now motherless children of their late pastor.

He then mentioned another praying circle in Boston, called into existence more than twenty years since, at the time Dr. Malcom was leaving that city, with a large company of foreign missionaries—when one member of his church said to her friends, "Come to my chamber, and let us unite to pray that God would bring back our pastor in safety, restore his voice, and convert his motherless children"—which they continued every Tuesday till these blessings were attained. He adverted to the coincidence, that in that house their reverend father had been converted, baptized and ordained. Their mother was there planted in the likeness of the Saviour's death, and there echoed her grateful songs of praise. There, where his father, at twenty-one years of age, had been ordained, and himself at the same age, this young brother, now but little older, was permitted to record his vows of devotion to the same service. Beautifully he adverted to his pleasure in welcoming that brother to this holy work of solemn responsibility, and of unspeakable privilege. Dr. Shadrach, a former pastor of the church, closed the service with prayer, and solemnly that vast assemblage retired, more disposed, it may be hoped, to revere and love that Saviour to whose honor these services have been devoted.

REV. DORA D. PRATT, pastor of the First Baptist church, Nashua, N. H., who de-

parted this life November 13th, aged 49 years, was a native of Vermont, embraced religion in Worcester, Mass., and became there a member of the First Baptist Church, then under the care of the lamented Dr. Goings. He was subsequently a student at Newton, and took the oversight of the church in Nashua, then small and feeble, twenty-three years ago. Under his wise, effective and devoted pastorate, it has become one of the largest and most efficient churches in Northern New England. In the service of his Master at Nashua, Mr. Pratt literally wore himself out, laying the energies of a constitution not originally the most vigorous, under so heavy contribution that he became prematurely old. About four months since his health began sensibly to give way, and paralysis affecting his brain, supervened; still he was able to wait upon the services of the sanctuary until within about four weeks, since which his decline has been rapid, and he now "rests from his labors." Few pastors have served one people so long and so well, and few have been more widely esteemed.

**PROGRESS IN NEW MEXICO.**—Rev. Mr. Read, missionary in New Mexico, writes: "We have now twelve baptized Mexican members of our little church. For them, just escaped from Romanized paganism, and for others, still groping along amidst its pitchy darkness in this country, I beseech the fervent prayers of all the faithful children of God."

At Albuquerque a work of grace is advancing among the Mexican population; several Romanists have thrown off their yoke, and declared their allegiance to the Bible.

**ARRIVAL OF MISSIONARIES.**—Rev. R. F. Buell, and Mrs. M. J. Buell, missionaries of the American Baptist Missionary Union, in Greece, have returned to this country.

**REV. B. W. WHILDEN**—late missionary in China, has been elected as a professor in the Cherokee Baptist College, Geo. Rev. T. Rambaut, late pastor of the First Baptist Church in Savannah, has also been elected to a professorship in the same institution, which is about commencing operations.

**CONVERSION OF ACTORS.**—Mr. E. Strickland, and Mr. Geo. Larrimer, members of the Louisville theatrical company, united

with the Walnut Street Baptist Church, during a recent revival. These gentlemen have been for several years on the stage, chiefly in England, and came to this country last summer.

**LONGUEUIL FEMALE SCHOOL.**—The girls' school established at Longueuil by the Grand Ligne mission, was opened on Thursday, November 15th ult. A great number of the friends of the institution were present. The building is well adapted to the wants of the institution. It is three stories high, 72 feet by 36, and built of stone, with galleries in front and behind. It cost about \$8,000, including the lot and the outbuildings, of which \$6,000 have been paid. The sum of \$2,000 is still required to place it on the right foundation, that is, free from all incumbrance. The institution opens under favorable auspices. Thirty French Canadian girls have already been admitted.

**BAPTISTS IN NOVA SCOTIA AND NEW BRUNSWICK.**—The following statistics are gathered from the minutes of the association:

## NOVA SCOTIA.

*Associations. Churches. Baptised. Members.*

Western,	42	463	5923
Central,	35	266	3318
Eastern,	40	146	3300

## NEW BRUNSWICK.

Eastern,	47	165	2950
Western,	49	408	3340

**PROGRESS OF MISSIONS IN AFRICA AND HINDOSTAN.**—Within twenty years one hundred churches have been planted along the coast of Africa, numbering about twelve thousand converts. Hundreds of natives have received, and are now receiving, a Christian education, in schools which are in successful operation.

**TEACHERS DEVoured BY CANNIBALS.**—The missionary ship, John Williams, which recently returned from a voyage among the New Hebrides, and other westerly groups of the South Sea Islands, brings intelligence of horrible murders perpetrated by cannibals on the island of Fate. It is stated that two Raratongo teachers, with their wives, only nineteen days after they landed, under the most cheering circumstances, were murdered to furnish a meal for a horrid cannibal banquet. The real reason of this sudden act of cruelty could not be learned.

**RELIGIOUS PROGRESS IN EUROPE.**—Pure religion seems to be making gradual but sure progress on the European continent. Entangling alliances with the State, the unscrupulous priestcraft of Rome, and the influence of unconverted men in the Protestant ministry, retard its free development, but Dr. Baird, who is a judicious and impartial observer, makes the following encouraging statement:

"It is now twenty years since I came the first time to the old world, for the purpose of promoting in my humble, though imperfect way, the things of our Lord. During that period I have made seven visits to Europe, and many portions of it I have visited often, and every country in it at least once. I can say, with truth, that I believe that a great and good work has been going forward, not equally, but really, in every Protestant country, and in several Roman Catholic countries, such as France, Piedmont, Belgium and Ireland. There is a good movement in Bohemia, Moravia, and other German parts of the Austrian empire, in favor of the evangelical faith among the dispersed and oppressed Protestants. In the central part of Russia, truth has been making some progress. Even in Spain, especially at Madrid and Barcelona, a good work is in progress, about which I may not speak more particularly."

**THE REFORMED CHURCH OF FRANCE** has 106 consistories, over 600 pastors and places of worship, 300 schools attended by 12,000 children, besides Normal and other advanced schools, and a Theological College, having seven professors and fifty students. About as many more students for the ministry study at Geneva. The pastors are salaried by the State.

**THE LUTHERAN CHURCH OF FRANCE** is found mostly in the departments on the Rhine, and is chiefly German. It has 200 parishes, 250 pastors, thirty or forty schools having 4,000 pupils, and a college at Strasburg. Like the Reformed Church, it enjoys State patronage. Both together cost the treasury a million and a quarter of francs annually; and the patronage costs the churches no one can tell how much of spiritual good.

**OTHER PROTESTANT BODIES IN FRANCE.**—The Wesleyans have 130 places of worship, and about 1,100 members. There are about a hundred Independent Evangelical churches (Independent, i. e., of the State,) with as

many pastors and numerous colporteurs. The Baptists are mostly connected with our own mission.

So many Protestant ministers are unevangelical, or hold a lifeless orthodoxy, that after making proper deductions, the preachers of the living gospel may be set down as about 600. Considering the poverty with which they are condemned to struggle, they show a commendable zeal.

**MORE MINISTERS THAN PLACES.**—There are no less than six thousand men in Protestant Germany, who having finished their theological studies, and undergone the examination required by the rules of the University, have obtained the title of "candidates" for the ministry, but have no regular pastoral duties.

**THE SALARIES OF THE ARCHBISHOPS AND BISHOPS OF ENGLAND.**—The returns of Parliament show the following:

PER YEAR.

Archbishop of Canterbury,	£27,000, or \$135,000
Archbishop of York,	10,000, or 50,000
Bishop of Durham,	17,000, or 85,000
Do. of London,	14,000, or 70,000
Do. of Winchester,	14,000, or 70,000
Do. of Ely,	12,000, or 60,000
Nine others on an average,	5,000, or 25,000
The rest on an average,	3,000, or 15,000

**SERMONS READY MADE.**—The following is part of a "confidential circular" issued from London, and sent, among other places, to Kilkenny, Ireland, where it fell into the hands of a Vicar, who had the temerity to publish it. We are not informed that an agency of this sermon manufactory has been established in the United States. But if a minister must use other men's discourses, why not patronize this most accommodating advertiser? Only two-and-sixpence for a sermon already done into manuscript, and no duplicate to be found in all the parish!

"Permit me confidentially to intimate that I am now issuing a series of sermons, legibly written in manuscript lithography, for the use of the clergy, many of whom, in consequence of imperfect health, or excessive duty, are not able to prepare for themselves all the discourses they require. Every sermon is composed by myself, expressly for this undertaking. The series, when complete, will include a sermon for each Sun-

day, and each of the chief festivals in the ecclesiastical year.

A set is issued about the middle of each month, comprising one for each Sunday of the ensuing month. A very limited number is circulated, not a copy is allowed to go into any but clerical hands, and in no case are duplicates sent into the locality. In order to shelter the publication from undesirable publicity, I have preferred to announce it thus, through the post, at an increased expense, rather than adopt the more common medium of advertising.

The price of sermons is two-and-sixpence each; and if you would like to see a specimen, I shall be happy to send you, at your request, either a single discourse or a monthly set for your perusal, which you can return if not approved.

Special manuscripts can be had at a moderate charge."

**TRUTH AT THE LAST.**—A Roman Catholic priest, some time since, in Germany, on entering the pulpit took with him a walnut. Holding it up before the congregation, he told them that the shell was tasteless and valueless; that was Calvin's church. He then said that the skin or hull was nauseous, disagreeable and worthless; that was the Lutheran church. He then said that he would show them the Holy Roman Catholic Apostolic church—he cracked the nut and found it—**ROTTEN!**

**TAXES IN FRANCE.**—The indirect taxes of France produced, in the first nine months of this year, 699,789,000 francs—an augmentation of 81,055,000 francs over the same period of 1854; but 12,268,000 francs of this arose from new taxes.

**THE EXPENDITURE for the war** is estimated at three hundred millions of dollars per annum for France, and as much more for England.

**AUSTRIAN REVENUE.**—The revenue receipts of the Austrian Empire for the first six months of this year were 123,802,815 florins; they were less in 1854, and only 115,016,001 florins in 1853, for the same period.

**ENGLISH DEBT.**—The amount of the national debt of England, on the 31st of March of the present year, was £751,645,818; the amount of interest payable on which was \$22,557,355.

**POPE PIUS IX.**, in a letter to the Archbishop and Bishops of New York, proposes that they erect, in the city of Rome, a college for the training of a Roman Catholic clergy for the United States.

**PROME, BURMAH.**—By a letter from Mr. Kincaid, dated August 4, we learn that he had received a communication from the king of Burmah, requesting a package of American newspapers, and inquiring when the missionaries would go up to the capital to reside. The assistant commissioner of the province had been baptized the previous Sunday, and the spirit of inquiry was extending widely around Promé.

**THREE THOUSAND REQUESTING BAPTISM.**—We continue to hear the most astonishing news from Toungoo and Shwaygyeen. The native pastor, Dumoo, has written that about one thousand had been baptized on the mountains of Shwaygyeen. About as many have been baptized in Toungoo, while three thousand are still requesting the rite.

**THE UNIVERSITY OF ROCHESTER** has appointed Henry Fowler, Esq., Professor of Political Economy. Some liberal gentlemen have contributed a fund as a partial endowment of this chair, and measures are in progress to increase it to the full amount requisite for the support of the professor. Two thousand dollars of the fund for this endowment have been given by two enterprising and successful Rochester manufacturers, Messrs. George H. and Samuel P. Ely. Mr. Fowler is a relative of Prof. Dewey, of the University of Rochester, and a son-in-law of Judge Willard, of Saratoga Springs. He is a graduate of Williams College, and a young gentleman of solid attainments and fine culture, and can and will make a popular and accomplished instructor.

**PIOUS STUDENTS AT HARVARD UNIVERSITY.**—Of seventy-two members of the class of eighty-one graduates of Harvard College, the present year, it is ascertained that there are thirty who belong to Unitarian churches, or whose sympathies are with them; that of the Episcopalians, there are fifteen; Orthodox Congregationalists, seven; Baptists, six; Swedenborgians, four; Christians, two; Friends, Universalists, Presbyterians, Lutherans, Reformed Presbyterians, and Scotch Presbyterians, four each; and there

are two whose preferences are for Theodore Parker.

**REV. JOHN ANGELL JAMES.**—In the address which Mr. James has written for the children of his congregation and schools, he states that more than fifty years ago he was himself a Sabbath school teacher. He calculates that about 20,000 children have been taught in his school, and he has himself spent 2,600 Sabbaths in Birmingham, and has preached nearly 10,000 sermons there and elsewhere. When he went to Birmingham, it had but 80,000 inhabitants, it has now 250,000; and during the fifty years of his residence there, about fifty places of worship have been erected. Formerly it took him seventeen hours to reach London by coach, now he can go by the railroad in three or four hours. Although Mr. James has not a parsonage to reside in, he has lived forty-nine out of the fifty years he has spent in Birmingham, in the same house.

**THE PROHIBITORY LAW.**—Judge Harris, of Albany, New York, has no doubt of the competency of the Legislature to pass a Prohibitory Law. He denounces the idea of forestalling the decisions of the courts by legal opinions, given by members of the bar in accordance with the wishes of their clients. He decides that the Grand Jury has no right to pass over the violation of the Prohibitory Law.

**CHANGE OF EDITOR AND PROPRIETORSHIP.**—We see, by the last *South Western Baptist*, that our esteemed cotemporary, W. P. Chilton, has disposed of his interest in that paper to Rev. Messrs. Wm. B. Jones, Hardin E. Tallafarro, and Samuel Henderson, who take the press, with all its appliances and assets. The editorial department will be conducted by the two latter brethren.

**THE Carolina Baptist**, published at Hendersonville, N. C., has been suspended for want of support.

**CLOSE COMMUNION.**—Rev. J. L. Bennett, B. F. Spaulding, and C. McCurdy, of the Baptist, Methodist, and Orthodox churches of East Cambridge, have addressed a letter to the Rev. F. W. Holland, of the Unitarian Church, declining to make a union with him on Thanksgiving and Fast days, as they "are now convinced that such an interchange of pulpits is not warranted by the New Testament, so long as those with whom

we thus outwardly fellowship take away the chief corner-stone of the church, and rob Jesus Christ of his glory, as God over all blessed forever."

**FOREIGN AND NATIVE CRIMINALS.**—The Philadelphia Times says: "The statistics of crimes in Philadelphia for the last five months show the following astounding result: The whole number of arrests during this period is fifteen thousand six hundred and six. Of these, *ten thousand five hundred and twelve are foreigners*, and eight thousand three hundred and twelve are Irish. The foreign population is considerably less than one-fifth that of the native born; yet of the whole number of arrests, more than two-thirds are foreigners."

**NEBRASKA.**—A census of Nebraska Territory has just been completed, showing a total population of 4,565. The number of legal voters 1,465.

**OMAHA CITY.**—The capital of the territory appears to be flourishing. An intelligent friend, under recent date, writes as follows:

"Our city is filling up very fast; quite a number of buildings have gone up this summer, in spite of the difficulty of procuring building material. We have now plenty of brick, and several houses of that material are now in course of erection. The census has just been completed. Our county (Douglas) has 450 voters—Omaha city has 250 voters. The extravagant stories which have gone abroad relative to the Indian difficulties west of us have retarded emigration considerably. But, as it is, we boast somewhat of the progress of our new city."

**LAWRENCE CITY, KANSAS**, which little more than a year ago had not a single hut nor inhabitant, has now one hundred and twenty log cabins and frame houses, three or four large and substantial stone stores, a large stone hotel, three saw mills in constant operation, from twenty to thirty stone and wooden edifices in process of construction, three large weekly newspapers, published regularly, religious services held regularly every Sabbath by the Baptist, Congregational, Methodist, United Brethren, and Unitarian denominations, and has an industrious, energetic population of between eight and nine hundred persons. It would grow faster if sufficient workmen and lumber could be procured; but the saw mills cannot supply the demand for the latter, and a scarcity of hands prevents the stone edifices from going up as rapidly as they are needed.

Abundance of stone is found in the immediate vicinity of the city. No church is erected yet, the congregations holding their meetings in secular buildings. The various sects support a "fusion" Sunday school, which is attended by fifty children. Marriageable ladies are in great demand, not more than one-fourth the population being females. Of the adult males, one-sixth are graduates of Colleges and Universities, and a majority are church members. The Kansas Athenæum has a large membership and a respectable library. The city is one mile square, and the streets running east and west are named after the revolutionary leaders and sages, while those running north and south are named after various States on both sides of Mason and Dixon's line. The excess of males there is the same as exists in most of the new settlements of the West, and arises from the large expense attending the emigration of families; hence single men are more numerous than married ones among the emigrants.

**THE WORLD STAYS.**—It has almost become a trite saying that California's population is composed of a conglomeration of representatives from every habitable part of the globe. The subjoined incident is an apt illustration of the truth of the statement.

On Sunday evening there was a crowded audience in attendance at the Baptist Church, San Francisco, to listen to a discourse from the Rev. Mr. Shuck, on the character and influence of christian women. After the sermon, the ceremonies of baptism and reception of members into the church were performed. The pastor gave the hand of fellowship, prior to the communion, to seven new members, representing three distinct races of men, from four nations and the four quarters of the globe. One was a Chinaman, two Africans and four Anglo-Saxons. Of the latter, three were natives of America, and one of Scotland. Here, then, were representatives simultaneously at the Christian altar from Europe, Asia, Africa and America. We believe this instance is unparalleled.

**CONNECTICUT** has the largest population in proportion to territory, the smallest public debt, carrying out the same relative comparison, the fewest paupers and criminals, the most economically governed, and, in proportion to population, the largest school fund. Her population amounts to 380,000 souls, of whom there are only 4,789 white

adults who cannot read and write, and of this number 4,013 were born abroad. Her school fund amounts to over two millions of dollars, and is sufficient to give a sound elementary education gratuitously to all her children. The number of children between the ages of four and sixteen years of age is 96,383, of whom 74,300 attend school. There are besides 403 private schools of all grades, with 8,100 scholars—thus leaving only fourteen thousand children in the State who do not attend school. It will be recollected that, by a popular vote, an amendment has been recently introduced into the State Constitution, requiring every person to be able to read any article in the Constitution or any section of the statutes of the State, before being admitted as an elector.

**STEAM BECOMING A FARMER.**—It is already a sailor, a manufacturer, machinist, and a great land traveler, but we did not expect it to turn farmer, till we saw the following, from Europe: We are rapidly coming to the conclusion here, that the good old plough is a humbug. We have now a steam engine which will walk anywhere, and do anything it is required to do. It has feet about the size of yours, and it puts them down upon the ground one after the other, very much in the fashion of a dandy going up Broadway, only they are fixed on wheels and revolve regularly, instead of moving up and down awkwardly, like his. It will go through a plowed field quicker than a hunter will get over it, and drag a dozen ploughs after it, to convert the untilled grounds into a seed-bed. I saw a machine, the other day, which would lay down sixteen and a half feet of piping for drainage, in a minute; the pipes being more regularly and satisfactorily laid, than any skilled workman can lay them.—Would not such an iron Paddy be worth more at ditching than a live one? Is steam destined to convert laborers into gentlemen at large, slaves into freemen, and the Irish into students and artists?

**DYING RICH.**—Who is he that dies rich? That man dies rich, and *only* that man, who when he leaves behind him a little, or more, or nothing, has *before him* a treasure laid up in heaven.

Who dies poor? He that, whatever he leaves behind him, has nothing laid up in heaven. He dies poor.

He who seeks God for anything else than God, seeks in reality not God, but that which he desires.—*St. Augustine.*

## Editor's Book Shelf.

EXTRACTS FROM THE DIARY AND CORRESPONDENCE OF THE LATE AMOS LAWRENCE, WITH A BRIEF ACCOUNT OF SOME INCIDENTS OF HIS LIFE. Edited by his Son, Wm. R. Lawrence, M. D. Published by Gould & Lincoln. Boston.

This work is chiefly interesting as the memoir of a wise and benevolent man, who by industry, prudence and integrity, amassed a large fortune, and who expended a princely sum in judicious charities. Our young merchants especially would do well to study this book, that they may comprehend the true principles of mercantile prosperity, and rendering life happy, useful and honored.

CARRIE HAMILTON; OR THE BEAUTY OF TRUE RELIGION. By Mrs. C. W. Denison. Published by the American Baptist Publication Society. Philadelphia.

This is a charming story, beautifully illustrating the excellencies and usefulness of a life of piety. There is no better series of books for youth and children issued in this country than those which come from the press of this society. Some of the most fascinating as well as useful original works which this century has produced, are to be found upon their shelves.

"THE SUCCESSFUL MERCHANT: SKETCHES OF THE LIFE OF MR. SAMUEL BUDGETT, LATE OF KINGSWOOD HILL. By William Arthur, A. M. New York. Published by Carlton and Phillips." For sale by Price & Cardoso, Richmond, Va.

The leading purpose of the work that heads our notice, may be described as an attempt to show, by the exhibition of an actual and remarkable life traced in relation to commerce, that *business* and a high moral and religious spirit are capable of being united, and that when thus united, they mutually assist each other, and contribute to each other's welfare. Besides as furnishing a valuable contribution to commercial biography and the morals of trade, we hail the appearance of such work as a gift not inopportune to the general reader. As a people we are not averse to business and money-getting; somewhat enamored of matter and absorbed in material pursuits. Yet while strangers have twitted us with this as an idiosyncrasy of American nature, the philosophic observer has remarked as equally

striking the existence of a deep religious sense and longings after a higher spiritual good. Never were a people more unhappy it would seem because of inability to serve both God and mammon. The author of the memoir of Mr. Budgett deserves well of the public for his attractive effort to point out in a real life the way the true child of God may acquire earthly wealth, and apply it to his service, and therein prove himself a faithful servant, regarding it not as a good in itself, but only in its bearings upon the highest good, the kingdom of God. He has done a good work in showing by the life of this truly noble and Christian merchant, that energy of character, sagacity in business, and devotion to his profession, do not preclude piety, innocence and devotion to God. We hope this effort of the author may avail something as an antidote to that practical heresy cherished by some dreamy contemplative Christians, who, in their horror of the world, seek after spiritual-mindedness in a secret aversion to business and muscular and mental exertions. Christianity will never have fulfilled its true mission on earth until men apprehend in a right sense that they may be virtuous, improving and religious in their employments; that this is precisely for what their employments were made. Then they will know that all their social relations, friendship, love, family ties, were made to be holy; and that they become religious not by a kind of protest against their several vocations, but by conformity to their true spirit; that the vocations of life do not exclude religion, but demand it for their own perfection and success; that whether behind the plough or the counter, as law-yers or as physicians, that life may be to them a religion, and labor a worship. The ethics and principles of successful trade are happily illustrated, and their elucidation will tend in a degree to dispel certain prejudices and patent fallacies in regard to the influence of trade upon the character and conduct. Not a few are secretly persuaded that the influence of traffic must needs be imperative in practical life to narrow and distort the man, as if the whole aim and impulse of trade is to obtain more for less. Writings, not a few, have said that the game of the counter, like that of the boxing-ring, places two persons opposite each other at a proper distance, and bids them shake hands and begin; and to have trafficked five years without becoming a rogue, is to exhibit a striking evidence of the sustaining, saving mercy of an overruling Providence. To things of this sort the book is more than a reply. Good

Mr. Budgett has lived the refutation to all such mistaken and partial views. A man's memory has frequently been suffocated by the means taken to preserve it; instead of obtaining the embalmed heart, we get the lumbering carcass. Biographers do not always perceive wherein consists the excellence, or what constitutes the worth of the departed worthy for whose memory they are solicitous. We think our author happy in this particular. He has not fatigued us by too much narrative and a prolix enumeration of the mere details of life. He has seized the strong points of his character, and by the aid of the biographer we have a sensible recognition that good Mr. Budgett once dwelt on our earth a kind, loving and lovable man. "Once more a brilliant human presence, a beautiful human soul." We append a single extract as a specimen of the author's style and manner of using his materials.

"Grocers have never enjoyed an immaculate reputation in the matter of adulterating goods. Not a few of their most costly wares are capable of easy mixture. Conscience is generally trained to the posture habitual to the trade. Of course the grocer has exceedingly good reasons for his apprentices, why they should adulterate. Yet if he went to the draper and found that for linen he bought a mixture of cotton and flax, he would call the draper a cheat. Or if he found that the silver smith had sold him plated spoons for silver spoons, he would call him a cheat. It is only, you see, in his own line of business that such strong reasons exist for doing a little deception. In Mr. Budgett's early days, pepper was under a heavy tax; and in the trade, universal tradition said that out of the trade every body expected pepper to be mixed. In the shop stood a cask labelled P. D., containing something very like pepper dust, wherewith it was usual to mix the pepper before sending it forth to serve the public. The trade tradition had obtained for the apochryphal P. D. a place amongst the standard articles of the shop, and on the strength of that tradition it was vended for pepper by men who thought they were honest. But as Samuel went forward in life, his ideas on trade morality grew clearer. This P. D. began to give him much discomfort. He thought upon it until he was satisfied that, when all that could be said was weighed, the thing was wrong. Arrived at this conclusion he felt that no blessing could be upon the place while it was there. He instantly ordered that P. D. should perish. It was night; but

back he went to the shop, took the hypocritical cask, carried it forth to the quarry, there staved it and scattered P. D. amongst the clods and slag and stones. He returned with a light heart. But he recollected that he had left the staves of the cask in the quarry; and as there was no need to let them go to waste, his first act in the morning was to return and gather them up. Now, ye busy shopmen, and ye, more lordly merchants say, before the only witness who beheld that act under the night heaven, have you no P. D. which ought to be scattered before you go to sleep? Your thought turns toward something; you were taught it; men worthy in their way to justify it; you are able to laugh others out of their scruples about it; you argue with yourself till it appears "fair enough;" but do for once go to your private room and think. Be rational for a moment or two; do not refuse to converse alone with your conscience and your God; ay, go down upon your knees and pray for light, for it is no small matter to be doing wrong. You may smile at it, you may gloss it over, you may "pooh pooh" warning; but wrong is wrong, and there is a judge above us; wrong is wrong, it will find you out. Be sure this world is not a lawless common, where all who can may plunder and go harmless; it is a kingdom with a strong just king, whose laws cannot be broken, whose subjects cannot be ill-treated in his sight, without bringing upon the offender a becoming punishment. This world of ours contains a great deal of P. D. The ship owner has a ship which has become too old to carry sugar from the West Indies without damaging it, by leakage; so he fits her out as a passenger ship, and advertises her for Sydney as the well-known favorite, fast-sailing ship; and that is P. D. The corn merchant has a cargo damaged in a gale at sea; but as the underwriters will not pay unless the captain can swear that the vessel struck, the merchant, who was snug in his bed when the gale blew, tried to show the captain very conclusively that just off Flamborough Head, the keel did actually touch the ground, and that therefore he may safely take the requisite oath; and that is P. D. The private banker who feels that he is sinking, takes a finer house, starts an additional carriage, and sets up for a member of parliament, that people may think he scarcely knows what to do with his money; and this is P. D.

The author proceeds with a number of similar illustrations, applicable to almost all the associations of life.



# The Monthly Record.

## Baptisms Reported.

ALABAMA.				Churches.	Counties.	Administrators.	No.
Churches.	Counties.	Administrators.	No.	Shelbyville,	Shelby,	T. J. Drane,	7
Tuskaloosa,	Tuskaloosa,	A. J. Battle,	29	Christianburg,	Shelby,	T. M. Daniel,	16
Mt. Moriah,	Bibb,	A. C. Thomason,	94	Salvisa,	Mercer,	D. Buckner,	24
				Brushy Fork,	Davies,	W. R. Welch,	15
BRITISH PROVINCES.				LOUISIANA.			
Port Hope,	C. W.,		19	Hurricane,	Franklin,	J. V. Leake,	54
St. Catharine's,	"		11	MAINE.			
Forestville,	(3d ch.),	Mr. Smith,	16	Dexter,	Penobscot,	C. M. Herring,	2
Port Hope,	"	H. Lloyd,	19	Lewiston,	Lincoln,	Geo. Knox,	4
Upper Queensbury,	N. B.,	J. H. Tupper,	7	Harrison,	Cumberland,		8
Grand Lake,	(3d ch.),	Jas. Trimble,	15	MARYLAND.			
Dumfries,	"	Mr. Saunders,	6	Baltimore,	(Broadway ch.),	G. F. Adams,	2
CONNECTICUT.				"	(1st ch.),	R. Fuller,	
Hartford,	(1st ch.),	R. Turnbull,	5	Newtown,	Worcester,	S. C. Boston,	3
Bridgeport,	Fairfield,	A. G. Palmer,	23*	MASSACHUSETTS.			
New Haven,	(1st church),	A. D. Phelps,	6	West Boylston,	Worcester,	J. Aldrich,	31
Putnam,	New London,	O. Willett,	3	Lowell,	(1st ch.),	D. C. Eddy,	4
DISTRICT OF COLUMBIA.				Athol,	Worcester,	C. Farrar,	11
Washington,	(Navy Yard),	T. W. Greer,	6	N. Oxford,	Worcester,	Mr. Wood,	22
FLORIDA.				MICHIGAN.			
Pleasant Grove,	Alachua,	W. Johnson,	18	Climax Prairie,	Kalamazoo,	Mr. Chase,	22
GEORGIA.				MISSISSIPPI.			
White Plains,		J. H. Kilpatrick,	16	Unity,	Tippah,	E. R. Bryant,	25
Brier Creek,	Warren,		11	MISSOURI.			
ILLINOIS.				St. Louis,	(3d ch.),	D. Read,	6
Equality,	Gallatin,	I. Turner,	6	St. Louis,	(German ch.),	T. W. Gladfeldt,	3
Lafayette,	Stark,		7	Knob,	Pike,	A. G. Mitchell,	17
INDIANA.				Pisgah,	Cooper,	E. H. Harris,	6
Dupont,	Jefferson,	M. B. Phares,	3	New Salem,	Lincoln,	W. W. Mitchell,	5
Crooked Creek,	Marion,	M. Hume,	15	Boonsboro',	Howard,	W. K. Woods,	9
IOWA.				Friendship,	Lawrence,	W. B. Tallafarro,	37
Platt Branch,	Taylor,	J. M. Smith,	8	New Providence,	Boone,	P. H. Steenberg,	9
Le Claire,	Scott,		41	New Hope,	Chariton,	J. H. Tuttle,	15
KENTUCKY.				Bethel,	Crawford,		70
Louisville,	(Walnut st.),	W. W. Everts,	25	NEW HAMPSHIRE.			
Louisville,	(Jefferson st.),	J. V. Schofield,	4	New Boston,	Hillsboro',	J. N. Chase,	2
New Hope,	Barron,	W. G. W. Gillock,	8	Millford,	Hillsboro',	E. Anderson,	2
	Barron,	"	31	NEW JERSEY.			
Southampton,	Davies,	J. G. Howard,	9	Riceville,	Monmouth,		20
Dry Creek,	Kenton,	S. L. Helm,	27	NEW YORK.			
Pleasant Hill,	Christian,	J. U. Spurlin,	10	New York,	(Cannon st.),	J. Banvard,	11
Ebenezer,	Anderson,	J. T. Hedger,	5	"	(1st ch.),		2
Lebanon,	Todd,	Manton,	15	"	(Bloomingdale),	Mr. Holman,	7
				Gloversville,	Fulton,	I. Westcott,	70
				Clifton Park,	Saratoga,	J. Reynolds,	6

\*Including former reports.

<i>Churches.</i>	<i>Counties.</i>	<i>Administrators.</i>	<i>No.</i>	<i>Churches.</i>	<i>Counties.</i>	<i>Administrators.</i>	<i>No.</i>
Millford,	Otsego,	N. Wright,	20	Jonesboro',	Washington,		9
Whitestown,	Onesida,	C. Graves,	5	Elizabethtown,	Carter,		8
Buffalo,	(Washington st.),	J. H. Smith,	12	Bethany,			16
NORTH CAROLINA.				TEXAS.			
Round Hill,	Rutherford,	J. C. Grayson,	2	Huntsville,	Walker,	J. W. D. Creath,	13
Mud Creek,	Henderson,		31	Lake Creek,	Lamar,		21
Upper Laurel,		J. F. Mitchell,	43	Independence,	Washington,		8
Little Ivy,	Buncombe,		61	VERMONT.			
Antioch,		W. Hill,	2	Brattleboro',	Windham,	J. C. Foster,	20
Shelby,	Cleveland,	A. J. Causler,	2	S. Londonderry,	Windham,	J. C. Carpenter,	22
Raleigh,	Wake,	T. E. Skinner,	32	S. Windham,	Windham,	W. L. Picknell,	17
Elizabeth City,	Pasquotank,	J. J. Lansdell,	3	VIRGINIA.			
Mt. Carmel,	Northampton,	Mr. Delbridge,	18	Richmond,	(Grace st.),	J. B. Jeter,	11
Corinth,	"	"	19	"	(1st African),	R. Ryland,	31
New Union,	Montgomery,	A. L. Stough,	30	"	(1st ch.),	J. L. Burrows,	3
Gatesville,	Gates,	J. B. Webb,	18	"	(2d ch.),	R. B. C. Howell,	9
Baptist Chapel,	Sampson,	S. Senter,	27	Charlottesville,	Albemarle,	A. E. Dickenson,*	95
Salem,	"	"	28	Lexington,	Rockbridge,	G. Mason,	33
Republican,	Bertie,	J. Bunch, Jr.,	22	Preston,	J. D. King,		14
Sandy Spring,	Iredell,	J. H. Foote,	50	Big Sandy,	Jackson,	T. H. Cain,	9
Bear Marsh,	Duplin,	H. Miner,	83		Smythe,	R. Lewis,	23
Union,	Lenoir,	H. Miner,	5	Shiloh,	Prince George,	J. F. Pugh,	9
OHIO.				Old Shop,	"	"	3
Cincinnati,	(9th street),	J. F. Hansell,	3	Mt. Zion,	Bedford,	A. Eubank,	4
Cincinnati,	(High st.),	D. E. Thomas,	7	Hebron,	"	"	7
Lawrence,	Washington,	J. S. Gillespie,	2	Liberty,	Bedford,	"	6
Mackichack,	Champagne,	Mr. Line,	3	Prince Edward,	S. J. Atkins,		46
Middletown,	Butler,		7	Hicksford,	Greenville,	W. R. McDonald,	9
PENNSYLVANIA.				Exol,	King & Queen,	R. W. Cole,	10
Philadelphia,	(3d ch.),	A. C. Wheat,	7	Brookneal,	Campbell,	E. W. Roach,	24
"	(Sp. Garden ch.),	J. A. McKean,	7	Perkins,	Goochland,	F. M. Barker,	7
"	(North ch.),	I. Cole,	4	Oakland,	"	"	9
"	(Tabernacle),	M. G. Clarke,	5	Fork,	Fluvanna,	W. A. Whitescarver,	7
"	(Blockley),	W. T. Bunker,	2	Hopeful,	Nelson,		51
Chestnut Hill,	Philadelphia,	R. F. Young,	11	Mecklenburg,	A. F. Davidson,		22
Milostown,	Philadelphia,	J. M. Lyons,	26	Mt. Pisgah,	Orange,	H. Frazer,	15
Wilkesbarre,	Luzerne,	J. Boyd,	2	Modestown,	Accomac,	D. Coulling,	24
Hephzibah,	Montgomery,	L. Freshcoln,	16	Pt. Pleasant,	Upshur,	Mr. Barnett,	18
Colerain,	Chester,	J. P. Hall,	5	Gladesville,	Preston,	J. F. C. Conn,	14
Fish Creek,	Green,	L. Sammons,	8	Total,			
Stone Creek,	Center,	J. B. Williams,	4	Churches Constituted.			
Snow Shoe,	Center,	J. B. Williams,	3	Names. Where. When. Mem.			
RHODE ISLAND.				Bethlehem,	Spencer, Ia.,	Oct.,	14
Pawtuxet,	Kent,	G. Pierce,	15		Barren co., Ky.,	Oct. 14,	64
SOUTH CAROLINA.				Platt Branch,	Taylor, Io.,	Oct. 27,	18
Darlington,	Darlington,	J. O. B. Dargan,	14	Brunswick,	Glynn, Ga.,	Nov. 4,	80
Sumpterville,	Sumter,	Mr. Rice,	32	Cambridge,	N. B.,	Nov. 6,	16
Shady Grove,	Anderson,	J. M. Gambrell,	47	Cairo,	Alexander, Ill.,	Nov. 10,	8
TENNESSEE.				Waukeesa,	Waukeesa, Wis.,	Nov. 14,	70
Rocky Spring,	Hardeman,	E. R. Bryant,	6	Queensbury,	N. B.,	Nov. 19,	12
Three Forks,	Overton,	D. M. Lee,	17	Mt. Victory,	Hardia, O.,	Nov. 20,	

<i>Names.</i>	<i>Where.</i>	<i>When.</i>	<i>Mem.</i>
Cedar,	Buckingham, Va.,	Nov. 24,	14
Providence,	B. I.,	Nov. 24,	106
Bridgeport,	(3d ch.), Ct.,	Nov. 27,	52

**New Church Edifices.**

<i>Where.</i>	<i>When.</i>	<i>Cost.</i>
Waldoboro', Lincoln, Me.,	Nov. 8,	\$2,000
Virden,	Ill.,	\$2,668
Newcastle,	N. B.,	Nov. 18,
Baltimore, (Franklin Squ'e), Md,	Nov 18,	\$19,000
New York, (5 av. chapel),	Nov. 18,	
Charlotte, Meck'burg, N. C.,	Nov.,	\$3,000
Fish Creek, Green, Pa.,	Nov.,	
Buckfield, Oxford, Me.,	Nov. 29,	\$2,000
Holyoke, Hampden, Mass.,	Nov. 29,	\$11,000
Toledo, Lucas, O.,	Dec. 2,	
Flint, Genesee, Mich.,	Dec. 12,	

**Ordinations.**

<i>Names.</i>	<i>Where.</i>	<i>When.</i>
W. T. Russell,	McMinn co., Tenn.,	Sept. 27
N. Short,	Collosse, Va.,	Sept. 30
Wm. Martin,	Wilkes co., N. C.,	Oct.
J. B. Thorp,	David's Fork, Ky.,	Oct. 20,
D. Seckman,	Middlebourn, Va.,	Nov. 4,
A. D. Gorham,	E. Tisbury, Mass.,	Nov. 8,
S. W. Worrall,	Gatesville, N. C.,	Nov. 8,
Jno. C. Phelps,	Society Hill, S. C.,	Nov. 11,
Jno. B. Jackson,	Virden, Ill.,	Nov. 11,
J. W. Jeter,	Cocosa co., Ala.,	Nov. 11,
Wm. Rodgers,	" " "	Nov. 11,
S. Goodin,	Harmony, O.,	Nov. 12,
A. T. Boynton,	McLean, N. Y.,	Nov. 14,
Geo. Crocker,	S. Danville, N. Y.,	Nov. 14,
O. Putnam,	S. E. Stockton, N. Y.,	Nov. 14,
J. W. Hammond,	Akron, O.,	Nov. 14,
A. P. Graves,	Truxton, N. Y.,	Nov. 15,
C. H. Malcom,	Philadelphia, Pa.,	Nov. 20,
O. S. Eastman,	Litchfield, N. Y.,	Nov. 21,
Elisha Lucas,	Stanford, N. Y.,	Nov. 21,
E. P. Fish,	Haddam, Ct.,	Nov. 22,
Malachi Taylor,	Philadelphia, Pa.,	Nov. 22,
F. M. Jordan,	Montgomery co., N. C.,	Nov. 25,
J. C. Richardson,	Rockbridge co., Va.,	Nov. 27,
Franklin Hollen,	Center co., Pa.,	Nov. 29,

**Deaths of Baptist Ministers.**

<i>Names.</i>	<i>Residences.</i>	<i>Time.</i>	<i>Age.</i>
Wm. Lacy,	Randolph co., Ala.,	Oct. 5,	64,
Eli Haskell,	Canandaigua, N. Y.,	Oct. 7,	73,
Jas. F. Edwards,	Lovelaceville, Ky.,	Nov. 2,	63,
D. D. Pratt,	Nashua, N. H.,	Nov.	

**Ministers Rec'd from other Denomin's.**

<i>Names.</i>	<i>Residences.</i>	<i>Time.</i>
D. S. Cathran,	Methodist, Lawrence, O.,	Oct.
J A Lackey,	C Presby'n, Campaign co, Ill,	Nov 5
T. A. Bell,	Methodist, Habersham co, Ga,	Nov 12

**Ecclesiastical Removals and Settlements.**

<i>Names.</i>	<i>Whence.</i>	<i>Where.</i>
Aaron, Jno',	Lisbon, Leake's Store, Ark.	
Adams, J. Q.,	Keyport, N. J.,	New York, N. Y.
Allen, W W,	Roc'er Theo. Sem.,	Sand Lake, N Y
Alvord, N.,		Newark Station, Ill.
Baker, Jos.,	Winchester,	Guinea's, Va.
Bigelow, J. F.,		Middleboro', Mass.
Blood, Caleb,		Franklin, Ia.
Briggs, T. C.,	Ia.,	Barrington, Ill.
Brown, H. A.,	Good Hope,	New Vienna, O.
Browne, A.,		E. Brookfield, Mass.
Butler, N.,		Rockland, Me.
Caldwell, W. A.,	Mt. Pleasant, Pa.	
Carto, B.,		Bristol, R. I.
Coffey, R. N.,	Rogersville,	Joe's Lick, Ky.
Cole, J. D.,		Janesville, Wis.
Coon, C.,	Rupert,	Mt. Holly, Vt.
Davis, Jno.,	Yarmouth,	St. George, N. S.
French, Jas.,	Holyoke,	Roxbury, Mass.
Elledge, Jesse,	Barry, Ill.,	Wintersett, Io.
Eddy, E. B.,	Beverly,	Winchester, Mass.
Graves, J. M.,	Brighton,	Mass.
Hamilton, A.,	Barton,	Appleton, Wis.
Holt, Mr.,	Cherryfield, Me.,	Ashland, Mass
Ingmire, F. W.,	Pittsfield,	Havana, Ill.
Lansdell, Thos.,		Hillsboro' N. C.
Lincoln, B. H.,	S. Framingham,	Mass.
McKee, W.,		Scott, Wis.
Malcom C. H.,	Princeton Sem.,	Wheeling, Va.
Nelson, A. J.,	Auburn,	Limerick, Me.
Penny, T. J.,	McKeesport,	Strattonville, Pa.
Peters, J. H.,	Lewisburg Univ.,	Philadelphia, Pa.
Porter, T. H.,	Gagetown,	Sackville, N. S.
Potter, W. C.,	Cromwell, Ct.	
Preston, G. M.,	Newton Sem.,	Sturbridge, Mass
Read, Wm.,	Barnstable,	Georgetown, Mass.
Remley, Jas.,	Lewisburg, Va.,	Io.
Rockwood, J. M.,	Belchertown, Me,	Worcester, Mas
Sargent, J.,		Good Hope, O.
Smith, J. F.,	Pike co.,	Pierce, Mo.
Stout, Platt,		Wetumpka, Ala.
Tallaferro, H. E.,	Talladega,	Tuskegee, Ala.
Taylor, Malachi,	Rochester Sem.,	Washing'n, Pa.
Tibbets, C.,	Farmington,	Belfast, Me.
Todd, Thos.,	Woodstock,	N. B.
Tucker, Silas,	Napierville,	Galesburg, Ill.
Warren, P.,		Onancock, Va.
Watson, D. S.,	Cuyahoga,	Hinckley, O.
Wiley, F.,	Newton, Mass.,	Providence, Ill.
Williams, D. S.,	Fayetteville,	N. C., Ark.
Woodsworth, D. D.,	Holland,	Busti, N. Y.

# AMERICAN BAPTIST MEMORIAL.

FEBRUARY, 1856.

## Baptist History.

### PERSECUTION—RELIGIOUS LIBERTY.

IT was on Easter day, April 8, 1575, that a congregation of Flemish Baptists, numbering some thirty persons, men and women, assembled in a private house in the suburbs of London, just without Aldgate Bars. The slaughterings and devastations of the Duke of Alva, in the Low Countries, had caused severe distress and loss of trade. Urged by the desire of obtaining a livelihood for their wives and children, and liberty to worship God in the simplicity of faith and love, these exiles had left Flanders for England. Outcasts and strangers, they sought a heavenly citizenship, and in their sojourn met to comfort each other, and to unite their prayers at the throne of grace. Their meeting was espied by the neighbors, although conducted with secrecy. While commending each other to God, their devotions were suddenly interrupted by the entrance of a constable, who, addressing them as devils, demanded which was their teacher. Seven-and-twenty names were put down at his command, and taking their promise to remain, he proceeded with a few to the magistrate. He shortly returned, and with opprobrious and cruel words drove the rest before him to the gaol. Two escaped on the way; the rest were "led as sheep to the slaughter." On the third day they were released, heavy bail being taken for their appearance, whenever and wherever it should please the authorities to determine.

Information of the capture was con-

veyed to the Queen's council; and at the suggestion, apparently, of Archbishop Parker, a commission was issued on the 27th of April, to Sandys, the Bishop of London, assisted by several civilians and judges, "to confer with the accused, and to proceed judicially, if the case so required." But a few days elapsed before the summonses to appear were issued, and these poor people stood criminally arraigned, for worshipping God according to their convictions. The court assembled in the consistory of St. Paul's; for it was a case of heresy. Besides the commissioners, certain members of the Dutch congregation were present as interpreters, a French preacher, and two aldermen. The prisoners first laid before the court a confession of their faith. The Bishop was not satisfied. He produced four articles, requiring their subscription; if obstinate in their refusal, they should be burnt alive. Such were the instructions he had received.

"They proposed to us four questions," says one of the prisoners, "telling us to say yea or nay:—

"1. Whether Christ had not taken his flesh and blood of the Virgin Mary?

"We answered, He is the son of the living God.

"2. Ought not little children to be baptized?

"We answered, Not so; we find it not written in Holy Scripture.

"3. May a Christian serve the office of a magistrate?

"We answered, That it did not oblige

our consciences ; but, as we read, we esteemed it an ordinance of God.

"4. Whether a Christian, if needs be, may not swear ?

"We answered, That it also obliged not our consciences ; for Christ has said, in Matthew, *Let your words be yea, yea ; nay, nay.* Then we were silent.

"But the Bishop said, that our misdeeds therein were so great, that we could not enjoy the favor of God. O Lord ! avenge it not. He then said to us all, that we should be imprisoned in the Marshalsea."

Many threats were uttered during the examination ; they were vexed with subtle questions, and urged to recant on peril of a cruel death. That they might expect no favor, the Bishop sternly informed them of the firm determination of the Queen and her council to compel all strangers to sign a renunciation of these articles. The conforming might remain in the land, and be free from taxes ; but the uncompliant should die a frightful death. The prisoners were unmoved, and were conveyed to the Marshalsea for the testimony of Christ. One young brother, the first questioned, was sent into solitary confinement at Westminster, for his bold attestation to the truth.

And now severe trials and temptations beset them. Private friendships, the arguments of learned men, and the dark background of a fearful death, combined to shake their constancy. "Master Joris came to us and said, If we would join the church, that is, the Dutch church, our chains should be struck off, and our bonds loosed. The Bishop, he said, had given him command so to do. But we remained steadfast to the truth of Jesus Christ. He is indeed our Captain, and no other ; yea, in Him is all our trust. My dear brethren and sweet sisters, let us bravely persevere until we conquer. The Lord will then give us to drink of the new wine. O Lord, strengthen our faith. As we have received the Lord Jesus Christ, let us go forward courageously, trusting in Him."

Five, however, yielded to the solicitations of the Netherland preachers, quailing at the fearful prospect set before them. They consented to forego their convictions, and subscribe the articles. Notwithstanding the Bishop's promise, that subscription should release them from all pains and penalties, they were brought to St. Paul's Cross on the 25th of May, to make a public recantation. Taken in their toils, these recovered sheep were not gently lifted on the shepherds' shoulders, and brought home with joyful shouts, as Christ teaches us the good pastor will do ; but before many thousands of people, in the church-yard of St. Paul's, they were set for a gazing stock, a fagot bound on each one's shoulder, as a sign that they were worthy of the fire. At the close of the Bishop's sermon, their prescribed recantation was read. They declared themselves to have been seduced by the spirit of error, and that their renounced opinions were damnable and detestable heresies ; but that the whole doctrine and religion established in England, as also that received and practised by the Dutch congregation in London, was sound, true, and according to the word of God. It was afterwards repeated in the Dutch Church, to which they promised to unite, and bail taken for the performance of the vow.

Two several times were the rest taken before their inquisitors, and for three weeks endured rigorous imprisonment, the sore chafing of iron fetters, with mingled entreaties and threats, to induce them to a renunciation of their faith. On the 11th May a further commission was issued, to proceed to their condemnation. On Whitsun-eve, the 21st, ten women and one man were formally condemned to the fire, one female shrunk from the trial. A few days after the public penance at St. Paul's, the remainder were again brought up to the bishop's court, the place of Bonner's savage cruelties in Queen Mary's time. Day was just dawning, when, bound

two and two, they entered the place of doom. "We remember the word of the Lord," says Gerrit van Byler, "*When they shall lead you before lords and princes, fear not what you shall say, for in that hour it shall be given you.* So we trusted in the Lord. The questions were again proposed, and subscription demanded; but we said, That we would cleave to the word of the Lord."

In the plenitude of royal authority—dare any one call it apostolical?—delegated to him, the Bishop sentenced them to excision from the church of Christ, and to death; and formally delivered them to the secular arm for punishment.

Fourteen women and a youth, bound together, were led away to Newgate; the remaining five were kept in the Bishop's custody. And now for five or six days they suffered great anxiety and temptation. Oft threatened with a cruel and fiery death, they feared from day to day, the hour of their offering up was at hand. They were severely treated, and compelled to hear the blasphemies of the vilest criminals. Ten days thus passed, when on the eve of the first of June, about ten o'clock, the gaoler, with his officers, entered their place of confinement, noted down their goods, and bid them prepare to die on the morrow. Seeing that their courage, and faith in God, remained unshaken, he then announced to them, that the Queen, in her clemency, had commanded a milder penalty—banishment.

In the morning, surrounded by halberdiers, they were led by the sheriffs to the water-side, and put on board a ship at St. Catherine's. The youth followed, tied to a cart's tail, and was whipped to the place of embarkation. Thus the ties of nature were severed; some of the poor exiles had to mourn in anguish over husbands and fathers, left in the hands of their persecutors, for whom yet more cruel severities were reserved.

The next day, June 2nd, the five men, who remained of this company, were again led bound into the consistory.

The terrors of the stake were vividly set before them; their only escape, subscription to the articles. They were urged, they were threatened; it was unavailing. "It is a small matter thus to die," said Jan Peters, with a courageous mind. The Bishop sharply inquired, "What does he say?" Peters replied. The Bishop listened with some moderation, and then stoutly said, "We must shave such heretics, and cut them off as an evil thing from the church." Said Hendrik Terwoot, "How canst thou cut us off from your church, since we are not of it?" The Bishop, "It was all the same; there were none in England who were not members of the church of God." And now were these friends of Christ unjustly condemned, and led away to Newgate to await the day of death.

Here they were strongly secured, heavily ironed, and thrown into a deep and noisome den, swarming with foul and disgusting vermin. "Then we thought ourselves," says Byler, "within one or two days of the end, after which we earnestly longed, for the prison was grievous; but it was not yet the Lord's will. After eight days, one of our brethren was released by death, trusting in God; his dying testimony filled us with joy." Even the society of thieves and malefactors was deemed too pure for them, both the Bishop and a preacher saying, that care must be taken lest the criminals should be corrupted by the association. Great, indeed, must have been the horror their opinions had inspired, when an English preacher, occasionally visiting their dungeon, would lay his hands upon them, and falling upon his knees, cry aloud, "Sirs, be ye converted;" and then, exorcising the devil within them, exclaim, "Hence, depart, thou evil fiend?"

But exertions of another kind were not wanting on their behalf. Strenuous efforts were made to bring their case before the Queen. An earnest supplication, and a confession of their faith on the four articles, were prepared; but

the attempt to present them to her was met with a stern and passionate rebuke to the ladies of her court, who ventured to intrude on the royal prerogative. Reports of the most unjust kind were rumored about; that they disowned God and Christ, and rejected all government and authority of magistrates. Her majesty was not free from these impressions, and they were sedulously fostered in her mind, by parties thirsting for innocent blood. The Bishop was next applied to, A nobleman, Lord de Bodley, undertook to plead their cause, and, if possible, move his compassion. A simple confession of their faith was laid before him. But Bishop Sandys refused to interfere. He even demanded their assent to the doctrine, that a Christian magistrate may rightly punish the obstinate heretic with the sword.

A month's reprieve was, however, granted them, at the earnest suit of the venerable martyrologist, John Fox. His pious admiration of the Marian martyrs was shocked at the thought, that the scene of their triumphs would be defiled with the blood of these fanatic and miserable wretches. To roast alive was more accordant to papal practices, he said, than to the custom of the gospelers. He therefore urged upon her majesty the adoption of some other mode of punishment. Might not close imprisonment, or bonds, or perpetual banishment, or burning of the hand, or scourging, or even slavery, suffice? Any or all of these would be preferable to death by fire. But not one word does her "Father Fox" breathe of tenderness for the rights of conscience. He also addressed the victims. He labored to persuade them to acknowledge their error, and bow to the voice of Scripture; to cease "to cultivate certain fanatic conceptions, nay, rather deceptions," of their own minds; "for it is sufficiently apparent, that for long you have disturbed the church by your great scandal and offence." To the lord chief justice Monson, one of their

judges, he sent a copy of his letters to the Queen and council, further reproaching the punishment of death, and advocating a milder punishment. The sufferers highly estimated his kindly interference; but while they thanked him for his condescension, they endeavored to change his unfavorable opinion.

The month expired, without any alteration in the resolution of these servants of God, or in their fidelity to the truths they had received. Early in the month of July, it was intimated to two of them that they must die. Incarcerated in separate cells, they were not permitted to enjoy each other's society, and words of love. On the 15th, the Queen signed at Gorhambury the warrant and writ for the execution to proceed. Jan Peters and Hendrik Terwoort were the two selected.

Jan Peters was an aged man, and poor, with nine children. His first wife, some years before, had been burnt for her religion, at Ghent, in Flanders; and his then wife had lost her first husband by martyrdom for the truth. They had fled to England, hoping there to worship without danger. His circumstances were laid before the Bishop, and he had earnestly entreated permission to leave the country with his wife and children; but the Bishop was inexorable.

Hendrik Terwoort was a man of good estate, five or six-and-twenty years of age, and a goldsmith by trade. He had been married about eight or ten weeks before his imprisonment. But neither domestic affection, nor the solicitations of his friends, nor the dread of death, weakened his resolution.

On Sunday, the 17th, tidings were brought them, that within three days they would be burnt, unless they desired delay. To this Terwoort replied, "Since this your design must come to pass, so we wish you to speed the more quickly with the matter, for we would indeed rather die than live, to be released from this frightful den." He, however, asked till Friday. We again quote the

affecting narrative of their companion in tribulation. "Upon Tuesday a stake was set up in Smithfield, but the execution was not that day. On Wednesday many people were gathered together to witness the death of our two friends, but it was again deferred. This was done to terrify and draw our friends and us from the faith. But on Friday our two friends, Hendirk Terwoort and Jan Peters, being brought cut from their prison, were led to the sacrifice. As they went forth, Jan Peters said, 'The holy prophets, and also Christ, our Saviour, have gone this way before us, even from the beginning, from Abel until now.'"

It was early morning when they reached the scene of their triumph. They were fastened to one stake, neither strangling nor gunpowder being used to diminish their torture. As defenceless sheep of Christ, following the footsteps of their master, resolutely, for the name of Christ, they went to die. An English preacher was present, to embitter, if possible, by his cruel mockings, the closing moments of their martyr-life and martyr-death. Before all the people he exclaimed, "These men believe not on God." Saith Jan Peters, "We believe in one God, our heavenly Father Almighty, and in Jesus Christ his Son." While standing bound at the stake, the articles were again, for the last time, presented to them, and pardon promised on subscription. Peters again spake, "You have labored hard to drive us to you, but now, when placed at the stake, it is labor in vain. One of the preachers attempted an excuse: "That all such matters were determined by the council, and that it was the Queen's intention they should die." But, said Peters, "You are the teachers of the Queen, whom it behooves you to instruct better, therefore shall our blood be required at your hands."

And now with courage they entered on the conflict, and fought through the trial, in the midst of the burning

flame; an oblation to the Lord, which they living offered unto him. *Accepting not of deliverance*, for the truth's sake, they counted not their lives dear unto them, that they might finish their course with joy:

"For what were thy terrors, O Death?  
And where was thy triumph, O Grave?  
When the vest of pure white, and the con-  
[quering wreath  
Were the prize of the scorner and slave?"  
[DALE.

But what was the crime of which these victims of intolerance so dreadful were guilty? Did they aim at the Queen's life? Did they assemble to plot the ruin of the State which sheltered them? Did they league with any whose glory is in their shame, to assassinate, to rob, to violate the rights of their neighbor? Let us hear them speak from their abyss of sorrow, "We, poor and despised strangers, who are in persecution for the testimony of Jesus Christ, entreat from God for all men, of every race and degree, that the Lord may grant perpetual peace and every happiness, and that we may live among them in peace and godliness, to the praise and glory of the Lord. Our fatherland, our friendships, our property, have we been compelled to forsake, through great tyranny, and as lambs before wolves, have fled, only for the pure evangelic truth of Christ, and not for uproars and seditions, as we are accused. • • • • • We know that we follow no strange gods, neither have we an heretical faith, contrary to the word of Christ. But we believe in one God, the Father Almighty, Creator of the heavens and the earth; in one Jesus Christ, his only beloved Son; who was conceived of the Holy Ghost, born of the undefiled Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. On the third day he arose from the dead, ascended to heaven, and is sitting at the right hand of God, the Father Almighty; from thence he will come again to judge the



quick and the dead. We believe in the Holy Ghost. We believe that Jesus Christ is true God and man. \* \* \* We do not boast ourselves to be free from sin, but confess that every moment we are sinners before God. But we must abstain from wilful sins if we would be saved, viz: from adultery, fornication, witchcraft, sedition, bloodshed, cursing and stealing, \* \* \* hatred and envy. They who do such things shall not possess the kingdom of God." Here we leave this noble evangelical confession of the martyr, Hendrik Terwoort. He hath fairly won the martyr's crown. Although despised, trampled upon, and his name held accursed among men, his is the palm-branch of victory, and the white robe, washed and made white in the blood of the Lamb.

Not less nobly does he plead the rights of conscience. "Observe well the command of God: *Thou shalt love the stranger as thyself.* Should he then who is in misery, and dwelling in a strange land, be driven thence with his companions, to their great damage? Of this Christ speaks, *Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.* Oh! that they would deal with us according to natural reasonableness, and evangelical truth, of which our persecutors so highly boast. For Christ and his disciples persecuted no one; but, on the contrary, Jesus hath thus taught, *Love your enemies, bless them that curse you, &c.* This doctrine Christ left behind with his apostles, as they testify. Thus Paul, *Unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it.* From all this it is clear, that those who have the one true gospel doctrine and faith will persecute no one, but will themselves be persecuted.

The reader is now able to judge of the

truth of the innumerable crimes laid to the charge of these the Lord's afflicted ones, the Baptists of that age. Thus runs the accusation of the celebrated Whitgift: They give honor and reverence to none in authority; they seek the overthrow of commonwealths and states of government; they are full of pride and contempt; their whole intent is schismatic, and to be free from all laws, to live as they list; they feign an austerity of life and manners, and are great hypocrites, &c. But the same high authority, the future Archbishop of Canterbury, adds these following particulars as aggravations of their guilt. In all their doings they pretend the glory of God, the edifying of the church, and the purity of the gospel; when punished for their errors, they greatly complain, that nothing is used but violence; that the truth is oppressed, innocent and godly men, who would have all things reformed according to the word of God, cannot be heard, nor have liberty to speak, and that their mouths are stopped, not by God's word, but by the authority of the magistrate; they assert, that the civil magistrate has no authority in ecclesiastical matters, and ought not to meddle in causes of religion and faith, and that no man ought to be compelled to faith and religion; and lastly, they complain much of persecution, and brag that they defend their cause, not with words only, but by the shedding of their blood.

These were the high crimes and misdemeanors of which the Baptists were accused. They need neither counsel nor apologist. The indictment is at the same time their accusation and their acquittal. Their deeds were noble; their sentiments just. Their affliction and triumphant deaths reflect glory on the holy truths of humanity's Great Martyr, in whose footsteps of blood they trod; but shame upon the men, who, with loud professions of fidelity to Him, slew the servants he had sent.

"But what was the cause of the unanimous hostility which these despised people encountered? Papist and protestant, puritan and Brownist, with one consent, laid aside their differences, to condemn and punish a sect, a heresy, an opinion, which threw prostrate their favorite church, their politico-ecclesiastical power, their extravagant assumptions, and their unscriptural theories. The papist abhorred them: for, if this heresy prevailed, a church hoary with age, laden with the spoils of many lands, rich in the merchandise of souls, must be utterly broken and destroyed. The protestants hated them: for their cherished headship, their worldly alliances, the pomps and circumstances of a state religion, must be debased before the kingly crown of Jesus. The puritans defamed them: for Baptist sentiments were too liberal and free for those who sought a papal authority over conscience, and desired the sword of the higher powers to enforce their "holy discipline" on an unconverted people. The Brownists avoided them: for their principle of liberty was too broad, and to this they added the crime of rejecting the "Lord's little ones" from the fold.

Thus the Baptists became the first and only propounders of "absolute liberty, just and true liberty, equal and impartial liberty." For this they suffered and died. They proclaimed it by their deeds, they propagated it in their writings. In almost every country of Europe, amid tempests of wrath, stirred up by their faith, and their manly adherence to the truth, they were the indefatigable, consistent primal apostles of liberty in this latter age. We honor them. We reverence them. And humble though they be, we welcome the republication of the first English writings which sounded the note of freedom for conscience as man's birthright, in this land of the free; they are sanctified by holy tears and the martyr's blood.

The above extracts are taken from a volume entitled, "Struggles and Tri-

umphs of Religious Liberty," a historical survey of controversies pertaining to the rights of consciences, from the English Reformation to the settlement of New England, by Edward B. Underhill, Esq., London, Eng., with an introduction by S. S. Cutting, now Professor of Rhetoric in Rochester University; a volume without which no Baptist should consider his library complete. It has been supposed by many who have not taken the trouble to investigate, that Roger Williams was the first in modern times to advocate the doctrine of religious liberty. Bancroft speaks of him as the "discoverer" of the principle, (Banc. U. S. I., 871) and Hildreth speaks of the doctrine as "wholly novel," (Hilds. U. S. I., 223.) But these writers, in their loose compliments to Williams, have done serious injustice to the Baptist denomination, and have grossly violated the facts of history. Williams was indeed the first who became conspicuous for the advocacy of the doctrine *on this continent*, but it had been a favorite principle with the Baptists from time immemorial. Hendrick Terwoort maintained the rights of conscience, and sealed his testimony with his blood in 1575, which was 24 years before Roger Williams was born. Nor was Terwoort by any means a pioneer. Thousands of Baptists had been slaughtered before his day, for advocating the same principle. In the last number of the "Memorial," an account was given of Thomas Muncer, who maintained similar views *seventy-five* years before the birth of Williams. H. H. T.

"Our Episcopacy."—Eight thousand dissenters are said to have perished in prison during the reign of Charles I. alone. Quere. Which presents the most "apostolic" appearance—those who boasted of the succession, or those who were "in prisons frequent, in deaths oft," &c.?

THE surest, best, and happiest of all *worldly* attainments is a taste for literary improvement.

## The Footprints of our Forefathers.

THE first Baptist periodical ever published in the United States, south of the Potomac, was the "Analytical Repository," published in Savannah, Georgia, in 1802, and edited by Rev. Henry Holcombe, D. D. The editor was at that time pastor of the Baptist Church in Savannah, but subsequently removed to Philadelphia, where he became pastor of the First Baptist Church, as the successor of Dr. Staughton. Dying in 1824, more than thirty years have elapsed since he rested from his labors; yet even to this day those who visit the old church yard on "Second Street," where his remains are entombed, may often see one or two mothers in Israel, or patriarchs from a former generation, standing in silent and tearful grief around the last resting place of the honored and sainted dead. More than once has the writer, on visiting the grave of his venerable grandfather, early on Sabbath morning, been surprised to find himself *not alone*. Himself scarcely remembering the person of him whose name he bears, yet such has been the power of maternal influence, and such the reverence and love inspired by his first teacher, for the long since departed, that he cannot refrain his steps from sometimes visiting his grave, to "weep there," thus illustrating in his own experience the text, "whom having not seen ye love."<sup>\*</sup> But scarcely ever on these occasions, does he fail to receive a warm grasp of the hand and a hearty benediction from some aged fellow-mourner, who after a lapse of thirty years, still lingers round and bedews with tears the tomb of Holcombe.

Ever the friend of letters, Dr. Holcombe was the first to project a plan for the establishment of a Baptist Literary Institution in the state of Georgia, where until 1812 he resided. Mount

<sup>\*</sup> When the writer was only four years old he saw Dr. H. for the last time, which is the same in effect as if he had never seen him at all.

Enon Academy was the immediate result of his efforts; but astonishing to relate, the Legislature of Georgia, such was the darkness of the times, refused to grant a charter of incorporation, and partly from this, and partly from other causes, the project fell through, not however until after Dr. Holcombe had left the State. Some years after, the educational spirit under other auspices, broke out afresh, and the result was the establishment of what is now known as Mercer University, the best endowed Baptist Institution in the Southern States.

But the special object of this article is to call attention to the pioneer Baptist periodical of the South. Very few copies of the "Analytical Repository" are now probably in existence. It is quite possible, that the copy now lying on the writer's table is the only one which the flood of time has not swept away. Even if there were nothing of intrinsic value on its pages, it could not but be interesting as a relic of the past, as the venerable patriarch of Southern Baptist Literature. Its cover torn off, leaves curled, its pages stained, and bearing every way the marks of time; but still replete with wisdom, and with reminiscences of the past, it readily suggests to the mental vision the image of a hoary veteran worn out in body but still vigorous in mind, kindly offering sage counsels to his descendants. An extract from the preface will show at once the object of the work, and the dignified and courteous style in which it was conducted, contrasting happily in the latter respect with some other publications, ancient as well as modern. But to the extract:

"The seasonableness and necessity of something like the present attempt, appear to be obvious to every one; the only difference of opinion that can arise on the subject, must respect the mode of conducting it. This is, indeed, a matter of serious difficulty and importance. I freely own myself to be very unequal to

a business of such delicacy and magnitude. But I am consoled with a hope, that my deficiencies will be in some degree concealed by friendly assistance, till the arduous concern can be placed in more competent hands. It would give me great pleasure to resign it to any one whose leisure from still more important duties, whose ability, taste, constitution, and more extensive acquaintance and correspondence, might more effectually preclude an unfavorable issue, and better insure *success*. Of *this*, some of the happy results would be, a more general and intimate acquaintance among the wise and good, a diminution of their differences and alienation, greater coincidence in their designs and efforts, a general collection and easy communication of interesting intelligence, the permanence and perspicuity of fugitive and dormant productions of piety and genius, the embalming of worthy characters, and the preservation of such facts and experiences as may extend a benign influence to unborn generations. Under a lively sense of high responsibility, I earnestly entreat my readers to join me in fervently praying that this Repository, through God's blessing on our joint exertions, may become a confluence of numerous rills of virtue, piety and salutary knowledge."

The object of the "Repository" was not unlike that of the "Memorial," nor can anything come more within the scope of the latter than much of the matter to be found on the pages of the former. With the consent of the editor, the writer will furnish a number of articles derived from this source, and thus rescue from oblivion many "facts and experiences" for the use of the future historian, and preserve for posterity some of the "fugitive and dormant productions of the piety and genius" of our ancestors. Perhaps when we come to trace some of these "footprints of our forefathers," we may think that "there were giants in those days." The

following article taken from the Repository will speak for itself. H. H. T.

### A Divine Call to the Exercise of Reason.

By REV. HENRY HOLCOMBE, D.D.

(From the *Analytical Repository* for Jan. 1803.)

COME, now, and let us reason together, O saith the Lord. Unto you, Oh! man, I call, and my voice is to the sons of men. He that hath ears to hear, let him hear.

Come, ye children of men, from the guilty distance at which you are, by nature and practice, and reason with your Creator. Draw nigh to me, and I will draw nigh to you. I will return unto you, if you will return unto me.

Come, be in haste; make no delay. The time is short. Seek the Lord while he may be found; call upon him while he is near. I love them that love me, and those who seek me early shall find me. A door of hope, which is now open, will soon be shut; and he that is filthy then shall be filthy for ever.

Now is the time, the accepted time. Behold, now is the day of salvation. The summer is not yet over, nor the harvest ended.

Come, come; why will ye die? As I live, I have no pleasure in your death; but would rather that you should return from your evil ways, and live. Approach my presence, and let hostilities betwixt us cease. Be ye reconciled to God.

Come, now, and let us reason together. Though reason, as possessed by me, is infinite, underived, and eternal, I will speak to you after your own manner, and be otherwise merciful to your infirmities. Frail creatures of a day as you are, I have endowed you with rational powers by which you are able to deduce one proposition from another, and proceed from established premises to just conclusions; and I now invite you to the most interesting exercise of those noble faculties. I invite you to consider and to judge impartially of my works,

my word, the rectitude of my ways, and of your conduct towards me.

Have you never observed that the various parts of my vast creation are systematically reduced to a regular and mutual dependence? From what do you suppose have resulted the exact subordination and harmony which reign in the material universe? Can you consider, without adoring the wisdom, power and goodness every moment exercised in necessitating this enormous aggregate of worlds to perform the most intricate revolutions, in perfect concord? You must have observed that consummate order reigns in the system to which your globe belongs, or you never would have attempted, much less with success, to foretell eclipses of your sun and moon, at the distance of ages. How are you affected towards the Creator and preserver of all things, when from your atmosphere, and seasons, days and nights, with their continually varying properties and appearances you experience, through a series of generations, regular and benign results?

Are your bosoms never agitated with mingled emotions of agreeable surprise and profound gratitude, when you perceive that the most violent commotions in the several elements, are as necessary to the general good, as dews and zephyrs?

What are your reflections when contrivance and design appear through the whole race of vegetables, in their means of absorbing nutritious juices, preserving their seeds, and maturing all their salutary qualities? Of what truths are you convinced by observing how animals are so fitted for the elements in which they reside, that whether they be aerial, terrene, aquatic, or amphibious, you readily determine by their shape, attire, and respective powers? Come now, without any vain attempt to perplex the connexion betwixt cause and effect, reason from the former to the latter, that you may shew yourselves

men by acknowledging my perfections in my *works*.

But leaving my works, come and let us reason together on my *word*. Have you considered, that in the concerns of a state which you have never explored, you are unable to direct your steps? Or can you suppose that I, who liberally provide for all mere animals, and before your eyes have opened an inexhaustible reservoir of means to perpetuate and multiply their species, have neglected to provide for your present peace and future happiness? Spurn the irrational idea. I have not left your tortured bosoms to heave with strong passions, fears, hopes, and boundless desires, with no correspondent objects. You well know, even of yourselves, that you clearly differ from all other animals in possessing rational and religious capacities; and, knowing this, can you bring yourselves to believe that your existence and enjoyments are confined to the present life? On this gloomy supposition, painful indeed, but momentary, is your pre-eminence over my brutal dominions. You cannot, therefore, in the proper exercise of your rational powers, by admitting such a blunder in creation, fix a stigma on the character of your Creator. Though you can find nothing to accord with your passions within the limits of time, nor in the whole circle of material existence, attend to my word, and you will be fully convinced that all things inexplicable, because *unfinished* here, will be rendered plain and complete in the world to come. There the moral, as well as every other system in my august creation, shall exhibit a glorious scene of subordination and order, without a single instance of discord, or the least defect in harmony. Profoundly enigmatical is your present state, until viewed in connexion with your future existence. Light from above was necessary, and I furnished it to complete your felicity. In my communications there are, indeed, things insurmountably difficult to your weakness and inexperience; but to you all

things are full of difficulty, full of mystery. My works are as incomprehensible to you as my word.

Where were you when I laid the foundations of the earth? If you know, declare. On what are its foundations fastened? Or who laid its corner-stone? Where were you when I said let there be light? What is light? Where is its centre? How far shoot its rays? Do they continue to lessen the dismal dominions of darkness?<sup>\*</sup> Or are their boundaries circumscribed? Can you number the worlds which roll in space? Or say how many systems of worlds I have called into existence? Have you considered that you must either hear nothing from me on many subjects, or what to you, as yet, is necessarily incomprehensible? To arrange matter, with the strictest regard to number, weight, and measure, and with a diversity and magnificence vastly superior to your most vigorous conceptions, must appear to you as astonishing as it would be absurd to suppose the whole eternal, or the offspring of undesigning chance. Yet this was as nothing, if you compare it with constructing an intellectual system, comprehending countless myriads of rational beings, capable of moral government, and of endless happiness. But by a single act of my will to produce the matter of all created things out of nothing, while it eclipses the dazzling constellation of mysteries in my word, must sound in your ears like the thunder of omnipotence. Come, now, order your speech before me, and answer my interrogations, or receive my instruction, and be wise.

Have you considered that all creatures

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\* A train of thought which may be new to many readers. If light is never exhausted, it must continue to illuminate the immensity of space until matter shall cease to exist. If it is exhausted, what exhausts it? Can darkness, which is a nothing, quench or destroy light, which is a something? Does friction destroy it? Friction against what? Moreover, friction only separates—it cannot destroy. What, then, becomes of a ray of light once shot out from its parent source?—H. H. T.

derived their existence, with every form of it, from my sovereign pleasure? Are you yet to learn that all greatness, glory, victory, and majesty in heaven and earth are mine? If any of you have given unto me, demand a recompence. I will repay. Are not my ways equal? Can I who made your eyes be blind? And seeing, what can tempt me to deviate from rectitude? If my laws be unreasonable, testify against me; but if you allow that they are good, what excuse or apology can be made for transgressors? Can you furnish a single just remonstrance against my administration? Or substantiate the shadow of a claim on my justice?

If not, your only rational hope must be from my *mercy*. Without the least obligation I provide for you a Savior, through whose merits I freely bestow eternal life on all who believe in his name. In him I am reconciling the world unto myself, to the praise of my sovereign grace? How long will it be ere you believe the testimony that I give of my Son? By your stubborn and stupid infidelity you in effect give your Maker the lie.

How long, ye simple ones, will ye love simplicity? What iniquity have you found in me, that you are gone far from me, hate knowledge, and revolt more and more? Will you not be made clean? When shall it once be? You are bold in transgression, cannot blush, and have haughty and scornful looks; but verily, if ye come not as undone, penitent, perishing offenders to Christ, you shall die in your sins.

But how shall I give you up? Come, now, and let us reason together: Though your sins be as scarlet, they shall be as white as snow, if ye be willing to receive as my gift eternal life. And consider your need of a free and almighty Savior, in the light of your conduct towards me.

I have nourished and brought you up with parental tenderness; but you have rebelled against me. When you see children disregard the affections, and

wantonly trample on the authority of kind and judicious parents, you say the blood congeals in your veins; but have not the ingratitude and rebellion which have marked your conduct towards me been still more flagitious and abominable? Instead of saying, what shall we render unto the Lord for all his benefits? you have been ingenious in your inventions to provoke me to anger, and scornfully turning your backs upon me, practically said, depart from us, for we desire not the knowledge of thy ways.

I have given you a capacity, together with many means and motives, for improvement in useful, and even divine knowledge; yet many of you are ignorant to stupidity. The ox knoweth his owner, and the ass his master's crib; but my people do not know, will not consider, and in many instances discover less sagacity than those dull animals.

Ah, foolish creatures, though you have neither humility, diligence, nor ardor in my service, you can condescend to be the dupes of low and base passions, and the willing slaves of every frivolous avocation!

A seed of evil doers, children who are corrupters, to what a melancholy extent do you violate every precept of my law, and with the wisdom as well as the malignity of serpents, devise and accomplish your infernal projects.

You are wise to do evil; but to do good you have no knowledge. Why do you act so wickedly? What can you offer in excuse for your enormities? Do you derive, or can you suppose any advantages are derivable from your head-long pursuits?

Come, let us reason together on the present effects of the combination of your principles and practices. This simple mode of exercising your rational powers must convince you not only that your conduct towards me is unreasonable, you will perceive that it is folly and madness in the extreme. Are not all your wants and miseries ascribable, and to be traced to sin as their common

source? Have you never learned that every effect of sin is either the absence of some good, or a positive evil? You know a healthy body, a vigorous constitution, is a real good; but how many thousands of your haggard forms are strangers to this blessing, and must remain so till death, as a consequence of your vices? A serene, active mind, sound in all its powers, you will grant is invaluable; yet of this pearl how many of you are deprived by your sins?

The bounties of my providence are good; but what hordes of you are kept by sin from these enjoyments!

And, precious as a good name is, do not disgusting crowds of you tamely sacrifice all hopes of it to frivolous and filthy practices?

But those are light matters, if compared with other effects of your conduct. From the corruption of human nature, I have determined that all men shall die, but those who serve me go down to the tomb in the way of their duty, supported and cheered by my presence. The wicked daily bring on themselves innumerable evils. I say nothing of famine, pestilence, earthquakes, or volcanoes; but O, ye workers of iniquity, are you not the well known progenitors of endless litigation, war in all its horrors, and a long catalogue of loathsome diseases? What pestiferous swarms of you, by idleness, luxury, and consuming your midnight hours in revellings and banquetings, chambering and wantonness, have redness of eyes, jealousies, wranglings, and wounds without cause? In the midst of life you are become pale, emaciated, and decrepit spectacles of horror! Oh, that you had hearkened to my commandments! But you are yet out of hell; and my grace is sufficient to heal and save your souls. There is balm in Gilead, and a great Physician there. You have destroyed yourselves, but still there is hope.

No longer rashly hold the terrors of my power and justice in defiance. You must renounce your sins or your reason.

Seeing and feeling sin to be your greatest enemy, and finding there is no effectual antidote against it but faith in my word, which includes faith in my Son, it is high time for you to abandon your infidelity or your senses. As you know not the origin of the evils under which you are sinking, without absurdly condemning their cure, as provided by infinite wisdom, take immediate measures to attest its efficacy, with adoring millions, by your own happy experience. I have set my King on his throne in Zion, and he shall reign till all enemies are put under his feet. Now, therefore, be wise, and bow to his sceptre, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.

• I AM.

\* Should any errors or other imperfections be found in the above call, they belong to the editor. The piece, with these exceptions, is in substance his whose signature it bears.

### Sin and Redemption,

A Series of Sermons, by D. N. SHELDON, D. D., pastor of the Elm street Baptist Church in Bath, Maine. New York. Sheldon, Lamport and Blakeman. Boston. Gould & Lincoln. 1856.

This volume which has been expected for some time has just made its appearance, and, so far as we have seen, has not yet been noticed by the press. The author, as the title page informs us, is pastor of a Baptist Church, though certainly no one would ever have suspected that fact from a perusal of the volume. Altogether and vastly inferior to the writings of Dr. Channing in point of elegance and force, the sentiments are nevertheless just such as may be found on the pages of that divine. We had been led to expect from Dr. Sheldon something *new*, but, in fact, unless we greatly misunderstand him, he has advanced nothing that is not as old as the days of Socinus. The doctrine of the Trinity, indeed, the author appears to receive, though he does not specially treat of that subject; but as to the subjects of which he *does* treat, he appears to fall in

with the general current of Unitarian theology. It appears to us that his system would be more symmetrical, and, as a human theory, more worthy of regard, if it were Unitarian throughout. On the plan of salvation, as taught by Unitarians, an infinite Saviour is not needed, and, without violence to the system, the divinity of Christ may be rejected, and, indeed, (on this plan) it *ought* to be. Dr. Sheldon agrees with the Unitarian on the plan of salvation, but admits the divinity of Christ. But if we could be saved without an infinite sacrifice, as Dr. S. seems to teach, the death of a divine Saviour would be superfluous and unnecessary, and inconsistent with that divine economy which never employs means more than are adequate to the end.

Possibly we may be doing our author injustice. Let him speak for himself. In his preface he says: "*I never believed and never taught that there was any thing strictly penal, vicarious or substitutionary in the sufferings of Christ.*" In Sermon vii. on the text, "For he hath made him who knew no sin to be sin for us, that we might be made the righteousness of God in him," the author says: "In what sense was Christ made sin, or treated as a sinner?"

I. I remark that this language is not used concerning him, on the ground that he took on himself and became guilty of the sins of men, or any part of them. There was no transfer, no passing over to him of any part of the guilt which belonged to the human race.

[The various texts in the 58d of Isaiah and elsewhere, which teach that "He hath laid on him the iniquity of us all," are so interpreted by the author as to suit his views. See Sermon ix.]

II. I remark again that Christ was not made sin in the sense that he underwent the punishment which is due to the sins of men. Nowhere, so far as I know, has God taught us that it is consistent with his holiness and justice, and demanded by the ends of his mercy to im-



flict upon an innocent person punishment in the room and for the benefit of others.

III. I remark again that Christ was not made sin, or treated as a sinner, in the sense that his sufferings in the prosecution of his work, and at his death, were equal in amount to what men would have suffered for their sins, if no salvation had been provided for them by Christ.

[The author quotes Chalmers and Carson as sustaining the view here denied. In this we cannot agree with these distinguished theologians, if, indeed, they really mean to advocate it, which would seem to be the fact from Dr. Sheldon's quotations. A better, and we think the generally received view, is that it was not the *amount* of Christ's sufferings that made his atonement so ample; it was the dignity of the sufferer.]

IV. I remark further, that Christ was not made sin, or treated as a sinner, on the ground that his sufferings and death were necessary to make the divine exercise of mercy to men consistent with the maintenance of divine justice. Christ did not come on earth and die for the purpose of removing an obstacle in the divine government in the way of extending pardon to the penitent. His sufferings were not appointed him on account of the influence which they were to have in convincing the moral universe that sin when forgiven is not treated too leniently.

[In the expression of the Psalmist, "There is *forgiveness* with thee that thou mayest be *feared*," must there not be an inexplicable paradox to Dr. Sheldon? To us it teaches, most impressively, that forgiveness comes in such a way, and at such a cost, and with such an expression in the atonement of God's abhorrence against sin, that there is no encouragement to sin on the score of anticipated forgiveness. God even "*forgives*" in such a way as to vindicate his law, and make his justice "*feared*."

See Jenkyn on the Atonement, p. 112.]

V. The author having treated the subject negatively, proceeds to treat it positively, and says that "Christ, in the accomplishment of his work in behalf of men, was brought at every step into direct connexion with the sin of man, and that he was made sin, or treated as a sinner, by all who opposed his teachings, threw obstacles in his way, and sought and compassed his death. \* \* \*

It was the divine will that he should thus come, suffer, die on the cross, rise again and pass into heaven, in order to reveal God fully to us, be to us a pattern of all goodness, and, by the power of divine love working in him and through him, draw us to forsake our sins and obey him. \* \* \* \*

God was especially pleased that Christ should be made sin, or treated as a sinner for us, by his death. If Christ had withdrawn himself from this bloody death, at the hands of his enemies; if, as he tells us he might, he had saved himself at this critical moment, by miracle, by calling to his aid "twelve legions of angels;" I will not say, as some overboldly affirm, that all that he had previously done and taught could have availed us nothing—[here we must interpolate that in our view nothing could have "reconciled us to God" but "the death of his Son," Rom. v : 10; and we must furthermore quote from Dr. Gill, that if any thing *but* the death of Christ would have answered the purpose, his prayer would have brought it out: "Father, if it be possible, let this cup, &c.]—but I may justly say, that his manifestation would have lacked much of what now belongs to it. It would have wanted just so much of the power to arrest and impress us. It would not have laid open to us a way through death to a future life with Christ.

The Son of God, on this supposition, would not have supplied us with the best and most operative motive to fidelity to God and right, in times of

severe trial and peril. He would have seemed to justify us in shrinking from extreme calamities, or in wavering somewhat in the immediate sight of them. The contemplation of what he did would not have animated the faith of so many martyrs. There would have been one practical deficiency in his example, one point in which his conduct did not come fully up to the spirit and the letter of his teaching; for while he would have taught us not to fear them, who can do no more than kill the body, he would have given us no exemplification of this sublime lesson.

It was necessary, then, that he should make the acquaintance with sin, in the worst form of evil which it could bring upon him while he retained his innocence, in the death which it inflicted. "Thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations."

[If we understand Dr. Sheldon, he here teaches that Christ's mission was merely exemplary and declarative; that is, he was nothing more than a pattern and a preacher, and even in his death did nothing more than to supply us with motives to duty, and show martyrs how to die. Corroborative of our view is the following:]

"We believe God to be eternally and essentially merciful, always inclined and always able to forgive repenting men. We believe that the *great design of Christ on earth* was, by fully manifesting God in this light, to *supply the most powerful motives* to men, to turn from their sins and seek this divine mercy."

True, in the next paragraph to the above, Dr. S. says: "Let us not be understood as teaching that our relation to Christ and interest in him reach no further than this. He is more than a mere teacher of truth and pattern of righteousness." Our heart was lightened for a moment when we read this sentence, and we trusted that our author was

about to give us some more cheering and comforting views of Christ than he had yet presented; but on seeking to learn how *much* more than a pattern and a teacher Christ might be esteemed, what was our unhappiness to find that our author closed the subject by saying of Christ that "He is our Lord and our judge. He came down to us from his Father. Besides what he did at and before his death, he may, for any thing that we know, have achieved an important work in the spiritual world between his death and his resurrection. He has come once to be "made sin for us;" but "unto them that look for him shall he appear the second time without sin unto salvation."

Dr. S. here hints that Christ *may* have done something for us in the spirit world "between his death and his resurrection;" but there is no hint that Christ *did* any thing for us in *this* world, more than the author's preceding pages had set forth. That is, he was our pattern and teacher, but not our substitute, our Lord and judge, but in no sense that we perceive to be consistent with the author's views, our Saviour or Redeemer, a supplier of *motives*, but not a supplier of *means*! Is not this a comfortless and disheartening view of the "Lamb that was slain for us?"

Heterodox as we believe Dr. Sheldon's sentiments to be, we will not say that he is a skeptic; but we will say that there is one point in which his book bears a striking resemblance to the writings of most skeptics; and that is, that it is almost wholly negative in its statements. He tells us at great length, and quite elaborately, what he does *not* believe, but when he comes to state what he *does* believe, a very few sentences, brief and abrupt, seem to suffice. A warm evangelical preacher, about to tell what Christ is to us more than a pattern and a teacher, would have more to say than that he is "our Lord and our judge." He would not be ready to close the subject with a single remark, a single cold

and empty speculation, as Dr. Sheldon has done.

No! His soul fired with the theme, he would feel that in saying these things he had but *begun*. He would tell of Gethsemane and of Calvary; of the "Lamb that was slain from the foundation of the world;" of "the blood of the everlasting covenant;" of the blood that "cleanseth from all sin;" of the infinite "price" that was paid for us, "even the precious blood of Christ," of our Mediator, Redeemer, Saviour, Prophet, Priest, King, Father, Brother, Husband, Friend, of our "all and in all;" and would fain join in the "new song" of the angels when they say, "Thou art worthy, \* \* \* for thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." But, says Dr. Sheldon, "Christ was more than a pattern and teacher. He was our Lord and judge. Besides what he did for us and before his death," (in the way of setting a good example we presume, for that is all that Dr. S. has told us about,) he *perhaps* did something for us, (we know not what,) in the spirit world! Is not this a cheerless hope?

In the next sermon, (viii.) Dr. S. in showing "how men are made righteous by Christ," in the first place denies the doctrine of imputation, or "the transfer theory," as he calls it, and then expatiates again upon the power of Christ's *example*, which, indeed, appears to be, in Dr. S.'s mind, the one idea. Presently, however, the sky brightens, and the author says:

"Though there is power in the character of Christ, yet it was not merely to show us a right character that he came. He came still more to convince us that God pities us, and takes an interest in our recovery to righteousness. He came as the good shepherd, to seek after and bring back to the fold the lost sheep. The design of his mission was not to condemn the world, but that the world through him might be saved. He evin-

ced a practical sympathy with all whom he could benefit. He overlooked not the poor and the degraded. When reproached for mingling with publicans and sinners, his defence was, that he came to seek the lost, to call not the righteous, but sinners to repentance. He taught that there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance. This living affectionate sympathy with sinful men is, perhaps, the leading idea in the expression, that he was "made sin for us;" and I again refer to it here, because it was not made so prominent in the preceding discourse as it deserves to be. It is in the nature of compassion, such as was in our Lord, to connect itself with the persons, who are its objects, to become for the time one with them, to feel all that is painful in their situation, and often much more than they feel, and so to confer upon them the desired good.

*This intimate SYMPATHY is what is intended when Christ is said to have borne the sins of men. He bore them in the sense in which we are directed to "bear one another's burdens," and "to lay down our lives for the brethren;" in the sense in which he "himself took the infirmities and bare the sicknesses" of those whom he healed."*

So then Dr. S. has found something more than he can say of Christ. He is our—sympathizer. And is that all? Is not Christ our Saviour? Ah, no! he bore our sins only as we "bear each other's burdens;" i. e., each other's sorrows. He bore them just in so far as that he *sympathized* with us! "Christ was made sin by coming into living connexion with our sin, and suffering death for us," (the last phrase sounds gospel-like; but, alas! see what follows.) "*in order to teach us by example, as well as by precept, how we are to resist and to overcome sin.*"

At the close of the discourse, the author in an exhortation says: "If we would be instrumental in saving the

lost, must we not be willing to *bear their sins?*" [The italics are his own.] This is just what we expected.

Whatever the author *means*, it is clear that the *impression* he makes is, that Christ bore our sins in no other sense than that in which we bear each other's sins! Yet he calls Christ our Saviour. Where is the propriety of that appellation?

On the pages we have been examining, light and darkness, (a very small proportion of the former,) seem to be strangely commingled. Witness the following:

"The expression bearing sins, when applied to Christ, has respect to his agency in procuring the *lifting off*, or the removal from men, of their sins and punishment; or to dismiss all allusion to the material image, it has respect to him solely as the great revealer of the divine mercy and the medium of its exercise. All to whom the gospel comes, may look to him *as the Hebrews looked to their sacrifices* [our italics] for pardon and acceptance with God."

As the "priests bore the iniquity of the congregation," so Christ bears the sin of his people! As the "dumb animal" was the "divinely appointed medium" for the "forgiveness of the sins" of a Jew, so Christ is the "divinely appointed medium" for the forgiveness of the sins of a Christian! Veering off to the orthodox view, Dr. S. says that Christ and his atonement are "vastly superior" to the Jewish priests and their atonements, yet, (veering back to the Socinian view,) he says that the "reconciling virtue" is in either case of the "*same kind*."

The Jewish religion, says Dr. S., was a "complete system in itself." It answered to the Jews all the ends of a religion. It was, or was capable of being made *every thing which they needed* to gain the favor of God." [Is not this totally ignoring the necessity of Christ's death, and the value of his blood? and putting the latter on a footing with the blood of beasts?] "The rites and sa-

crifices" of the Jewish system, continues Dr. S., "were not the gospel in a cipher. There is no sort of presumption for the view that God taught his worshippers, in ancient times, to look through their sacrificial system, or that they actually looked through it to a future, greater sacrifice." That is, if we understand the writer, the Jews were saved without the slightest reference, in any sense whatever, to the death, work, or person of Christ. But what says the Apostle Peter, himself a Jew, speaking to these very Jews of Christ? "Neither is there salvation in any other, for there is no other name under heaven given among men whereby we may be saved."

On the subjects treated of by Dr. Sheldon, we find nothing more objectionable in the teachings of the most decided Unitarians. Dr. Channing's works are now lying on our table; we have just finished a careful perusal of several of those passages, which treat of the subjects we have been contemplating, and have come to the conclusion, that if Dr. Sheldon's work is less injurious to the cause of gospel truth and true religion than the writings of Dr. Channing, it will be only because the logic of the former is less forcible, his style less attractive, and his readers fewer. Those who seek a refutation of the opinions advanced by Dr. S., may find it in Gill, Dwight, Hill, Fuller, or in any of the standard works of theology; or in the writings of any of the able men, who, from time to time, within the last two centuries and a half, have exposed the errors of Socinianism. H. H. T.

FIND fault when you must find fault, in private if possible; and some time after the offence, rather than at the time. The blamed are less inclined to resist when they are blamed without witnesses; both parties are calmer, and the accused is struck with the forbearance of the accuser, who has seen the fault, and watched for a private and proper time for mentioning it.—*Sydney Smith*.

## Comforting View of the Atonement.

[After dwelling on the unsavory views set forth in the preceding article, it will be quite refreshing to the lover of gospel truth to peruse the following extract translated from the French of the evangelical and eloquent Saurin:] T.

"Having considered Jesus Christ as a martyr, who sealed with his own blood the doctrine which he preached, and his death as an argument in support of the immortality of the soul taught in that doctrine, let us contemplate the divine Saviour as a victim, which God has substituted in our place, and his death as a sacrifice offered up to divine justice, for the expiation of our offences.

"I. We alledge human reason as a presumptive argument in support of the doctrine which we maintain. We do not mean to affirm that human reason derives from the stores of her own illumination the truth of this doctrine. So far from that we confidently affirm, that this is one of the mysteries which are infinitely beyond the reach of human understanding. It is one of "the things which eye hath not seen, nor ear heard, neither have entered into the heart of man," 1 Cor. ii, 9. But we say that this mystery presents nothing that shocks human reason, or that implies a shadow of contradiction. What do we believe? That God has united the human nature to the divine, in the person of Jesus Christ, in a manner somewhat resembling that in which he has united the body to the soul, in the person of man. We say that this composition, (pardon the expression) this composition of humanity and deity suffered in what was human of it; and that what was divine, gave value to the sufferings of the man, somewhat after the manner in which we put respect on a human body, not as a material substance, but as united to an intelligent soul.

"These are the terms in which we propose our mystery. And there is nothing in this which involves a contra-

diction. If we had said that the divinity and humanity were confounded or common; if we had said that deity, who is impassible, suffered; if we had said that Jesus Christ as God made satisfaction to Jesus Christ as God, reason might have justly exclaimed; but we say that Jesus Christ suffered as man; we say that the two natures in his person were distinct; we say that Jesus Christ, suffering as a man, made satisfaction to God maintaining the rights of deity. This is the first step we advance in this career. Our first argument we carry thus far, and no farther.

"2. Our second argument is taken from the divine justice. We say that the idea which we have of the divine justice presents nothing inconsistent with the doctrine we are endeavoring to establish, but on the contrary leads us directly to adopt it. The divine justice would be in opposition to our doctrine, did we affirm that the innocent Jesus suffered as an innocent person; but we say that he suffered, as loaded with the guilt of the whole human race. The divine justice would be in opposition to our doctrine, did we affirm that Jesus Christ had "the iniquity of us all laid upon him," whether he would or not; but we say that he took this load upon himself voluntarily. The divine justice would be in opposition to our doctrine, did we affirm that Jesus Christ took on himself the load of human guilt, to encourage men in the practice of sin; but we say that he acted thus in the view of sanctifying them, by procuring their pardon. The divine justice would be in opposition to our doctrine, did we affirm that Jesus Christ, in assuming the load of our guilt, sunk under the weight of it, so that the universe, for the sake of a few guilty wretches, was deprived of the most distinguished being that could possibly exist; but we say that Jesus Christ, in dying for us, came off victorious over death and the grave. The divine justice, therefore, presents nothing inconsistent with the doctrine of the

satisfaction. But we go much further, and affirm, that the idea of divine justice leads directly to the doctrine. The atonement corresponds to the demands of justice. We shall not here presume to determine the question, whether it is possible for God, consistently with his perfections, to pardon sin without exacting a satisfaction. Whatever advantage we might have over those who deny our thesis, we shall not press it on the present occasion. But, in any case, they must be disposed to make this concession, that if the wisdom of God has devised the means of obtaining a signal satisfaction to justice, in unison with the most illustrious display of goodness; if he can give to the universe an unequivocal proof of his abhorrence of sin, in the very act of pardoning the sinner; if there be a method to keep the offenders in awe, even while mercy is extended to them, it must undoubtedly be more proper to employ such a method than to omit it. This is the second step we advance towards our conclusion. Our second argument we carry thus far, and no farther.

3. Our third consideration is taken from the suggestions of conscience, and from the practice of all nations. Look at the most polished, and at the most barbarous tribes of the human race; at nations the most idolatrous, and at those which have discovered the purest ideas on the subject of religion. Consult authors of the remotest antiquity, and authors the most recent: transport yourself to the ancient Egyptians, to the Phenicians, to the Gauls, to the Carthaginians, and you will find that, in all ages, and in every part of the globe, men have expressed a belief that the Deity expected sacrifices should be offered up to him: nay, not only sacrifices, but such as had, as far as it was possible, something like a proportion to his greatness. Hence those magnificent temples, hence those hecatombs; hence those human victims; hence that blood which streamed on the altars, and so many other rites of religi-

ous worship, the existence of which no one is disposed to call in question. What consequence do we deduce from this position? The truth of the doctrine of the atonement? No: we do not carry our inference so far. We only conclude, that there is no room to run down the Christian religion, if it instructs us that God demanded satisfaction to his justice, by an expiatory sacrifice, before he could give an unrestrained course to his goodness. This third argument we carry thus far, and no farther.

4. A fourth reflection hinges on the correspondence of our belief, respecting this particular, with that of every age of the Christian church, in uninterrupted succession, from Jesus Christ down to our own times. All the ages of the Christian world have, as we do, spoken of this sacrifice. But we must not enlarge. Whoever wishes for complete information on this particular, will find a very accurate collection of the testimonies of the fathers, at the end of the treatise on the satisfaction, composed by the celebrated Grotius. The doctrine of the atonement, therefore, is not a doctrine of yesterday, but has been transmitted from age to age, from Jesus Christ down to our own times. This argument we carry thus far and no farther.

Here then we have a class of arguments which, after all, we would have you to consider only as so many presumptions in favor of the doctrine of the atonement. But surely we are warranted to proceed thus far, at least, in concluding; a doctrine in which human reason finds nothing contradictory: a doctrine which presents nothing repugnant to the divine attributes, nay, to divine attributes directly lead us; a doctrine perfectly conformable to the suggestions of conscience, and to the practice of mankind in every age, and of every nation; a doctrine received in the Christian church from the beginning till now; a doctrine which in all its parts, presents nothing but what is entirely worthy of God, when we examine it at the tribunal

of our own understanding: such a doctrine contains nothing to excite our resentment, nothing that we ought not to be disposed to admit, if we find it clearly laid down in the Scriptures.

Now, my brethren, we have only to open the Bible in order to find express testimonies to this purpose; and not only do we meet with an infinite number of passages in which the doctrine is clearly taught, but a multitude of classes of such passages.

1. In the first class, we must rank all those passages which declare that Jesus Christ died for us. It would be no easy matter to enumerate them; "I delivered unto you first of all," says Paul in his first epistle to the Corinthians, xv. 8, "that which I also received, how that Christ died for our sins, according to the Scriptures." Christ also hath once suffered for sins," says St. Peter, in his first epistle general, iii. 18, "the just for the unjust, that he might bring us to God.

2. In a second class must be ranked those passages which represent Jesus Christ as suffering the punishment which we had deserved. The fifty-third chapter of the prophet Isaiah turns entirely on this subject; and the apostles hold the self-same language. They say expressly that Christ "was made to be sin for us, who knew no sin," 2 Cor. v. 21, that he was "made a curse for us," Gal. iii. 13, that "he bare our sins in his own body on the tree," 1 Pet. ii. 24.

3. In a third class must be ranked all those passages in which our salvation is represented as being the fruit of Christ's death. The persons whose opinions we are combatting, maintain themselves on a ground which we established in a former branch of this discourse, namely, that the death of Jesus Christ was a demonstration of the truth of his doctrine. They say that this is the reason for which our salvation is considered as the effect of that death. But if we are saved by the death of Jesus Christ, merely because it has sealed a doctrine which leads to salvation, how comes it then that our

salvation is nowhere ascribed to the other parts of his ministry, which contributed, no less than his death, to the confirmation of his doctrine? Were not the miracles of Jesus Christ, for example, proofs equally authentic as his death was, of the truth of his doctrine? Whence comes it, that our salvation is nowhere ascribed to them? This is the very thing we are maintaining. The resurrection, the ascension, the miracles were absolutely necessary to give us assurance, that the wrath of God was appeased; but Christ's death alone, was capable of producing that effect. You will more sensibly feel the force of this argument, if you attend to the connexion which our text has with what follows in the 17th verse, "Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest . . . to make reconciliation for the sins of the people."

If we are saved by the death of Jesus Christ, merely because that event sealed the truth of his doctrine, wherefore should it have been necessary for him to assume our flesh? Had he descended from heaven in the effulgence of his glory; had he appeared upon Mount Zion, such as he was upon Mount Sinai, in flashes of lightning, with the voice of thunder, with a retinue of angels; would not the truth of the gospel have been established infinitely better than by the death of a man? Wherefore, then, was it necessary that Christ should die? It was because the victim of our transgressions must be put to death. This is St. Paul's reasoning. And for this reason it is that our salvation is nowhere ascribed to the death of the martyrs, though the death of the martyrs was, like that of Jesus Christ, a proof of the truth of the gospel.

4. In a fourth class, must be ranked all those passages which represent the death of Jesus Christ as the body and the reality, of which all the sacrifices prescribed by the law were but the figure and the shadow. We shall select a single

one out of a multitude. The greatest part of the Epistle to the Hebrews may be quoted to this effect. It is evident that the great object of its author is to engage Christians to look for that in the sacrifice of Jesus Christ, which the Jews, to no purpose, sought for in those which Moses prescribed. Now what did the Jews look for in their sacrifices? Was it not the means of appeasing the Deity? If, therefore, the sacrifice of the Jews were the expiation of sin, only in figure and in a shadow, if the sacrifice of Jesus Christ be their body in reality, does it not follow that Jesus Christ has really and literally expiated our transgressions? To pretend that the Levitical sacrifices were not offered up for the expiation of great offences, but only for certain external indecencies, which rather polluted the flesh, than wounded the conscience, is an attempt to maintain one error by another; for a man has only to open his eyes to be convinced that the Levitical sacrifices were offered up for offences the most atrocious; it is needless to adduce any other evidence than the annual sacrifice prescribed, Lev. xvi. 21, 22, in the offering of which Aaron "laid both his hands upon the head of the live goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins . . . and the goat did bear upon him all their iniquities."

5. In the fifth class must be ranked the circumstances of the passion of Jesus Christ, and his agony in the garden; that sorrow, those fears, those agitations, those cries, those tears, that bloody sweat, those bitter complaints, "My God, My God, why hast thou forsaken me?" Matt. xxvi. 46. The argument derived from this will appear of still greater weight, if you support it by thus reflecting, that no person in the universe ought to have met death with so much joy as Jesus Christ, had he suffered a mere ordinary death. Christ died with a perfect submission to the will of his father, and with a fervent love to mankind.—

Christ died in the full assurance of the justice of his cause, and of the innocence of his life. Christ died completely persuaded of the immortality of the soul, and of the certainty of a life to come. Christ died under a complete assurance of the exalted felicity which he was to enjoy after death. He had come from God. He was returning to God. Nay, there ought to have been something more particular in his triumph, than in that of the generality of believers. Because he had "made himself of no reputation;" God was about "to give him a name which is above every name." A cloud was going to serve him as a triumphal car, and the church triumphant was preparing to receive him with acclamations of joy, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in," Ps. xlv. 7.

What then are we to expect that Jesus Christ shall do? Shall we behold him advancing to meet death with joy? Shall he not say with St. Paul, "My desire is to depart?" Shall he not in rapture exclaim, "This day crowns are to be distributed, and I go to receive my share?" No, Jesus Christ trembles, he turns pale, he fears, he sweats great drops of blood; whereas the martyrs, with inferior illumination, with feebler motives, have braved death, have bidden defiance to the most horrid torments, have filled their tormentors with astonishment. Whence comes this difference? From the very point which we are endeavoring to establish. The death of Jesus Christ is widely different from that of the martyrs. The martyrs found death already disarmed: Jesus Christ died to disarm this king of terrors. The martyrs presented themselves before the throne of *grace*; Jesus Christ presented himself at the tribunal of *Justice*. The martyrs pleaded the merits of Christ's death: Jesus Christ interceded in behalf of the martyrs.

Let the great adversary, then, do his



worst to terrify me with the image of the crimes which I have committed; let him trace them before my eyes in the blackest characters which his malignity can employ; let him collect into one dark point all that is hideous and hateful in my life; let him attempt to overwhelm me with dismay, by rousing the idea of that tremendous tribunal, before which all the actions of men are to be scrutinized, so that like "Joshua, the high priest," I find myself standing in the presence of God, "clothed with filthy garments," Zech. iii : 1, &c., and Satan standing at his right hand to expose my turpitude; I hear, at the same time, the voice of one pleading in my behalf: I hear these cheering words: "Is not this a brand plucked out of the fire? \* \* \* \* Take away the filthy garments from him. \* \* \* \* Let them set a fair mitre upon his head, \* \* \* \* and I will clothe him with change of raiment."

### Knowing vs. Thinking.

Knowledge is not *always* power. Thought is the main thing. Knowledge without sufficient mental vigor to digest, assimilate, and vitalize it, attaching to mind, rather than incorporated with it, is like some fungus growth upon a tree, or an unsightly wart or wen upon the human face, marring its beauty. It may make the mind *dyspeptic*, weakening and perverting all its powers. Witness the sterility and drivelling, the idolatry and mummery, the exclusiveness and bigotry, of some men of vast and varied knowledge. I have sometimes seen an individual whose knowledge was far greater than his understanding and his taste. Like cumtious armor on the warrior, it weakened and embarrassed him; or else, at best, a robe too large for him who wore it, it hung loosely and disfigured him, concealing, if it did not smother, the little intellect which he possessed. It sometimes, too, rendered him ridiculous, as flowers and flounces, ribbons and colors,

do the faded beauty, making more apparent the defects they were intended to conceal or to relieve. But still the saying of the sage from whom we have just now quoted, holds good in its best sense, that "Knowledge is power." As the food of the body, deeply injurious when received in too great quantity, or without due regard to the quality, develops and sustains the physical energies, and enables the animal economy to resist the approaches of disease, or to expel it when it has entered—so knowledge, the proper food of the mind, when digested, assimilated and vitalized, by the power of thought, gives to the intellect breadth and fullness, symmetry and beauty, and imparts energy to ward off external evils, errors of every kind, and to expel from the mental system those bad humors (engendered by the defective workings of a diseased mind,) selfishness, prejudice, exclusiveness, and all uncharitableness.—*T. G. Jones.*

THE APOSTLE PAUL'S SALARY.—Hunger, thirst, fasting, nakedness, peril, persecution, stripes, *death*. Very much like the salaries of some preachers now-a-days, only Paul received *more*.

Two classes of things you need never fret about, viz.—1st, Things that you cannot help; 2nd, Things that you can help.

It is possible for one to be very obstinate, and yet have but little firmness; and it is also possible to exercise great firmness without being obstinate.

PRAYER is the slender nerve that moves the muscles of Omnipotence.

The most usual conversational errors are that of dwelling upon details of no importance, and that of indulging in personalities.

LORD BROUGHAM calls the word "impossible" the mother tongue of little souls.

BRAHMINS may eat beef if it is killed for sacrifice—and there are sacrifices every day.

OPTIMUM eligete, et consuetudo faciet jucundissimum.

## Editor's Garner of Cleanings.

IOWA IN 1855.—Received into the Union as a State in 1846, with a population of 43,000.

In 1850 the population had increased to 190,000; and in 1855, to 500,000.

In 1846 there were in the State 2 Baptist associations, and about 900 members.

At present there are 7 associations, 75 ministers, and 5,000 members.

It will be seen that the membership in our churches has not kept pace with the increase of population.

Would that the zeal of the church to whom, more than any other, God has committed the great work of evangelization, were commensurate with the wants of the multitudes destitute of a saving knowledge of the truth as it is in Jesus.

Two institutions of learning have been brought into existence within the State, under the control of the Baptists, within the last four years; one at Burlington, a description of which was furnished in the November number of the Memorial; the other, the "Central University of Iowa," is located at Pella, in a central part of the State,—a city scarcely known three years since, with a present population of nearly 2,000, located in one of the best farming portions of the State, surrounded by timber, coal, and stone, intersected by three different railroad routes, with a slack water improvement being made in the Des Moines river, three miles from the town.

A Baptist church was constituted here in May 1854, with a present membership of 133.

The University building in process of erection is in the centre of a beautiful plat of eight acres of ground, in the heart of the city; is 44 by 66 feet, three stories above the basement, and surmounted by a tasty cupola. The cost of the building when completed and furnished will be about \$15,000.

The University School is in successful operation in a building rented for that purpose until the new building is completed, which will be early in the spring. This institution was adopted by five of the seven associations at their annual meetings last fall, in resolutions giving it their cordial and hearty approval and support. Already eighteen or twenty thousand dollars are subscribed towards an endowment, to be

raised to fifty thousand. Energetic agents are in the field obtaining subscriptions for building and endowment.

REV. JOSHUA BRADLEY.—This well known minister of Christ died in St. Paul's, Minnesota, Nov. 22, 1855, aged eighty-four years.

He was buried on the 24th. His funeral sermon was preached by Rev. Mr. Torbet. The Baptist church was crowded with attentive listeners, while a discourse was delivered from Ps. 37: 37—"Mark the perfect man," &c. A brief review of the life of Father Bradley was given, from his apprenticeship in his native town of Randolph, Mass., to the time of his death, and his long life of laborious usefulness and Christian uprightness held up as a good example in an evil world. Interesting and affecting incidents in his life, since his removal to Minnesota, were added by Rev. Mr. Neill, (Presbyterian) and Rev. Mr. Riheldaffer, (Congregational). Six ministers, of the different Protestant denominations in our city, were present; and the whole exercises were deeply interesting.

Father Bradley was converted at the age of eighteen, and worked, through poverty and hardships, from his bench as a shoemaker's apprentice to honorable graduation at Brown University, and ordination as pastor of the Baptist church at Newport, R. I. Fifty-two years ago he preached the funeral sermon of his "father in Israel," Pres. Hopkins, from the same text. Within the course of his long ministry he has devoted much attention to religious popular education, and traveled through seventeen States and some of the Territories in laboring in this his chosen work. Seventeen schools and academies of some importance owe their existence directly or indirectly to his efforts. Many were instructed, and many indigent young men were aided in preparing for the ministry by him, and everywhere he went the gospel was preached faithfully and earnestly. He has been Superintendent of Public Instruction in Minnesota, and pastor of the Baptist church in St. Paul's. Some sixty-five years has he labored for the welfare of his fellow men, and the amount of good accomplished is untold. Always active for the benefit of others, he died in the deepest poverty—in poverty, but not neglect. Stricken down

by disease last summer, his active labors ended on earth, and he has since been waiting patiently and longingly for the "appearing of his Lord." He has gone to his reward.

He leaves a widow in St. Paul's and two children in the Eastern States.

**THE GREAT WORK IN BURMAH.**—Rev. E. Kincaid writes recently as follows:

A week, last Lord's day, we baptized Captain D'Agley, Deputy Governor of the province. Over one hundred and forty have been baptized in Prome, and the spirit of inquiry is increasing. A wide door, and effectual, is opened in a cluster of villages, to the north of Prome; twenty-one have been baptized, and there are many earnest inquirers. In one village they have built a neat little chapel, and one of the disciples teaches school in it during the week days. In two villages, they have turned away the Buddhist priests. We are now thinking of ordaining one of our most mature assistants, to take charge of that field. We have disciples in various towns and villages for forty-six miles below Prome, and then to the north our field extends to Ava, 270 miles. Besides this, we have a large Karen field to the east and southeast, for sixty miles. We have baptized forty-two Karens, and are instructing ten of them, to fit them to go into the villages and teach their countrymen. Only the other evening, I was up till midnight with a deputation of five Karen chiefs, who had come about fifty miles to beg for teachers to be sent into their villages, that they might learn to read; and also be taught "how to worship God." There is a Divine impulse moving this people. We have no teachers for them, but are preparing a few for this work. I have a traveling Theological School, and while they are gaining biblical knowledge, they are also learning how to endure hardness as good soldiers of Jesus Christ.

**ROMANISM IN BURMAH.**—The earliest notice of the arrival of a Catholic priest in Pyeekhya was from the pen of a native Christian, who wrote among other things that were said on their first interview: "He asked, 'why do not your teachers baptize children? If they die will they not go to hell?' I replied, 'It will be with them according to the will of God. Should they become nominal disciples, but not have new hearts, they could not be saved.'" In the lapse of eight or ten years, one priest died at his post, with a resolution worthy of a better cause; another labored on alone till he became so dis-

couraged that he abandoned his station at Pyeekhya; and the final result of the experiment was announced to me in a letter recently received from Burmah. "We have just heard," writes my correspondent, "that the Catholic priest at Mergui has been ordered away. His bishop visited the place, and said they could do nothing there, as the Baptist missionaries had so scattered the Bible among the Karens that there was no hope of doing any thing for them. Yes, those simple, pious Karens, can use the sword of the Spirit to defend themselves from all the devices of Satan through the Catholic priests."

**SWEDEN.**—The remarkable work of God is making progress in Sweden. The present revival has extended over a large proportion of the parishes of the province of Dalecarlia. A gentleman, says the *British Banner*, holding the office analogous to that of Sheriff, in Scotland, declares that many of the rich and powerful have come to believe in the Lord Jesus, and work zealously for the kingdom of God. Mr. O. H——, proprietor of iron mines, and of a large estate in the dark district in which he resides, every Sabbath gathers around him large companies, and proclaims to them the gospel. The King and the Crown Prince, during their recent journey to Norway, visited Mr. H——, and at his invitation, took a meal at his house, when he spoke of his doings, in proclaiming the gospel among his dependents. In many parishes remarkable and extensive awakenings have appeared and continue. The instruments have been one Christian minister, besides many colporteurs.

Latest accounts represent that very oppressive measures are in progress, in the vain attempt to repress the revival of evangelical religion that has spread through the province of Dalecarlia. Large fees have been collected by distraint of poor people, for the service of taking their infants by force and carrying them to be christened in the parish churches, fines for reading the Scriptures aloud, and for religious meetings. The work has spread over a large proportion of the parishes in that province, and men of all ranks and classes are its subjects. How long a professedly Protestant government will prosecute such wholesale intolerance cannot be foreseen. May the sufferers have grace to endure.

**MISSIONARIES IN TURKEY.**—The American Board employs in its evangelical work in Turkey ninety-one American missionaries and assistant missionaries, male and female, and seventy-five natives.

**CONDITION OF THE CHURCHES IN THE UNITED STATES.**—At a recent conference of the Evangelical Alliance in Paris, Dr. Baird submitted a report upon the state and progress of religion in America, of which we avail ourselves to collect statistics of the present condition of the different churches in this country. According to the report,—

1. **THE PROTESTANT EPISCOPAL CHURCH** numbers at this time 33 dioceses, 38 bishops, 1,714 clergy, 105,350 communicants.

2. **CONGREGATIONAL DENOMINATION**—2,449 churches, 1,848 pastors, 479 ministers without charge, and 207,606 members.

3. **THE BAPTIST CHURCHES**—Regular or associated Baptists, 500 associations, 10,131 churches, 6,175 ministers, and 808,754 members. If we include all other kinds of Baptists, the entire number known under that name will be 15,131 churches, 8,525 ministers, and 1,075,754 members.

4. **PRESBYTERIAN CHURCHES**—Of the church proper there are 2 general assemblies, 52 synods, 254 presbyteries, 3,770 ministers, 4,635 churches, and 368,483 members. Including all other branches, 4 general assemblies, 79 synods, 417 presbyteries, 5,889 ministers, and 680,021 members.

5. **METHODIST CHURCHES**—

	Bishops.	Elders.	Ministers.	Members.
Meth. Epis. Ch., North	7	235	4,579	783,525
Meth. Epis. Ch., South	7	131	1,672	576,358
Unit. Breth. in Christ	4		250	67,000
Evan. Association	-	2	195	21,076
APcn Meth. Epis. Ch.	3		300	21,337
APca M. E. Zion Ch.	-	2	155	6,303
Meth. Prot. Church			916	70,015
Wesley Meth. Conn.			310	23,000
Prim. Meth. Church			12	1,100
	25	366	8,389	1,672,517

6. **LUTHERAN CHURCH**—1 general synod, 23 distinct synods, 950 ministers, 2,000 congregations, and 190,000 communicants.

7. **MORAVIANS**—1 bishop, 23 churches, 28 ministers, and about 5,000 communicants.

8. **MENONISTS**—400 churches, 250 ministers, and 30,000 members.

9. **WINEBRENNERIANS**—6 elders, 180 preachers, 168 churches, and 17,500 members.

10. **ORTHODOX FRIENDS**—The census of 1850 states that their places of worship were valued at \$1,713,767, church accommodation 287,073.

11. **UNITARIANS**—260 congregations, 260 ministers, and 35,000 members.

12. **SWEDENBORGIANS**—45 churches, 33 ministers, and 3,000 members.

13. **CHRISTIANS**—500 preachers, and 26,000 members.

14. **UNIVERSALISTS**—828 churches, 640 ministers, and 50,000 members.

15. **ROMAN CATHOLICS**—7 archbishops, 33 bishops, 1,704 priests, 1,824 churches. Archbishop Hughes says that there are 3,500,000 Roman Catholics in the United States. Dr. Baird thinks the number of communicants can hardly exceed twelve or fourteen hundred thousand.

16. **JEWS**.—The Jewish synagogues were estimated in 1850 to hold 19,588 persons, and valued at \$415,000.

**THE MINISTRY AND THE POPULATION.**—The *Foreign Missionary*, the organ of the Old School Presbyterian Board for Foreign Missions, has the following table, said to have been prepared with much care, and from reliable sources, showing the relative supply of ministers, of evangelical churches, to the population of the United States, in 1832, 1843, and 1854 :

Years.	Population.	Ministers.
In 1832	- - - 13,713,342	9,537
In 1843	- - - 18,768,822	17,073
In 1854	- - - 25,953,000	25,427

Or thus :

In 1832, 1 minister to every 1,437 souls.
In 1843, 1 " " 1,093 "
In 1854, 1 " " 1,020 "

**RELATIVE NUMBER OF COMMUNICANTS.**

In 1832—Population	- - - 13,713,244
Deduct under 10 years of age	3,657,245

10,056,999

Of whom communicants in Evangelical churches	- - - - 1,842,461
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In 1843—Population	- - - 18,768,822
Deduct under 10 years of age	5,984,554

12,784,269

Of whom communicants in Evangelical churches	- - - - 2,544,763
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In 1854—Population	- - - 25,953,000
Deduct under 10 years of age	7,371,000

18,582,000

Of whom communicants in Evangelical churches	- - - - 3,337,322
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Or thus :

In 1832, 1 communicant to every 7½ souls.
In 1843, 1 " " 5 "
In 1854, 1 " " 5½ "

**PUSHEISM CHECKED.**—A very important decision has been this week given in the Ecclesiastical Court, in the case of Westerton v. Liddell. The Rev. Mr. Liddell is a Pusheite, and has adorned his altar with candlesticks, his church with flowers, pictures, and a large cross, and has erected a credence table, and uses handsomely decorated and various colored cloths for the altar, all of which has offended the evangelical notions of Mr. Westerton, the churchwarden, who having, without effect, applied to the Bishop of London, appealed to the Consistory Court. Here he has obtained a verdict. The decision, which occupied some seven columns in the *Times*, and several hours in the delivery, is to the effect that the crosses and candlesticks are to be removed, the credence table to be substituted by one moveable and of wood, and the various colored cloths to be changed for one of pure white. The decision has created a great sensation. An appeal against the decision has been lodged in the proper quarter, but if not reversed, it will occasion a large secession from the Church of England.

**HAVE YOU EVER READ THE BIBLE ENTIRELY THROUGH?**—A plan for reading the Bible through every year—

During January, read Genesis and Exodus.

- " February, " to 10th Deut.
- " March, " to 15th of 1st Samuel.
- " April, " to 15th of 2nd Kings.
- " May, " to 5th Nehemiah.
- " June, " to 100th Psalm.
- " July, " to 50th of Isaiah.
- " August, " to 20th of Ezekiel.
- " September " to end of Old Test't.
- " October, " to end of Luke.
- " November, " to end of 1st Cor.
- " December, " to end of New Test't.

About sixty-five to seventy-five pages per month, or about two pages for every week day, and four pages for every Sunday.

The author of the above simple plan has rigidly adhered to it as a daily devotional exercise for twenty-four years; and feeling that this is the "Bread of Life," he is afraid now to discontinue it.

Reader! paste this on the inner cover of your Bible, and TRY IT.

**ENGLISH AND FRENCH WARS.**—Within 450 years, the French and English have been at war 226 years; and on both sides 26,000,000 of men have been slain.

**A SUGGESTIVE FACT.**—It is said that every one of the 250,000 soldiers around Sebastopol has cost on an average far more to France and England than a gospel missionary would have done in any part of the globe.

**MACHINERY FOR GOOD HABITS.**—At the recent Fair of the American Institute in New York, a newly invented bedstead was exhibited, attached to which was an alarm clock, so connected with the bed, that at a given moment the alarm bell will ring, and in five minutes thereafter, if the sleeper does not arise, the mattress upsets, and he is straightway, and without any ceremony, tumbled out of bed.

**MISSIONS IN CHINA.**—Dr. S. Wells Williams, the intelligent missionary at Canton, has just printed a list of Protestant Missionaries sent to the Chinese, beginning with the Rev. Dr. Morrison, who arrived in China in 1807; Dr. Milne, who arrived in 1813; and Dr. Medhurst, who arrived in 1817: and containing in all 188 missionaries, of whom 132 were married, 25 were physicians, and 4 printers. The last nine on the list arrived in 1855.

Of these 188 missionaries, 85 remained in China, 7 were absent for health, and 3 were laboring among the Chinese in California. 32 died in the field of labor, or on their passage home; 3, Munson, Lowrie, and Fast, met a violent death from the hands of natives. 60 have retired, most of them on account of their own ill health, or that of their families. The 32 who died in the field labored an aggregate of 168 years, an average of 5¼ years to each. The 60 who retired labored 289 years, an average of nearly 5 years to each. One reason why some of these retired was the difficulty of learning the language, a work which Mr. Williams regards as requiring fully three years.

**SOUTH SEA ISLANDS.**—In the South Sea Islands, twenty-five years ago, there were only 43 missionaries; now there are 120. The converts in the same period have increased from 45,000 to 287,000.

Idolatry is so completely abolished in Rarotonga, that a native youth from that island saw an idol for the first time in his life in the London Museum. A similar instance occurred at Paris in the case of a young man from Tahiti.

**LITERARY LABOR OF MISSIONARIES.**—The missionaries of the English Baptist Mission-

ary Society have written and published fourteen grammars and nine dictionaries, mostly of languages in which no such works previously existed. They have also translated the Scriptures, in whole or in part, into nearly all the languages of India, besides those of Isubu and Duala, on the west coast of Africa.

**JESUITS.**—The Order of Jesuits at present consists of 5,510 members, 1,515 of whom are in Italy, 1,697 in France, 463 in Belgium, 364 in Spain, 177 in Germany, and 1,294 in England, America, and other countries. In 1797, when the order was at the height of its glory, it numbered 16,816 members.

**BRITISH BENEVOLENCE.**—Elihu Burritt has compiled a table of the amount contributed to the English Benevolent Societies for the last year. This does not include the Scotch or Irish:—

Bible societies	- - - -	£230,616
Foreign missions	- - - -	544,006
Irish missions	- - - -	42,147
Home missions	- - - -	158,694
Educational societies	- - - -	78,512
Benevolent societies	- - - -	127,630
Miscellanies	- - - -	75,637

Total - £1,256,644

This amount, more than six millions of dollars, contributed in the midst of the expenses of the war in which England is now engaged, is a striking testimony to the hold which these great benevolent enterprises have upon the British mind.

#### IMMERSION IN THE CHURCH OF ENGLAND.—

*The Literary Churchman*, an English journal "devoted to the interests and advancement of religious literature," says (October 6): "The Bishop of St. Andrews has had occasion to bring before his synod the doctrine and practice of one of his clergy, Mr. Forbes, in reference to immersion in baptism. Mr. Forbes urged the practice of the Primitive Church, and of the Eastern Church to this day, in its favor; and maintained that we have no more right to adopt the corrupt Roman 'mutilation' of baptism, than in the other sacrament, communion in one kind; especially with the direction in our Rubric 'to dip,' unless certified that the child will not bear it. The bishop very patiently and wisely reasoned with his presbyter, and pointed out that 'dip' is not necessarily the same as 'immerse;' that in the service for adult baptism 'dipping' is not mentioned,

but only 'pouring;' that baptism is required by our church in the midst of the Divine service, and in the face of the congregation, —while immersion would require privacy, and also baptisteries, which exist but rarely; and finally, that the church leaves the choice of the mode of baptizing infants to the parents or god-parents. The synod supported the bishop's views; but Mr. Forbes intends to carry the matter further. He will immerse all. He has been monished to a pause.

**RAPID INCREASE.**—From statistical returns of the Baptist churches in the State of Massachusetts from the year 1813 to 1854—forty-two years—their increase is shown to have been steady and rapid. In 1813 the number of churches was 80; of members, 7,798. In 1854 the number of members was 31,854; of churches, 258; associations, 14. Here is a four-fold increase of Baptists, while the population has not doubled. Baptists are now the second denomination in the Old Puritan State in point of numbers, although that State seemed one of the most unpropitious for the growth of Baptist principles.

**SEVENTH DAY BAPTISTS.**—This branch of the great Baptist family, better known in former times by the name of Sabbatarians, appear to be, says *Zion's Advocate*, in a flourishing state. The membership in this country amounts to about 6,000 or 7,000, residing in R. I., Conn., N. Y., N. J., Va., O., and Wis. They number about 70 ministers ordained, and 17 licentiates, besides which they are receiving several every year from other denominations. Indeed, their dependence for educated men has been on others until within a very few years. Now, however, they have large schools (academies) at Milton, Wis., at De Ruyter and at Alfred, N. Y., and at the latter place are about to establish a college and theological school.

Their associated churches are 67, showing a constant healthy increase during the present century. In 1800 there were 8 churches. In 1820, 12; in 1840, 42; in 1850, 58; in 1855, 67.

For missionary purposes they raised in the year ending with August last, \$3,400, being about 40 cents to a member, besides what was done by churches and associations for domestic missions in their own regions. Their most interesting missions are those in Palestine and China.

**BAPTIST CHURCHES IN NEW YORK CITY.**—The Examiner gives the following remarks on the statistics of the churches in that city and vicinity for the past thirty years. "Some three years since we gave a few statistics of our denomination in the city of New York, showing its relative increase with that of the population. As the State census is now completed, we are enabled to bring the comparison down to the present year. We wish a more favorable comparison could be made than the facts will allow, for while our city has increased in population 261,966 during the past ten years, we have decreased in membership no less than 563 during the same period. For twenty years previous to 1845, our denomination increased in a greater ratio than the population. We give in periods of five years, commencing with 1825, the number of churches and members, with the per centage of increase and decrease, and also the population of the city at the same periods :

Year.	Churches.	Members.	Increase.
1825,	- 9	2,454	
1830,	- 13	3,031	23 per cent.
1835,	- 18	4,061	34 "
1840,	- 18	5,686	36 "
1845,	- 23	8,375	52 "
1850,	- 26	8,556	2 "
1855,	- 27	7,993	64 decrease.

	Population.	Increase.
1825,	- - 166,066	
1830,	- - 202,589	22 per cent.
1835,	- - 270,089	33 "
1840,	- - 312,652	14 "
1845,	- - 371,923	19 "
1850,	- - 515,394	39 "
1855,	- - 633,189	23 "

These figures show that our churches were gaining in numbers up to 1845, fully equal to the increase of the population. The next five years there was a small increase of only two per cent., while in the last five years we have decreased six and a half per cent.

It is remarkable, that after so many years of steady increase, we should thus retrograde. Our principles remain the same. Our benevolent organizations have increased, and we have more commodious houses of worship, and more wealth. Externally, we have had prosperity, but in the great work of the conversion of the soul to God our labors have not been blessed so much as formerly. The past ten years, 3,914 have been added to our churches by baptism, while in the preceding five years 4,419 were added.

We trust this subject will receive the prayerful consideration of every Christian. The arm of the Lord is not shortened, that it cannot save. If we but plant and water in his name, and for his glory, he has promised the increase. Is it not time that we pray that God, in his infinite goodness, would favor us more richly with his blessing?

The increase in Brooklyn and Williamsburgh has been much greater than in the city of New York, as will be seen from the following table of members of churches in the three cities, in each year from 1840 to 1855 :

Year.	New York.	Brooklyn.	W <sup>m</sup> sburgh.	Total.
1840,	5,528	590	31	6,158
1841,	5,856	735	20	6,630
1842,	6,995	832	47	7,877
1843,	8,001	1,021	111	9,133
1844,	8,314	1,030	115	9,456
1845,	8,375	1,012	140	9,527
1846,	8,393	1,019	167	9,578
1847,	8,468	1,007	200	9,693
1848,	8,925	1,137	299	10,368
1849,	8,764	1,302	261	10,377
1850,	8,556	1,384	245	10,185
1851,	8,674	1,420	275	10,379
1852,	8,958	1,466	324	10,748
1853,	8,566	1,563	405	10,534
1854,	8,296	1,654	434	10,374
1855,	7,993	1,816	561	10,369

The facts thus published are not particularly flattering to our denominational reputation. Yet it is well to look at things as they are, that we may the more intelligently estimate the obligations resting upon us. What are the causes of this retrograde movement? Is there a remedy within our reach? And shall that remedy be sought and applied?

Has the spirit of the world so taken possession of professed Christians, that they have little or no direct Christian influence on their fellow-men? Has the spirit of controversy, within the last few years, led Christian men to spend the time and strength in assailing each other, which should have been given to the work of winning souls to Christ? Have pastors, the spiritual leaders of the churches, allowed themselves to be so far absorbed with other cares, that their pulpits, and prayer meetings, and pastoral duties, have been neglected? Has it become a common opinion in the churches, that Christian people can do so much good by *proxy* through our benevolent organizations, that they are excused from *personal* effort for the salvation of souls? We suggest these inquiries for earnest and prayerful thought.

**CHRISTIAN INDEX.**—The Rev. J. F. Dagg has resigned the editorship of this journal, and the Rev. T. D. Martin has been appointed his successor till the 1st of July 1856.

Brother Dagg has been connected with the paper as editor for six years, and has ably discharged the duties of his responsible office. During that time about 900 names have been added to the list of subscribers, and he leaves it in a prosperous condition. We regret his retirement from the corps editorial.

**CHEROKEE BAPTIST COLLEGE, GEORGIA.**—This new college is located in Cassville, Georgia. Rev. Thomas Rambout has been elected Chairman and Professor of Ancient Languages. Rev. William H. Robert fills the chairs of Mathematics and Natural Science. Rev. W. H. Whilden (returned missionary from Canton), the chairs of Belles Lettres and Moral Philosophy.

The young college takes the field under favorable auspices. Western Georgia is fully able to endow and support it handsomely. With an eye to foster its educational interests, the Western Convention has been formed.

Since the above was in type, we learn that the new College Building at Cassville, Geo., was consumed by fire on Friday night, January 4th. The disaster is supposed to be the result of carelessness on the part of servants. The trustees have determined to rebuild, and the citizens of the vicinity have promised liberal aid.

### Our Own Book.

In consequence of the absence of the new Proprietor of the *Memorial* when the January number was issued, there failed to appear a proper notice of the change. It was simply intimated on the cover of the work, from which it will be seen that it is not so much a change as an accession of editors; and it is hoped that the present volume may fully sustain and enlarge the reputation gained by the preceding ones.

Rev. B. MANLY, Jr., is now the sole Proprietor and responsible Editor of the *American Baptist Memorial*; and the former Editor takes advantage of the temporary absence of Mr. Manly to say what he would not be permitted to say were the new editor at home—that no man in our ranks is better fitted for such a position, if an earnest interest in all that pertains to the welfare and prosperity of our denomination—thorough scholarship—untiring industry—cultivated tastes—and a genial catholic pious spirit—are the qualifications necessary to efficiency and success.

It will be the aim of the Editors to make the *Memorial* a sort of inter-communicative medium between all sections of our land, to convey to our brethren in each section a monthly epitome of what is going on in all others. It will not be local, sectional, or controversial, but striving to rise to a higher stand-point, look over the whole country, and glean what may be of common interest and of permanent value, chronicle all in a form worthy of preservation. With a subscription list in every State, and almost every territory of the Union, it already possesses advantages which no other periodical of our denomination can claim for maintaining this general character. It only needs to be liberally sustained—as we believe it will be—to render it a most important compendium of denominational annals and statistics, possessing a common present interest in all parts of the land, and becoming more and more valuable as a work of reference to the past.

Of the new names associated with that of Mr. Manly we need say but little. Rev. Dr. Manly of Charleston, S. C., has been long and favorably known as a successful minister of Christ, and as the President of the University of Alabama, and whatever may come from his experienced pen, will be welcomed with interest and read with profit. Rev. Thos. F. Curtis, Professor of Theology in the University at Lewisburg, Penn., has won for himself a prominent place in the affections of his brethren by his able works on "Communion," and on the "Progress of Baptist principles," as well as by his more unostentatious ministerial and educational labors, and we know that whatever he may contribute to the *Memorial* will be worthy the attention of its readers.

We therefore confidently commend the work with its new proprietors and editors to the continued and enlarged encouragement of our brethren in all sections of our common country. B.

**REMITTANCES, ETC.**—All the sums due for past volumes of the *Memorial* are to be paid to Rev. B. Manly, Jr., Richmond, Va., and as there are considerable arrearages unpaid, we hope that subscribers will forward them with their renewed subscriptions at once. B.

**BACK VOLUMES.**—Complete sets for the year 1855 and a few for the year 1854 can be supplied to those desiring them. They will be forwarded to those ordering them neatly bound at \$1.50 per volume. B.



# The Monthly Record.

## Baptisms Reported.

Baptisms Reported.			Churches.	Counties.	Administrators.	No.
ALABAMA.			Three Spring,	Barren,	Jas. Brooks,	17
Hoke's Bluff,		A. H. Chandler, 23	Rock Springs,	Barren,	S. P. Forgy,	8
Tuskaloosa,	Tuskaloosa,	A. J. Battle, * 30	Zion,	Ohio,	J. P. Ellis,	11
Pea River,	Pike,	30	Louisville,	(Walnut st.,)	W. W. Everts, *	40
ARKANSAS.			Mt. Washington,	Bullitt,	P. B. Samuels,	12
Rocky Bayou,	Izard,	J. W. Miller, 16	Simpeonville,	Shelby,	W. W. Force,	9
Evergreen,	Concub,	J. E. Duven, 5	Willis Mills,	Ohio,	J. P. Ellis,	11
Antioch,		J. W. Miller, 15	Donaldson's Creek,	Christian,	S. Y. Trimble,	4
BRITISH PROVINCES.			MAINE.			
Salisbury,	N B.,	W. A. Coleman, 19	Harrison,	Cumberland,	D. Jewell,	7
Wolfville,	"	S. De Bols, 3	Orland,	Hancock,	Mr. Bachelder,	1
ILLINOIS.			MARYLAND.			
Fidelity,	Jersey,	B. B. Hamilton, 10	Baltimore,	(7th ch.,)	R. Fuller,	4
Carmi,	White,	Thos. Stokes, 21	Baltimore,	(1st ch.,)	R. W. Williams,	2
Mahomet,	Champaign,	W. R. Combs, 30	MASSACHUSETTS.			
INDIANA.			West Boylston,	Worcester,	J. Darrow,	8
New Providence,	Vigo,	T. N. Robertson, 9	MICHIGAN.			
Ebenezer,	Dearborn,	J. Cell, 16	Ceresco,	Calhoun,	S. Chase,	20
KENTUCKY.			MISSISSIPPI.			
Middleton,	Jefferson,	S. Thomas, 14	Yockana,	Lafayette,	J. J. Sledge,	19
Station,	McLean,	W. R. Welch, 8	MISSOURI.			
	Grant,	W. Cleaveland, 11	Monroe co.,			18
Crooked Creek,		W. Cleaveland, 11	NEW GREENADA.			
Bellevue,	Christian,	A. W. Meacham, 8	Providence,	St. Andres,	P. P. Livingston,	10
	Meade,	G. H. Hicks, 10	NEW JERSEY.			
Hill Grove,	Meade,	" " " 10	Florence,	Burlington,	W. Barnhurst,	7
New Bethel,	Boone,	A. W. Mullins, 5	Bordentown,	Burlington,	Mr. Goodno,	70
Wilmington,	Kenton,	" " " 38	Columbus,	"	C. W. Denison,	5
Short Creek,	Pendleton,	" " " 17	Woodstown,	Salem,	A. Harvey,	11
Bank Lick,	Kenton,	" " " 8	NEW YORK.			
Willow Creek,	Brachen,	" " " 15	Williameburg,	(3d ch.,)	L. Black,	7
Ten Mile,	Gallatin,	L. Lee, 46	New York,	Bloomingsdale,	J. W. Holman,*	18
Oakland,	Christian,	P. H. Todd, 4	Sandford,	Broome,	Mr. Balcom,	3
Warsaw,	Gallatin,	" " " 3	West Bainbridge,	Chemango,	" "	8
Constantine,	Breckenridge,	E. T. Hickerson, 2	New York,	Harlem,	J. Ballard,	25
Spottsville,	Darvess,	I. S. Allen, 9	Gloversville,	Fulton,	I. Westcott,	25
* Including former reports.			Cold Spring,	Putnam,	P. Bennett,	16
			Baldwinsville,	Onondaga,		7

<i>Churches.</i>	<i>Counties.</i>	<i>Administrators.</i>	<i>No.</i>	<i>Churches.</i>	<i>Counties.</i>	<i>Administrators.</i>	<i>No.</i>
Fayetteville,	Onondaga,		27	Powder Spring Gap,		J. S. Grubb,	20
Buffalo,	(Washington st.,)	J. H. Smith,	7	Tazewell,	Claiborne,	W. H. Harp,	28
Corning,	Steuben,		25	Sinking Creek,	Knox,	J. H. Underwood,	25
	NORTH CAROLINA.			Buffalo Ridge,		M. V. Kitzmiller,	19
Bethel,	Montgomery,	A. D. Blackwood,	47		TEXAS.		
Love's Creek,	Chatham,	M. Maury,	50	Cameron,	Milam,		14
	OREGON.			Huntsville,	Walker,	J. W. D. Creeth,	16
Providence,		E. Fisher,	20		VERMONT.		
Corvallis's,	Lane,	Mr. Hill,	7	Sharon,	Windsor,	P. Chamberlaine,	2
Lacrell,	"		5	Burlington,	Chittenden,	H. H. Burrington,	2
Lebanon,			6		VIRGINIA.		
French Prairie,		G. C. Chandler,	4	Capon Bridge,	Hampshire,	G. W. Harris,	4
	OHIO.			N. T. Stephensburg,	Culpeper,	" " "	2
Middletown,	Butler,	A. Guy,*	31	Adiel,	Nelson,	J. E. Massey,	16
Cincinnati,	(High st.,)		*13	Mt. Ed.,	Albemarle,	" " "	2
Lowell,	Washington,	Mr. Huff,	24	Grove Creek,	Gilmer,	Jno. Wooster,	4
	PENNSYLVANIA.			Leading Creek,	"	" " "	6
Davisville,	Bucks,	Earle,	35	Glenville,	"	" " "	2
Uniontown,	Fayette,	Wm. Wood,	76	Cedar Creek,			5
Aldenville,	Wayne,	N. Callender,	2	Ebenezer,	Preston,	D. B. Purinton,	21
Chestnut Hill,	Philadelphia,	R. F. Young,	22	Richmond,	Grace st.,	J. B. Jeter,	5
Pine Creek,	Armstrong,	A. B. Runyan,	5		Floyd,	T. C. Goggin,	3
Logan's Valley,	Blair,	G. W. Young,	7	Beaverdam,	Bedford,	T. N. Sanderson,	7
Phoenixville,	Chester,	W. S. Hall,	17		Greenbrier,	M. Bibb, Jr.,	17
Mill Creek,	Huntingdon,	J. B. Williams,	4	Lower Northampton,		J. G. Council,	17
Herricksville,	Bradford,	J. R. Morris,	10	Red Bank,	Northampton,	" " "	5
Germantown,	Philadelphia,	C. W. Anable,	3	Sink's Grove,	Greenbrier,	M. T. Bibb,	10
Plymouth,	"	T. C. Trotter,	7	Mt. Pisgah,	Orange,	H. Frazer,	6
	RHODE ISLAND.			Harmony Grove,	Monongalia,	G. F. C. Conn,	14
Providence,	(South ch.,)	A. H. Stowell,	11	Mt. Pleasant,		A. Barnett,	18
	SOUTH CAROLINA.			Ebenezer,	Brooke,	J. Russell,	7
Antioch,	Orangeburg,	H. W. Mahone,	8				
	Fairfield,	T. D. Gwin,	40	Total,			1,707
	TENNESSEE.			<b>Churches Constituted.</b>			
Shady Grove,	Monroe,	W. T. Russell,	7	<i>Names.</i>	<i>Where.</i>	<i>When.</i>	<i>Mem.</i>
Zion Hill,	McMinn,		16	Bethlehem,	Spencer, Ia.,	Oct.	13
Spring Creek,	Monroe,		30		Vermilion co. Ill.,	Oct. 25,	17
Mt. of Olives,		J. M. Stansberry,	8	Pine Flat,	Baldwin, Ala.,	Nov. 22,	8
Prospect,		Grainger, T. J. Lane,	17	Locust Grove,	Floyd, Va.,	Dec. 1,	
		Hawkins, " " "	10	N. T. Stephensburg,	Culpeper, Va.,	Dec. 2, 16	
Tidwell's Ridge,	Grainger,	W. J. Reed,	10	Pine Grove,		C. W.,	Dec. 5,
Bethel South,	"		58	Galt,		C. W.,	Dec.,
Manassfield Gap,	Jefferson,	W. J. Reed,	20	Picton,		N. S.,	Dec., 12
	Knox,	Mr. Hines,	13	Middletown,	Jefferson, Ky.,	Dec.,	26
				Warsaw,	Duplin, N. C.,	Dec. 27, 28	

**New Church Offices.**

<i>Where.</i>	<i>When.</i>	<i>Cost.</i>
Waldoboro' Neck, Lincoln, Me.,	Nov. 22,	
First Creek,	Pa., Dec.,	
Flint,	Genesee, Mich., Dec.,	
North Auburn, Wyoming, Pa.,	Dec. 8,	
Mangerville,	N. B., Dec. 15,	
Merton,	Waukesha, Wis., Dec. 20,	
Mt. Vernon,	N. Y., Dec. 25,	\$3,100
Center Branch,	Va., Dec. 30,	
Cape May C. H.,	N. J., Dec. 30,	
Hemington, Taylor, Va.,	Jan. 6,	
Clarksville, Albany, N. Y.,	Jan. 17,	
Plymouth, Wayne, Mich.,	Jan. 18,	

**Ordinations.**

<i>Names.</i>	<i>Where.</i>	<i>When.</i>
Mr. Livingston, Provi'ce, New Grenada,		Oct.
B. W. Rogers, Fredericksburg, C. W.,		Nov. 21
Z. W. Camfield, Boston, C. W.,		Nov. 27
Jno. W. Jones, N. T. Stephensburg, Va.,		Dec. 3
J. H. Barker, McConnellsville, O.,		Dec.
L. B. Gurney, S. Haanon, Mass.,		Dec. 4
A. J. Buel, Holmes co., O.,		Dec.
G. D. Boardman, Barnwell, S. C.,		Dec. 9
T. H. Pritchard, Hertford, N. C.,		Dec. 9
S. Richardson, Eastport, Me.,		Dec. 21
W. A. Russell, Monroe, Io.,		Dec. 21
Thos. Lowther, Logan's Valley, Pa.,		Dec. 26
H. H. Burrington, Burlington, Vt.,		Dec. 27
P. H. Hanson, Fluvanna co., Va.,		Jan. 2
J. H. Peters, Philadelphia, Pa.,		Jan. 3

**Deaths of Baptist Ministers.**

<i>Names.</i>	<i>Residences.</i>	<i>Time.</i>	<i>Age.</i>
Z. Street,	Glebe Landing, Va.,	Oct. 1,	51
J. S. Shadrack,	Edgefield, S. C.,	Nov. 19,	48
Joshua Bradley,	St. Paul, Min.,	Nov. 22,	54
S. W. Price,	Washington, D. C.,	Dec. 13,	30
Wm. Bentley,	Wethersfield, Ct.,	Dec. 24,	54
Wm. Keene,	Washington co., Tenn.,	Dec. 26,	
Jos. Baker,	Caroline co., Va.,	Jan.,	

**Ministers Rec'd from other Denominations.**

Mr. Showers, Methodist, Owensburg, O.,	Nov.
W. A. Russell, Methodist, Monroe, Io.,	Dec.
H. T. Lampton, Me't, Breckinridge co, Ky,	Dec 1
B. P. Brown, Methodist, Bayham, C. W.,	Dec 1

**Ecclesiastical Removals and Settlements.**

<i>Names.</i>	<i>Whence.</i>	<i>Where.</i>
Allen, N. F.,	Natic, R. I.,	Jewett City, Ct.
Bailey, W.,	Lubec, Me.,	St. Andrews, N. B.
Bassett, J.,	Manchester,	Rose Hill, Ia.
Barrett, Wm.,	O.,	Mead's Creek, N. Y.
Bateman, Jno.,	Sp'g Creek, Ten.,	Pontotoc, Miss
Bennett, Perry,	Cold Sp'g, N. Y.,	Winchester, N. Y.
Buckner, X. X.,	Taylorville, Ky,	Columbia, Mo
Bunhan, L.,		Harrison, Me.
Cohen, A. D.,	Charleston,	St. Helenaville, S. C.
Conover, E.,	Lebanon Springs,	N. Y.
Craig, R. B.,	Lebanon,	Thorntown, Ia.
Dagg, J. F.,	Penfield,	Atlanta, Ga.
De Bois, S. A.,		Wolfville, N. B.
Ferguson, N.,		Milo, N. Y.
Gibbs, G. W.,	Harlem, N. Y.,	Tamaqua, Pa.
Graves, J. M.,	Brighton,	New Bedford, Mass
Gregory, A. M.,		Ann Arbor, Mich.
Hillyer, S. G.,	Penfield,	Rome, Ga.
Johnston, G. W.,	Raleigh,	Greenville, N. C.
Ketcham, F.,	Rock Island,	Cordova, Ill.
Kingsbery, S. A.,	Damaricotta, Me.,	Milwaukie W
Leak, Josiah,	Stanford, K.,	Mo.
Mullens, A. W.,		Morning View, Ky.
Myline, Wm.,	Louisa C. H.,	Jackson's Va.
Nelson, W. F.,	Greenfield, Mass.,	Wickford, R. I.
Phillips, W. S.,	Chesterfield,	Wales, Mass.
Richardson, S.,	Newton Sem.,	Eastport, Me..
Robertson, T. N.,		Washington, Ia.
Robinson, A. A.,	Wales, Mass.,	Suffield, Ct.
Roney, Wm.,	Allawaystown,	N. J.
Sawyer, A. W.,		Wolfville, N. B.
Skinner, T. E.,	Petersburg, Va.,	Raleigh, N. C.
Smith, J. L.,	Danville,	Nicholasville, Ky.
Spalding, A. T.,	Alken, S. C.,	Madison, Geo.
Tenney, E.,		Manchester, Mich.
Thompson,	Dutchess co., N. Y.,	Cornwall, Ct.
Whitman, A.,	Belleville,	Mich.
Wise, U. W.,		Penfield, Geo.
Wood, E. G.,	Delaware,	Kenton, O.
Worrall, T. D.,		Lowell, Mass.

# AMERICAN BAPTIST MEMORIAL.

MARCH, 1856.

## The Memorial to its Friends.

RICHMOND, VA., March 1, 1856.

FOURTEEN years, and more, have I been in the world; and in these days of short lived publications, that is saying a good deal. It is true that I am not quite "sweet sixteen," but so near it that there is no joking about it. Though "a little sister," with small pretensions, I feel like writing a general epistle to my numerous friends, to congratulate them on the fact that I have lived so long.

I have been a *great talker*,—no unusual quality in a young lady. It would be really curious to count up how much I have said during these fourteen years of my life; for I began talking as soon as I was born, and I have been at it ever since. I may have said some foolish things, and probably some useless things; but, on the whole, I am sure I have said a great many good things. This I can say, without violating proper modesty, for I have very often had wise and good and great men to tell me what to say; such as Dr. Babcock, and Dr. Dowling, and Dr. Choules, and Dr. Wayland, and Dr. Burrows; and I have faithfully repeated their words. Some of them are living, and will tell me some other things to say to you; and some are dead, yet through me they may "yet speak."

And then I have been a *great reader* too; in fact, a perfect book-worm, or rather *newspaper-worm*. For wherever I found a piece of interesting news, or any important matter, I actually bit it

out, with a pair of long incisory teeth I have, (sometimes called scissors, for short,) in order that I might be the more sure to remember and tell it; and the papers always looked as if a worm had been among them indeed, after I was done with them.

Besides all this, I have been *quite a traveller*; for I have visited every month a great many families, and these scattered through nearly all the states and territories of this Union, and the British Provinces also. And I have told them all about the news, and how the churches were doing, giving them sometimes an account of the present, sometimes a picture of the past, and now and then almost a peep into the future. I have scattered pictures of the new churches and colleges that our brethren had built, and of some of the eminent men that have adorned our denomination. In short I have been a very busy little body, and yet I have always tried to mind my own business,—to do all the good I could, and as little harm as possible.

But you will think I am getting rather vain, if I go on to speak so much of myself and my past doings. I am sure I should not like to lose your good opinion of me, or have you turn me away from your doors, or write "REFUSED" upon my forehead, and start me back homewards. So I will say no more in my own praise. But there is a fault which I wish to confess, and if you will hold your ear close—*close—close—a little closer*!—I will tell it to you.

The fact is, I have been a *great spender*. I am ashamed to say it, but it

is really so. My last guardian told me—and what is worse, he actually published it—that I had cost him at least \$500 more than my income, and even then, never paid a cent of tuition money to my instructor. So he resigned the guardianship. And now my new guardian is making arrangements to give me additional facilities for instruction, and let me travel even more than I have done, and I should not wonder if he finds out that I can spend money faster than I can make it.

But now, as I have told you how great a spendthrift I have been, I must explain how it happened. I have been in the habit, wherever I went, of leaving a little present behind me; sometimes a *flower* of literature, sometimes a *gem* of poetry, sometimes a *daguerreotype* of a beautiful edifice, or honored minister, but always something valuable. And I have expended all the money I got, in thus enriching you, my friends, *yes, you!* That is the way it happened.

But I must close. I am going to make a simple request of you all. I intend to set out on my travels before long, again. I am so fond of your company, that, the truth is, I could not live without it. But it costs money even for little ladies like me to travel—and then you know one must wear clothes, too, and obtain tuition, and books to read &c., and those cost money. What I want you to do, is to look in your pocket-book and get a little *gold dollar*, and wrap it up in a bit of paper, and then put it into a letter along with your name and residence, and direct it to me at Richmond, Va., and I will be duly grateful, and will be sure to come and see you; and I think I can promise to do you more than a dollar's worth of good. Now, will you? This is all at present from

Your affectionate

A. B. MEMORIAL.

P. S. Please don't neglect about *that dollar!*

## Christians, Fellow Helpers to the Truth.

THIS may seem like a strange expression, but it is a Scriptural one. The Apostle John, in writing to "the well beloved Gaius," commends him for his kind treatment of certain brethren who seem to have been travelling missionaries, and says, "We ought to receive such, that we might be fellow helpers to the truth."

1. There was then necessity for helping the truth, for lending it influence, and giving it spread, and actively aiding in its advancement. It was then necessary, when the truth was free from corruptions by transmission, when the Apostles were still living to proclaim the truth they heard from Christ's own lips, and when the miraculous influences of the Holy Spirit were vouchsafed to the church, certainly that necessity cannot be imagined to have diminished now.

2. It is implied that in this duty we should co-operate, and be not merely helpers to the truth, but fellow-helpers. The principle of voluntary association and union for benevolent purposes was not only here but elsewhere recognized by the primitive Christians, and acted on as far as was necessary for their purposes and adapted to their circumstances.

The particular form in which they should unite their efforts, was to be decided in many respects, by the peculiarities of each case, as it arose. But the same principle was applicable to all.

3. It seems also an obvious inference that this helping and spreading the truth by joint effort, ought to be a distinct object, carefully aimed at and patiently prosecuted. The Apostle's command to do one thing—"that we might be fellow helpers to the truth," implies that it is equally a duty to do every other right thing which may promote the same object. We ought therefore to *intend* to help the truth, and search for and adopt means by which we also

might become fellow helpers to the truth.

4. The duty of helping the truth was one binding on all the church. "We ought to receive such that we might be fellow-helpers to the truth." Who are meant by "*we*?" We Christians,—we who love the truth,—we, who are, both by purchase, and by covenant, the servants of Jesus,—all the followers of the Lamb.

To help the truth does not mean to add to or take from it; it does not mean to hide one part, and dwell exclusively on other portions which we may conceive more palatable to men; it does not mean to bring to its assistance carnal weapons, or to use in its advancement the unhallowed passions of men, their pride or their ambition; it does not mean to exercise our invention in devising any sort or degree of modification or extraneous embellishment. All additions, subtractions, concealments and foreign aids are not helpers, but hindrances, however well meant.

It means, to use every method to spread the simple unadulterated truth where it is not known, and to remove every hindrance to its influence where it is. And since we are to become fellow-helpers to the truth, joint or associated effort seems to be required. Such is the duty implied in the text.

The reasons why we should become fellow-helpers to the truth are obvious and abundant.

The very fact that we possess and believe the truth involves not only the duty of sincerely acting on it ourselves, but also seeking to extend the knowledge and influence of it. That mistaken liberalism, falsely called charity, which recognizes no distinction in value between truth and error, which is equally pleased, or perhaps equally indifferent, about the success of either, is far removed from the scriptural charity, which "rejoiceth not in iniquity but rejoiceth in the truth."

Our obligations to God require this of us, for he commands it. We are to proclaim Christ, to preach the gospel to every creature, to shew forth our Lord's death, to teach all nations, to be not merely the depository, but the disseminators, of the truth revealed to us; for "we cannot but speak of the things which we have heard and seen."

Love to our fellow man requires it also for the truth is able and designed to benefit him. We thus perceive the duty rests on both tables of the great law—love to God, and to our neighbor.

We might add that it would seem to be a high privilege, an exalted honor, to be permitted to help the truth. God might have given the truth universal diffusion, without human instrumentality; and some may wish that he had done so, and relieved them of the burden. But he did not so in the Apostles' times, he does not so now; and we thank God that he does not, but permits us to be fellow-helpers to the truth. The truth is silent, it is motionless and dumb. We must give it voice, that the millions in darkness may hear the glad tidings, and be guided to the true life. The truth is a fountain whose stream murmurs along at the feet of the gasping, dying sufferer, who is unable to reach it himself; ours is the blessed privilege to raise the cup to his lips, and bid him drink. The truth is as seed stored up in a granary; it must be carried to the field and sowed, and then the rains, and dews and sunshine of Heaven shall cause it to fructify.

The fact is, however, that the truth does not so much need our help as we *need* to be fellow-helpers to it. Because Gaius did so, his soul was in health and prosperity. As fire grows hotter by spreading, as metal becomes bright by polishing, as man grows strong by using his strength, so by helping the truth, we are helped ourselves. No man can afford to abstain from active advocacy of the truth. He learns it better, he loves it more, he *lives* it more perfectly by striving to teach others.

It is almost too obvious to need remark, that these principles necessarily apply to truth, all truth, truth in its integrity, completeness and consistency. In speaking, therefore, of this duty, we include not merely those parts of truth which we hold in common with other denominations of Christians, but also those which distinguish us as Baptists. We can see no reason why the general principles stated above, are not applicable to our distinguishing sentiments, as well as to any other part of the truth which we hold. Are those distinguishing sentiments true? If not, they ought to be abandoned, exposed and opposed. If they are true they should be sustained and diffused.

But it is said that they are of no consequence, mere non-essentials. This is so far from being the case that their reception or rejection draws along with it a train of consequences, which, if legitimately followed out, leads to the most fundamental diversity of sentiment. It is a mistake to imagine that the questions between us and others are mere questions about "much water or little water," a few drops more or less, or about a few years earlier or later in the administration of baptism, about modes and forms, about names and trifles.

There are *two grand principles* at stake. One is the supreme authority of Jesus Christ in his church, so that no mortal, nor angel, nor assembly of mortals or angels has the authority to add to, or take from what he has commanded, to say that it is not important to be obeyed, or that something else will do as well. No Church, or State, Bishop, Pope or King may come in between us and Jesus Christ, and add to or set aside any portion of what he has said. The Bible, the whole Bible, the Bible alone, is our religion; and when the question arises, whether the commands of Jesus shall be interpreted according to their natural and most obvious signification, and unhesitatingly and invariably obeyed, whether convenient, fashion-

able or not—we can make but one reply.

The second grand principle is, that men become Christians, or members of Christ's true church, by a spiritual change, divinely wrought,—not by any form or ceremony, on the one hand, nor by any mere moral efficacy of the truth on the other. Hence we can neither baptize unconscious and confessedly unregenerate infants, to *make* them members of the church, as some, or *because they are* members, as others; nor can we concede that any measure or set of measures, any ceremony commanded or uncommanded, any thing in earth or heaven, short of God's Truth applied by God's Spirit, can effect the remission of sins, or the sanctifying of the soul. Now these two doctrines, the supremacy of the Son, and the efficiency of the Spirit, would both be compromised, we conceive, by an abandonment of our distinguishing tenets.

We shall not stop to develop these principles further, or to show in detail, the various ramifications into which they naturally grow. Their importance will be conceded universally, at a glance. We need not then further urge how important it is that these principles be firmly held, thoroughly understood and faithfully carried out by those who profess them, and actively spread among those who either do not hold them, or hold other things inconsistent with them, which partially nullify and destroy their excellent influence.

This suggests an objection which has often risen in many minds. It is asked, "Do you mean to intimate that none but Baptists hold or value the principles just indicated?" Far from it. There are thousands of pious men in all denominations of Christians to whom those principles are dear. We may go further, and say they are dear to every pious man of whatever name. And, precisely because we love these and kindred principles, we love those men, *we cannot help loving them*. He that can see no good out his own sect, or cannot reverence

and admire it when seen, must have a very narrow, or a very bad heart; but the man that can discover no difference between denouncing good men, which we would not do, and disapproving their errors, which we must do,—who can see no possibility of loving and honoring brethren whose views we regard as wrong, must have rather a weak head. Be it understood, then, that we do not mean to say, we do not say, that our brethren in other denominations are not sincerely attached to the great principles we have named; but that they hold or countenance things which are diametrically opposed to those principles, viz: the substitution of something else for that baptism which Christ appointed and the application of the ordinances for unscriptural purposes and to unscriptural subjects.

While, therefore, we trust we shall never cease to rejoice that men are in any way made holier and fitter for heaven, and to feel a deep interest in the welfare of every evangelical church,—we feel and think we ought to feel a particular joy, when men, in becoming Christians, become Baptists, receiving not merely the truth, but the whole truth as we understand it; and give in their adhesion, not only to Christ as he was preached by the Apostles, but to his ordinances, as they were delivered by the same inspired authority.

B. M. JR.

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**FACTS FOR THE THOUGHTFUL.**—The whole number of persons convicted of crimes in the State of New York, from 1840 to 1848, inclusive, was 28,848. Of these, 1182 were returned as having a "common education: 414 as having a tolerably good education, and 128 only as well educated." Of the remaining 26,225, about half were able merely to read and write; the residue were destitute of any education whatever.

When I put my finger on my pulse, it tells me at the same time, that I am a living and a dying man.

## Does the Phrase, Son of God, ever imply the Divinity of Christ?

THE term "Son," by a natural association of ideas, has, in scripture, as elsewhere, been frequently used in other senses beside its primitive. Like the Hebrew equivalent for this word, far from being limited in meaning, to 'a male child,' it is used to designate many relations similar to those which exist between father and son. Thus, Eli called Samuel "my son," and Paul calls Timothy "my own son in the faith."

In connection with other terms, the Hebrew correlative particularly is used in a highly figurative manner. An angry man is a son of Belial, a wicked man a son of perdition. An arrow, even, is a son of the bow. In these cases, the term is used to denote *derivation of existence*.

In others, it is used to express *similarity of quality*, whether good or bad; *identity*, from the idea that the son partakes of the express nature of the father. Thus, a strong man is a son of strength, a proud man, "a son of pride." Those who teach or prophecy, are, in ii. Kings, continually termed "*Sons of the Prophets*." In this sense, Ezekiel is addressed more than eighty times as "son of man." And thus it is, that the Saviour is prophesied of in Daniel, as "the son of man," and that he assumes this as his favorite title, meaning that he was truly, perfectly, identically man.

The phrase, "Son of God," then, is also used very figuratively, as we might expect, and applied sometimes to *men*, sometimes to *angels*, and above all to *our Lord*. Applied to the first of these, it is used to express; 1. *Immediate derivation of existence*, Luke iii. 38. "Enos was the son of Seth, who was the son of Adam, who was the son of God." 2. *General holiness of character*. Hence, righteous men, on account of their likeness to God, are thus designated. "Blessed are the peace-makers, for they shall be called the children of God." (Matt. v. 9.)



"The sons of God saw the daughters of men, that they were fair." (8.) *The objects of God's special favor*, are, by a natural figure, so termed—the children of Israel, for instance. "The Lord abhorred them because of the provoking of his sons." Solomon, "I will be to him a father, and he shall be to me a son." (4.) *In a yet more distinct sense, the regenerate*, as specially begotten of the Spirit of God. John i. 11, 12. "As many as received him, to them gave he power to become *the sons of God*." "Behold, what manner of love the Father hath bestowed on us, that we should be called *the sons of God*!"

In regard to *angels*, this phrase is used to express their more spiritual nature than man; their more near approach to the divine image, both in holiness and in spirituality; "the sons of God shouted for joy."

We now, then, come to the more difficult task, but principal object of this dissertation, i. e., to ascertain the sense or senses in which "Son of God" is applied to our Lord.

In regard to our Lord, it is said to be applied, (1.) *To his human nature*, Luke i. 35. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; *therefore* also that holy thing, which shall be born of thee, shall be called the Son of God."

On this passage, however, be it remarked, 1st, *That while, in these words, the title, "Son of God," is applied to the human nature of the Saviour inclusively, it is not necessarily so used exclusively*; for while this text furnishes one sense in which this title is applied, it says nothing to lead us to suppose there may not be higher senses in which it is made use of—further reasons why our Lord is thus designated. There are indeed abundant proofs that, upon grounds quite independent of the miraculous conception, he is styled "the Son of God." Thus, Nathaniel, a stranger to Jesus knowing him only as the son of Joseph, after the flesh, in consequence of a re-

markable proof of his omniscience, declared, "Thou art the Son of God." The Saviour himself never lays claims to this title on account of the wonderful manner of his birth, but because of his miracles and divine mission. John v. 18, &c. When, too, Peter declares, "Thou art the son of the living God," Jesus replies, "Flesh and blood hath not revealed it unto thee;" whereas, if he only made use of this title in reference to the human nature of Christ, and the manner of his birth, what he knew *was* revealed to him by flesh and blood.

*Is, then, this phrase, "Son of God," ever distinctly applied to the complex nature of our Lord?* It certainly seems to be in the fifth of John, in repeated instances, on account of the mysterious and perfect union of mind and will with the Father, which, in his fulfilment of the Messianic office, he so continually discovers,—that wonderful deportment of each toward the other, so strikingly portrayed by John. The Son treats the Father with confidence, affection and respect throughout his earthly career. Witness the prayer in the 17th of John, or the address at the grave of Lazarus. The Father treats the Son with unlimited confidence, "showing him all things that himself doeth," with boundless love and honor, giving all things into his hand, desiring that all should honor the Son as the Father.

Sometimes it is particularly on the Messiah, as heir of all things, that this title is conferred. "Thou art my son, this day have I begotten thee; ask of me and I shall give thee the heathen for thine inheritance." We are told, Acts xiii. 33, that this prophecy was fulfilled in the raising up again of Christ from the dead. The passage, then, may be understood in one of two ways, either by supposing the term. "begotten," equivalent here to "proclaimed," or "declared," as Rom. i. 4, "declared to be the Son of God with power," (so Dr. Pye Smith suggests), or remembering that it was by the resurrection he succeeded to

the "inheritance" spoken of in the context, and that in this sense, therefore, he became a son on that day, as then he became heir of all things. A similar passage may be found, Ps. lxxxix. 27, "I will make him my *first born*," that is, my heir. It is not, then, in respect to his origin, but the official post he is to assume, as Messiah, that the voice from heaven declares, "this is my beloved Son in whom I am well pleased," that it is asserted that the Father hath committed all judgment to the Son, while he in reply, says, "the Son can do nothing of himself, but what he seeth the Father do."

*But now is Son of God, ever used to designate the λόγος or second person of the Trinity in his divine nature simply considered, and if so, in what sense?* There are passages that seem clearly to apply the term *Son* to the divine nature of our Lord. John iii. 16, "God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish," &c. Here the greatness of the Father's love is argued from the greatness of the sacrifice, that he gave "his only begotten Son." He must thus have sustained the relation of Son, then, before he assumed our nature; otherwise the argument would not hold. Some have, indeed, tried to meet this by saying that the phrase, "*gave his only begotten Son*," refers not to the whole work of Christ, beginning with the assumption of our nature, but means, simply, "gave him up to die for our sins," at which time he sustained the relation of Son in his complex person. Yet this is not tenable, for 1st. Our Lord, before his crucifixion speaks in the past tense—God so *loved*—that he *gave*. Then 2nd. The following verse adds as synonymous with the term gave, "For he sent not his Son into the world to condemn the world," &c. Other passages to the same effect might be quoted, as, "he sent his Son to be the Saviour of the world." He must, then, have been the Son before he was sent.

To advance, now, to the last step of our enquiry, *In what sense shall we say that this phrase is applied to the second person of the Trinity?* In its most literal sense? As expressing derivation? To this the objections are obvious and weighty. A derived and dependent cannot be a perfectly divine and equal being. Besides our examinations of the term *Son* have shown us how commonly it is used, especially among the Hebrews, to express other than the literal relations of father and child.

The fathers, while most zealously upholding the doctrine of the Trinity in face of the Arians, declare that "Christ is begotten of the substance of the Father;" begotten, not made, &c. They, in defending the doctrine of the Trinity, have most pertinaciously maintained it in those terms which some modern champions of it declare to lead to some opposite belief. Thus, Prof. Stuart (Ch'n Review, June, 41 p.) says, "to apply a real begetting, an actual derivation to the Logos, who was in the beginning with God, and who was God, what is this, but to say (as the Arians have so long said, although in a more offensive shape,) that the Logos is merely a secondary and dependent God."

T. F. C.

A BOY'S RELIGION.—"My son, said Leigh Richmond, "remember you must die—and may die soon, very soon. If you are to die a boy, you must look for a boy's religion, a boy's knowledge, a boy's faith, a boy's Savior, a boy's salvation; or else a boy's ignorance, a boy's obstinacy, a boy's unbelief, a boy's idolatry, a boy's destruction. Remember all this, and beware of sin, dread the sinfulness of an unchanged heart; pray for grace and pardon, and a soul conformed to the image of Jesus Christ."

Heaven is called a Sabbath, to make those who love Sabbath long for heaven, and those who long for heaven love Sabbaths.

### The Concert of Prayer for Colleges.

THE religious history of American colleges during the present century, especially when contrasted with the latter part of the previous century, is full of instruction, and full of encouragements to prayer on the part of all the friends of learning and religion. We get some idea of the change that has been going on during this period, by simply looking over the triennial catalogues of the colleges, and noticing the gradual increase of *italics* which mark the names of ministers, from the latter part of the eighteenth century down to the middle of the nineteenth.

Compare, for instance, the last decade of the eighteenth century on the Yale triennial with the ten years from 1830 to 1840, or from 1840 to 1850, on the same triennial. A comparison of all the triennials that extend over the last quarter of the last century with the triennials of the colleges that have originated in the quarter of a century just past, would furnish a still more striking contrast.

But when we inquire more particularly into the relative frequency of revivals, and the proportion of professors of religion, we are surprised and delighted with the improvement. Take, for instance, some facts in the religious history of Yale College. Through all the last half of the last century, only three revivals are recorded. It was a period of declension in the *churches* also, and of infidelity and immorality in the country, when the disastrous effects of our own Revolutionary War (we mean, of course, the *moral* and *religious* effects), and still more of the French Revolution, infected, like a plague, all classes of the people. In the first twenty years of the nineteenth century, there were four revivals; in the next sixteen years, there were nine; and from 1820 to 1848, there was, upon an average, about one in every two years.

In 1795, only eleven under-graduates are known to have been professors of religion; about four years after, the number was reduced to four or five; and at one communion, only a single under-graduate was present, the others being out of town. A surviving member of the class of 1788,\* remembers only three professors of religion in the class of 1782, and only three or four each in several of the preceding classes. In his own class, which was blessed with a revival, there were eleven. In the darkest time, just at the close of the century, there was only about one professor of religion to a class! The state of things was no better, however, in the *churches*. A young man who belonged to the church in that day was almost a miracle. Even after the remarkable revival in 1802, when, out of two hundred and sixty students, about one third were hopefully converted, the number of professed Christians in all the classes was again reduced to fifteen.

But with 1820 begins a new era in Yale College. From that time, there was a revival of more or less power every year for five years; and the 'college church has never' again sunk so low in numbers or strength. The year 1831 was a memorable year in the history of revivals, both in colleges and churches. There were revivals in nineteen colleges; the greatest number (and some of them the most powerful) that have ever been known. As a natural consequence of revivals in the churches, an unusual proportion of those who entered college in 1832 were hopefully pious; fifty out of ninety in the Freshman Class of Yale College; and one of the professors, in a letter written at the time, speaks of it as a striking fact, and a new era in the history of literary institutions.

Similar facts might be stated in regard to other colleges. About one fourth of the graduates of Dartmouth College became ministers from 1790 to 1800,

\*The venerable Rev. Payson Williston, of Easthampton, Mass.

and only one fifth from 1800 to 1810; but between 1810 and 1880, the proportion increased to one third.

The year 1820, which we have already spoken of as marking a transition in the religious history of Yale College, introduces a new era in the history of colleges generally, and particularly of revivals in colleges. It was about this time, that an increased interest in the education of ministers and missionaries led to the establishment of colleges in more rapid succession, and with more express reference to this object; Waterville College and Western University in 1820, Amherst College and Columbian (D. C.) in 1821, Miami University in 1824, Western Reserve in 1826, Illinois College in 1830, Wabash in 1832, Marietta in 1838, &c.

It was also about this time that the Concert of Prayer for Colleges began to be observed. The origin and some of the results of this important movement are given as follows, by the Secretary of the Western College Society.

*"Origin of the Concert.*—This was a spirit of supplication among Christians in behalf of colleges and theological seminaries, created by statistical information in respect to them, published from time to time in the Annual Reports of the American Education Society. A concert of prayer was first established to be observed every Sabbath morning. Frequent and powerful revivals of religion in colleges followed, which seemed very much like answers to the supplications offered at these seasons of prayer. The children of God were encouraged to persevere, and finally, in consequence of a circular issued, with the knowledge and approbation of the directors of the American Education Society, the last Thursday of February, 1828, was set apart by many of the friends of Zion as 'a season of fasting and special prayer, that God will pour out his Spirit on the colleges of our country the present year more powerfully than ever before.'

*"Answers to Prayer.*—Subsequent to the establishment of the Sabbath Morning Concert, the Spirit of God was poured out, and cheering results witnessed. From 1820 to 1828 inclusive, there were revivals in fourteen different institutions; in 1824 and 1825, in five different colleges; in 1826, in six; in 1827, in four; in 1828, in five; and in 1831, in nineteen colleges, resulting in the hopeful conversion of between three hundred and fifty and four hundred students. In one of the colleges, the revival commenced on the very day of the concert. In 1832, some few institutions were blessed with the effusions of the Spirit; and also in 1833. A larger number were blessed with revivals in 1834, and no less than eighteen in 1835; and between one and two hundred students were brought hopefully into the kingdom of Christ. It has been estimated that fifteen hundred students were made the hopeful subjects of grace in thirty-six different colleges, from 1820 to 1838 inclusive."

If any thing could make still more apparent the connection between this Concert of Prayer and the frequent revivals of religion that have occurred in our colleges since its appointment, it is the additional fact that these revivals have nearly all occurred during the winter term in which the concert is observed, and for the most part shortly after its observance. That is, perhaps, the most favorable season of the year for special attention to personal religion in colleges, as it is also in churches. There is also no doubt a natural tendency in such a concert to produce such results. When the eyes of the whole church are directed simultaneously towards the young men in our institutions of learning, it would be strange if they did not turn their thoughts towards themselves and each other; and if their teachers did not feel deeply their responsibilities in regard to them, and warn and entreat them tenderly, not only publicly, but in private; and if pious parents and

friends did not pray for them, and write to them with peculiar pathos and power,—thus producing a concentration of interest which it would seem must burn upon the most seared conscience, and warm the coldest heart. And God, who loves *united* prayer, and also works by all suitable means, has heard the prayer of his people, and made use of these favorable circumstances, and given efficacy to his Word, which is usually preached with unusual pungency at such times; and the consequence is, that that *Winter Term*, and more especially the last few weeks of it, have been the birth season of hundreds and thousands of young men in college, who are now ministers of the gospel and teachers of youth, and missionaries of the cross and men of influence in every department of life, in almost every portion of the world. Could the concert be observed by all the churches; observed with earnest and believing prayer not only, but also with *fasting* (for this kind goeth not out but with *prayer and fasting*), we might hope for far more glorious results. And if our colleges were also remembered every Sabbath in the prayers of the sanctuary, and every morning and evening in the prayers of pious families,—remembered with that particularity and tenderness, and importunity and faith which their peculiar character and standing demands from the whole church, and which the providence and the Spirit of God have so conspicuously sanctioned and encouraged,—we might hope that the good influence would not only be felt every year, but be diffused and prolonged through the year; thus preventing apostasy and inconsistency, sustaining a more uniform, as well as more elevated standard of piety, and bringing into the ministry whole classes and colleges of such holy men as God could consistently own and bless in the speedy conversion of the whole world to himself.

We cannot conclude these remarks without adverting to some facts, which,

at the present time, are fitted to awaken special anxiety, and which conspire with the encouraging circumstances, of which we have spoken, to call for special earnestness in prayer. For a few years past, there has been a serious decline in the number of those who have entered the ministry. The highest numbers furnished by the principal Theological Seminaries in New England and New York in any one year since 1820 was in 1838, when it reached one hundred and sixty-eight. From that time there was a regular decrease, till, in 1843, it fell below one hundred; and with the exception of a single year, it never rose above one hundred between that time and 1850. The number of students connected with the Theological Seminaries of New England alone was one hundred and twenty-five less in 1852 than in 1840.

If we pause a moment to inquire into the causes of this decrease, we shall find in them increased occasion for prayerful solicitude, though the responsibility does not attach solely, or even chiefly, to the colleges. It is *not* owing to a decrease of *college students*. On the contrary, the number of undergraduates in the colleges of New England was greater by two hundred and five in 1852 than in 1840. Moreover, during this period, not a few new colleges have come into active operation in the West and in other parts of the country.

Neither is it because the colleges have ceased to be blessed with special outpourings of the Spirit. On the contrary, in the new colleges of the West, at least, the period of decline now under consideration, and which comprises the larger portion of their history, has been marked by numerous revivals. In addition to those already alluded to, four revivals occurred in Knox College in the space of six years, ending in 1852. A precious work of grace was enjoyed at Illinois College in 1853, and another in the early part of 1854. About the same time, Marietta College was blessed

with one of the most powerful revivals known in its history. And in 1852, the revivals in our colleges generally were more numerous and powerful, than in any year since 1820, with the exception of 1831, resulting in the hopeful conversion of not much less than three hundred young men connected with some fifteen institutions.

The decrease of candidates for the ministry may be referred mainly to two general causes; viz., the comparative unfrequency of revivals in the churches, and perhaps, also, in some of the older colleges; and the prevalence of a worldly spirit, turning away young men from the toils and sacrifices of the ministry to the numberless and tempting fields of enterprise that open on every hand. The effect is seen, in the first place, in the unusually small proportion of pious students that are brought into colleges from the churches. In 1832, fifty out of ninety who entered the Freshman Class in Yale College were professedly pious. For two or three years past, pious students have numbered less than one third of the class. Never in the history of Amherst College has a class entered with so small a ratio of professed Christians as the class of 1850, though, it should be added, that there has since been an increase to nearly the usual ratio. In Dartmouth College, the proportion of professors of religion has probably never been smaller than at present; certainly it is much smaller than it was fifteen or twenty years ago.

In the second place, the operation of these causes is seen in the fact, that in most of our colleges, and probably in all, a smaller proportion of pious students enter the ministry than in former years. Probably there is no college in New England, where so large a proportion of pious students enter the ministry as in Amherst College. Yet in Amherst College, whereas it was formerly a rare thing for a pious young man to engage in any secular calling,—so rare as to occasion

remark and surprise,—now it is by no means so rare or remarkable.

We have spoken of these causes as two. The cause, after all, is radically one, namely, the prevalence of a worldly and self-seeking, instead of a self-denying and Christian spirit; and the remedy is one, namely, larger measures of divine influence. Nothing else will make the churches more reasonable in their demands, and more generous in their treatment of the ministry; ready in a word, to remove every needless toil and trial from the sacred office. Nothing else can dispose and prepare unconverted, or even converted young men, whether in the college or in the community, to bear cheerfully the crushing weight of labors and responsibilities that devolve on the ministry under the most favorable circumstances. Only He, who made man, can make an able and faithful minister of the gospel. The residue of the Spirit is with God, and he will bestow it only in answer to the prayers of those who love Zion.

If we turn now from the supply of ministers to the demand for them, we find that while the former has been diminishing, the latter has been constantly and rapidly increasing, in consequence of the vast extension of our national domain, the unparalleled increase of population, the organization of new States and the multiplication of churches, together with the wide fields opened to missionary effort in all parts of the world. Since the annual supply of ministers began to decrease, a million square miles have been added to our national territory, five to the number of States, and seven millions to our population. Emigration has been pouring its hundreds of thousands—enough to form a new state—every year into our country; and these, for the most part, wedded to one of two great and growing forms of fatal error,—the Celtic races to popery, and the Teutonic races to infidelity. The former are establishing colleges and seminaries at every com-

manding point, and summoning all their energies to gain, through timid or corrupt politicians, the control of our common schools. The latter are holding conventions, lifting up their voice in high places, and seizing on the mighty enginery of the press. And both are, at this moment, marching with unprecedented boldness to possess themselves of the sovereignty in the great cities, both on the Atlantic coast and on the great rivers of the West, threatening to trample down in their march the Bible, the Sabbath and our most sacred institutions. Our field is literally the world. Not only is the world open, and the harvest every where ripe for the labors of foreign missionaries, but all nations, from the Emerald Isle on the West to the Celestial Empire on the East, are flocking to our own shores. Europe looks with mingled wonder and fear on our free institutions, our growing political and moral power; and while despots watch for our fall, the masses wait for our national intervention, or at least look with unutterable hopes and longings for our social, moral and religious influence. Asia and Africa, too, hang on America their chief hopes for knowledge and liberty and eternal life.

The concurrence of these facts, this diminution of supply on the one hand, and increase of demand on the other, has produced an exigency, which is universally acknowledged and felt, and which brings from all our missionary boards, and from all our ecclesiastical organizations, loud and earnest calls for men. Every number of our missionary journals comes laden with the cry, "Give us men; where are the men to be found who will carry the breed of life to the millions that are perishing with hunger?" And the cry that thus reaches the readers of these journals, is only a *faint echo* of the many and loud voices that call from the North and the South and the East and the West, "Come over and help us!"

Never was there a time when so many men, and such wise and holy men, were needed for ministers and missionaries, and teachers and rulers, and every other post of influence. Never especially was there a time when there was such an imperative demand for a numerous, learned and godly ministry. Never did such encouragements and such necessities meet and press with such combined force on the consciences and the hearts of all who seek the prosperity of Zion. And at such a time, that there should be a decrease instead of an increase in the number of candidates for the ministry; and when we look from the wasting streams to the fountains, that we should find the supply failing there; that at such a time, revivals should be fewer and less powerful, and the number of professors of religion falling off; and a smaller proportion of these even should be preparing for the ministry, not only in the churches but in the colleges, which were established for the very purpose, above all others, of meeting just this want with a steady and permanent supply;—is it not alarming and deplorable to the last degree? Does it not roll a fearful responsibility on the guardian teachers, on the patrons and pious students, on the ministers and Christians, on all who have any connection with or concern for our colleges or our churches, a fearful responsibility touching the present religious state of these institutions? When the wants of our country and the cries of the struggling nations,—when the church and the world,—when humanity and religion,—when the providence and Word and Spirit of God,—when every thing that can speak and every thing that hath breath, is calling upon our colleges, as with an audible voice, to go forward; to train and send forth the captains who shall lead on the sacramental host of the Lord's anointed to the conquest of the world for learning and piety, for heaven and God,—must there be a backward movement in the very van of the army,—a failure

of duty and of resources in the very citadel of the Holy City? Where will the responsibility of such a dereliction fall? or, rather, where will it not fall? who will be free from a share in the guilt? Who that has any sympathy with Christ can fail to go to him at once, and plead before him the very argument which he himself has put into our mouths: The harvest *truly* is great, and the laborers are few; thou Lord of the harvest, send forth laborers into the harvest; and to this end, pour out thy Spirit in speedy and copious effusions on the young men in our colleges, who need only a new heart to fit them for this work; who are already far advanced in their intellectual training, and who alone can be immediately prepared to meet this immediate and pressing necessity. Thou who didst feed the fainting multitudes in the wilderness with the few loaves and the few small fishes, pity the untold multitudes of fainting souls who are ready to perish in the deserts of heathenism,—nay, in the very cities and villages of this Christian land,—to perish for ever, because there is none to break unto them the bread of eternal life.

*Prof. W. S. Tyler.*

**FORTY ACRES OF BIBLES.**—The Bible Society circulated last year 800,000 Bibles and Testaments. It is estimated that these books, if they were spread out on a plane surface and computed by square measure, would cover more than four acres; and if computed by long measure, they would extend more than eighty miles; if solid or cubic measure, they would measure more than 150 solid cords, and those cords, piled one upon another, would reach higher than the spire of Trinity Church, New York, or the Falls of Niagara. The entire issues for thirty-seven years of the Society's existence would cover more than forty acres with Bibles and Testaments; or extend in long measure nearly a thousand miles, or make more than 1850 solid cords.

## One Hundred Years Ago.

OUR readers will be obliged to us for reproducing in the pages of the Memorial, the following able and suggestive review of the history of our churches in the United States, which we extract from the New York Examiner.

For more than a hundred years following the organization of the First Baptist church in Providence, in 1639, the Baptists of America made comparatively little progress. Of the New England Baptist churches of the seventeenth century which survived to the latter part of the eighteenth, we find the names of eight only. At the close of 1755, these churches had increased to twenty-five, but of this number twelve had been gathered since 1740—the fruits of the great revivals which had distinguished that period. The Philadelphia Baptist Association, embracing churches from Connecticut to Virginia, comprised, at this time, less than thirty churches (twenty-nine in 1762,) and the Charleston Baptist Association, organized in 1751, embraced four churches only. There were a few unassociated churches, but so far as any information we can gather, authorizes a conjecture, it seems safe to say that the year 1755 closed with less than seventy Baptist churches in all the colonies. From this period we date their rapid rise and growth. The tendency of the great religious movement in the direction of Baptist sentiments, has already exhibited itself in New England, in the reduplication of their churches within the last fifteen years;—that movement is now to be precipitated, from Maine to Georgia.

The organization of the Baptist church in Titicut precinct, Middleborough, Mass., fixes the second epoch of American Baptist history. In the Separate (Congregational) church in that place, the questioning on the subject of baptism which distinguished the churches of that character, commenced in 1749, and resulted in the baptism of several of the



members. Their pastor, Isaac Backus, subsequently the defender and the historian of the Baptists, was baptized in 1751, but still attempted the impracticable work of combining Baptists and Pedobaptists in the same church. In 1755, the futility of this measure had been fully proved, and on the 26th of January, 1756, himself and his brethren like-minded, were regularly constituted a Baptist church, and on the 28d of July following, he was installed their pastor. The rise of this church illustrates the general movement in the same direction. It rested partly on a doctrinal basis, and partly on the awakened religious sensibilities of the people. For the doctrinal basis, the Baptists were indebted, under God, to Jonathan Edwards. The distinctions which he made between the church and the world, his urgent pleas for conversion as prerequisite to church privileges, were accepted by thousands, who, differently from their teacher, carried these principles to their logical and Scriptural results. "How can we get into the excellent new house which you have described," said one of the Separate ministers to Edwards, "without going out of the old one, which is in a ruinous condition?" Edwards admitted, in his reply, the ruinous condition of the old house, but insisted that it was better to stay in it. The reply of the great metaphysician was feeble against his own logic, and the authority of the word of God. If we may descend to the illustration, the people took to the water like ducks—not because it mattered to them whether the water was little or much, but because they had accepted the doctrine of the supremacy of the Scriptures, which determined that question, and delineated churches composed of visible saints, introduced into them by a voluntary personal profession. In 1784, the Baptist churches of New England alone exceeded one hundred and fifty, and in fifty years from the constitution of the Middleborough church, their numbers had increased, in the same section of the country, to more

than three hundred. In fifty-five years there were in New England over four hundred churches, comprising over thirty thousand members.

If now we pass to the Southern colonies, we find the same period illustrated by a similar progress. On the frontier of Virginia, about fifty miles northwest of where the city of Washington now stands, a small company of Baptists had settled as early as 1748. Though they came directly from Maryland, they seem to have been connected in some way with the New England churches, for one of their number went the long journey to Oyster Bay, in New England, for baptism. Their first organization must have been somewhat irregular, for messengers were sent to them in 1751 by the Philadelphia Association, who reconstituted them a church, preparatory to their admission to that body. In 1754, they were visited by the Rev. Shubal Stearns and the Rev. Daniel Marshall, and in 1755 they received for their pastor the Rev. John Garrard. Though disturbed and scattered by the Indians, their prosperity and enlargement commenced from this date, and four Associations, of which the large and powerful Ketocton was one, sprang from this origin in the course of half a century.

But we are to look for the great movement in another direction. Shubal Stearns and Daniel Marshall were New England men, the fruits of the great revival, who had gone southward, under personal convictions of duty, to preach the gospel. Mr. Marshall, a man of wealth and social position, had given up the comforts of his Connecticut home, to become a missionary among the Indians at the head waters of the Susquehanna. This mission, however, having been broken up in 1754 by the war then approaching, he journeyed to Virginia, where he fell in with the little company of Baptists above-named, and after the common tendency of the Separates of that day, became himself a Baptist. Here, too, he met his brother-

in-law Stearns, who had been baptized before leaving New England, and from this point they proceeded together in the work of evangelization. Linger awhile in that section of Virginia, and not meeting with the success for which they had hoped, they caught the intelligence of a desire for preaching among the people of North Carolina, so great that some persons had traveled forty miles to hear a sermon, and straight-way they proceeded to that colony, where on the 22nd of Nov., 1755, they and their companions, sixteen in all, united themselves in covenant as a Baptist church, Mr. Stearns assuming the pastoral charge. "Thus organized," says Dr. Semple, "they began their work, kindling a fire which soon burned brightly indeed, spreading in a few years over Virginia, North and South Carolina, and Georgia." The annals of modern evangelization furnish little which transcends these spiritual triumphs.

There had been, from an early period in the century, a little company of Baptists in the southeastern corner of Virginia, and in 1756, they wrote an affecting appeal to the Philadelphia Association, beseeching that messengers might be sent to them, to set in order the things that were wanting. How the appeal was answered we know not, but it seems that though at first broken up and scattered, in the neighboring province, in ten years from this time sixteen churches had risen from the despairing band. The Charleston Association of four churches, we have said, was organized in 1751. In 1755, they instituted a missionary movement with reference to the destitute interior settlements, and called on the churches for contributions. To carry out this design, Mr. Hart journeyed northward in 1756, and secured the services of the Rev. John Gano, as missionary. This was the beginning of the marvelous spread of the Baptists in that State. A Society formed in Charleston in 1755, furnished the pecuniary means which gave to

Samuel Stillman his education, and to our churches the eloquent and successful ministry of that illustrious man—and in 1756, the Philadelphia Association established the Academy at Hopewell, New Jersey, in which Drs. Samuel Jones, Hezekiah Smith, and Isaac Skillman, with many other of our ministers, were educated, and in so doing took another step in the measures which resulted, in 1782, in the founding of Rhode Island College, now Brown University.

But it is impossible for us to pursue the details of the wonderful progress inaugurated at the period of which we are writing. In South Carolina, the Baptists had increased from four churches, at this period, to sixty-six churches in 1790. In Virginia, in the same period, they had increased from two or three churches, feeble and scattered, to two hundred, organized and powerful, and the Church establishment, which had persecuted and imprisoned the heralds of the rising faith, was prostrate and humbled. Out of New England there were in 1755, at which time the great strength of the Baptists was in New Jersey and Pennsylvania, but about 6,000 Baptist communicants, but in 1790 there were not less than 50,000, in addition to those embraced in the New England churches. In fifty years the total number of Baptist communicants in the United States was estimated at about 120,000. Fifty-five years gave us with very exact statistics 180,000, and one hundred years swell the number to over 800,000, by no means including the Campbellites and other heretical sects, who raise the aggregate of those who hold the doctrine of believers' baptism to over one million. The Baptist population in the United States, which one hundred years ago may have been from thirty to fifty thousand, is now variously estimated at from three to five millions.

We turn to the spirit which animated the fathers, and we see the solution of their triumphs. We cannot approve, by any means, of all they said and did, nor

would we reproduce them, in all respects just as they were, even if it were in our power. Dropping out everything which was exceptionable, however, there still remains enough to demand our gratitude, to win our admiration, and to excite our zeal. The spirit which sent Stearns and Marshall to Virginia, was not a human flame: A kindred spirit animated the breasts of thousands of helpers. Those who had tasted the grace of God, could not repress the burning desire to proclaim their Saviour to dying men. They were men in earnest, thoroughly believing and feeling the truths which they communicated. The hand of the Lord was with them, and an innumerable company will bless in heaven their labors. O that with the aids of intelligence, culture and wealth, we of these days were animated by kindred emotions! How would our churches arise and shine, the glory of the Lord resting upon them!

### *The Lost Tribes of Israel.*

**A**T the last meeting of the British Association for the advancement of Science Mr. Kennedy communicated the following as the results of his researches into the interesting and much controverted question of the lost tribes of Israel:

That the number of those taken away in the different captivities had been much over-estimated, only the principal people having been made captive as hostages, with the men of war, and others most available as slaves; that the main body of the ten tribes was not taken away by the Assyrians, but were left in their ancient possessions, when they became again partially subjected to the kings of Judah; that the tribes that can be supposed to have been really removed were the Reubenites, the Gadites, with the half tribe of Manassah, and that of Naphtali, who being placed on the east of Jordan and on the north, were most exposed to the attacks

of the enemy; that the greatest part of those who had been taken away to Babylon, or their descendants, and the descendants of those taken away by the Assyrians, returned to their ancient land; that, while in Babylonia, Assyria, and other countries of their conquerors, they could not be supposed to have lived apart by their tribes, so that in the space of an hundred years and upwards, those taken away must have lost almost every distinction of tribes, and thus have become prepared to form part of that restored nation which took the name of Jews from the principal tribe among them; that the tribe of Judah having been the most numerous, and their city of Jerusalem the centre round which the Israelites congregated, it follows as a natural consequence that their name would become the prevailing one; that the amalgamation or union into one people of all the Israelites was in accordance with the predictions of the prophets: that the remnant of the Israelites left in Babylonia and Assyria, though smaller in number than that portion which was restored to their ancient possessions, might yet have increased to an immense multitude in the six hundred years which elapsed between the restoration and the time of Josephus, but that the remnant left beyond the Euphrates cannot properly be considered to have been the representatives of the ten tribes; that in the time of Josephus all distinctions of the other tribes having become lost, except those of Judah and Benjamin, he erroneously supposed they were the only tribes that had returned, and that the other ten tribes still remained beyond the Euphrates; that in any case the dream of Edras respecting the ten tribes having taken counsel among themselves and gone into a further country where never mankind dwelt, was a mere dream or vision, as in reality it professes to have been.

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 'Tis best to place dependence upon  
 Heaven alone—a sure anchor.

## A Short Sermon on a New Text.

BY REV. TERTULLUS TALL-TALKER, D. D., L. L. D.

"If we do not praise ourselves, no body will praise us."

MY text is found,—no matter where—not in the Bible—but I have certainly heard it, and deem it worthy of illustration. Indeed there are some texts in the scriptures, which do not seem to be in harmony with our text. "Let another praise thee, and not thine own mouth, a stranger, and not thine own lips." "For men to search their own glory is not glory." But I must not be understood as advocating such self-praise as contravenes the language or spirit of these scriptures. Still my text has a meaning, an important meaning, and I will endeavor to place this meaning clearly before my hearers. Without consuming more time in the introduction, I proceed to remark,

### I. THAT WE NEED TO BE PRAISED.

This position is plainly implied in the text. The desirableness of praise underlies it. Why should we be praised by others, or praise ourselves, if praise is not good? But I must proceed to elucidate this position in several particulars.

1. It is *pleasant* to be praised. Who has not enjoyed this delight? No music is so sweet, as the voice of earnest and lofty commendation. It swells the heart with conscious importance, animates it to glorious deeds, and diffuses over it the sunshine of self-complacency.

2. Praise is a *revelation of our true excellence*. Why should a lighted candle be put under a bushel? Truth is better than error. If we are rich, learned, useful, pious, or great—or if we combine all these qualities in ourselves—why should not our excellence be known? Praise is but the natural and common method of disclosing our worth to the world.

3. Praise is requisite to *secure for us our due appreciation by the world*. Every man has a right to be rightly prized by his fellows—to fill his proper post in

society. But how is he to secure this right, if he be not commended and extolled by some one who knows his merit?

Having demonstrated the necessity of praise, I proceed to remark,

### II. THAT OTHERS WILL NOT PRAISE US.

This is the plain doctrine of the text. It is a melancholy truth. Others ought, certainly, to perceive what is so clear to us, our learning, wealth, greatness, and respectability, and have the honesty to proclaim them. Whether they are blinded by sectarian partialities, are absorbed in meditation on their own supposed excellences, are envious of our superior endowments, or are devoid of a high sense of their obligation to praise others, I know not—need not inquire. The proofs of a sad failure in others to render us due honor are found in almost all the newspapers, pamphlets and books which we have not written, and in almost all the speeches which we do not utter. The shame is on them who neglect their duty. For ourselves, we are chagrined, but not humbled—provoked, but not discouraged—and feel constrained to look around us for some means of remedying the evil.

This leads me to remark,

### III. THAT WE ARE SHUT UP TO THE NECESSITY OF PRAISING OURSELVES.

This is the obvious doctrine of the text—and it is good. Why should we not praise ourselves?

1. We *know our own worth*. We are not ignorant of our attainments, if the world is. We are convinced, whatever others may say, that we are rich, learned, devout, laborious, useful, eminent, and rising in importance.

2. We are able to *proclaim our worth*. We have words, and eloquence, and more still, courage to publish who we are, what we are, and what we are doing. If some are timid, others are not. No false modesty shall prevent us from insisting on our claim to public notoriety and honor.

8. Whatever we are called to do, *we should do well*. Let the timid, and modest temporizers hold their peace—we can find men, of genius, learning and reputation, who are above the fear of men, and to whom the work is congenial and pleasant. We will do our duty. We will sound our praise in trumpet tones.

But let us, brethren, guard against one evil. The world does not love *gross* self-praise. We must praise ourselves discreetly. This we can easily do by extolling the party to which we belong. We can expatiate on their wealth, liberality, numbers and respectability, and much of the glory will redound to ourselves. But still, I fear the work will not be adequately done. To correct an enormous evil, extraordinary means must be adopted. I propose, therefore, the appointment of a missionary to this specific work. Look out, brethren, a suitable man—one of genius, learning, and eloquence, who has full confidence in our merit, and boldness to proclaim it, and then, provided with a large trumpet, like that of the “angel Gabriel,” who has not been lately heard from, let him pass, “through the *lengths* and *breadths* of the land,” sounding the trumpet, proclaiming our real greatness.

### Prayer of the Wicked.

BY PROF. C. A. GOODRICH.

The sacrifice of the wicked is an abomination unto the Lord: but the prayer of the upright is his delight.—*Proverbs* xv. 8.

**S**UPPOSE a wicked or impenitent man puts the question to me—“Sir, is it my duty to pray?”

Now, as a minister of Jesus Christ, authorized and required to point out his duty, according to the Scriptures, I should reply, “Most certainly. It is your duty, and the duty of all other men, to pray. It is a service enjoined, both by the light of nature and the voice of revelation.”

“But,” says he, “I am considered to be an impenitent man. Can it be the duty of such a man to pray?”

“Yes,” I reply, “as truly his duty, as the duty of the Christian. Why not?”

He objects: “The Scriptures declare that ‘the sacrifice of the wicked is an abomination unto the Lord.’—‘The Lord is far from the wicked; but he heareth the prayer of the righteous.’—‘He that turneth away his ear from hearing the law, even his prayer shall be an abomination.’ Do not these passages forbid me to pray?”

“And, if so, my friend, are you not forbid to plow? Another scripture says: ‘The plowing of the wicked is sin.’ Prov. 21: 4. Will you, therefore, consider yourself as forbid to plow?”

“That I *must* do,” he replies; “the necessities of myself and family require it. Besides, it is enjoined upon a man to provide for his family.”

“And yet, every furrow you turn, as a wicked man, you sin. And every prayer you offer, as a wicked man, you sin. Yet you must plow, and you must pray.”

“Then I must sin.”

“By no means. Suppose you pray, and suppose you plow with a right heart—with a penitent heart?”

“But I have no such heart,” he replies.

“No, you have none new. But is it not your imperative duty to possess such a heart? to make yourself such a heart? ‘Cast away from you all your transgressions,’ says the Word of Inspiration, ‘whereby ye have transgressed; and make you a new heart, and a new spirit.’ Ez. 18: 31. Do this, and your prayers will be acceptable. Do this, and your plowing, your reaping, your eating—whatsoever you do—will be done to the glory of God, and, therefore, be acceptable to Him. You will then be a ‘righteous man;’ and ‘the fervent prayer of a righteous man availeth much.’”

But, perhaps he replies, “I have no such heart as you describe; and no disposition to make myself such a heart as you aver it is my duty to make. What, then, shall I do?”

I answer: “You are a subject of God’s

moral government; and, under that government, you are able to choose, or refuse to do your duty. Prayer is your duty; and, when offered, should proceed from an humble, penitent, and obedient heart. If it proceed from any other heart, prayer will be, and must be, an abomination to God. You can thus pray if you please; but then you must expect the displeasure of God. If you neglect prayer—and this you can do—you will be condemned for neglecting a known and positive duty. You are shut up, then, if you would meet the approbation of God, to one course; and that is to pray with a right heart."

### The Sin and Folly of Scolding.

"Fret not thyself in any wise to do evil."

Ps., xxxvii. 2.

1. *It is a sin against God.* It is evil, and only evil, and that continually. David understood human nature and the law of God. He says, "Fret not thyself in any wise to do evil." That is, never fret or scold, for it is always a sin. If you cannot speak without fretting or scolding, keep silence.

2. *It destroys affection.* No one ever did, ever can, or ever will love an habitual fretter, fault finder, or scolder.

Husbands, wives, children, relatives, or domestics, have no affection for peevish, fretful fault finders. Few tears are shed over the graves of such. Persons of high moral principle may tolerate them, may bear with them. But they cannot love them, more than the sting of nettles, or the noise of mosquitoes. Many a man has been driven to the tavern, and to dissipation, by a peevish, fretful wife. Many a wife has been made miserable, by a peevish, fretful husband.

3. *It is the bane of domestic happiness.* A fretful, peevish, complaining, fault-finding person in a family, is like the continual chafing of an inflamed sore. Woe to the man, woman, or child, who is exposed to the influence of such a temper in another. Nine-tenths of all domestic trials and unhappiness spring

from this source. Mrs. D. is of this temperament. She wonders her husband is not more fond of her company; that her children give her so much trouble; that domestics do not like to work for her; that she cannot secure the good will of young people. The truth is, she is peevish and fretful. She never yet gained the affections of a young person, nor ever will, till she leaves off fretting.

4. *It defeats the end of family government.* Good family government is the blending authority with affection so as to secure respect and love. Indeed, this is the great secret of managing young people. Now, your fretters may inspire fear, but they always make two faults where they correct one. Scolding at a child, treating a child as though it had no feelings, inspires dread and dislike, and fosters those very dispositions, from which many of the faults of childhood proceed. Mr. G. and Mrs. F. are of this class. Their children are made to mind—how? Mrs. F. frets and scolds her children. She is severe enough upon their faults. She seems to watch them in order to find fault. She sneers at them, and treats them as though they had no feelings. She seldom gives them a command without a threat, and a long, running, fault-finding commentary. When she chides, it is not done in a dignified manner. She raises her voice, puts on a cross look, threatens, strikes them, pinches their ears, slaps their hands, &c. The children cry, pout, sulk, and poor Mrs. F. has to do her work over pretty often. Then she will find fault with her husband.

5. *Fretting and scolding make hypocrites.* As a fretter never receives confidence and affection, so no one likes to tell them any thing disagreeable, and thus procure for themselves a fretting. Now, children conceal as much as they can from such persons. They cannot make up their minds to be frank and open-hearted. So husbands conceal from their wives, and wives from their husbands. For a man may brave a lion,

but he likes not to come in contact with nettles and mosquitoes.

6. *It destroys one's peace of mind.* The more one frets, the more he may. A fretter will always have enough to fret at. Especially if he or she has the bump of order and neatness largely developed. Something will always be out of place. There will always be some dirt somewhere. Others will not eat right, look right, talk right: he will not do these things so as to please them. And fretters are generally so selfish as to have no regard for any one's comfort but their own.

7. *It is a mark of a vulgar disposition.* Some persons have so much gall in their disposition, are so selfish, that they have no regard to the feelings of others. All things must be done to please them. They make their husbands, wives, children, domestics, the conductors by which their spleen and ill temper are discharged. Woe to the children who are exposed to such influences. It makes them callous and unfeeling, and when they grow up, they pursue the same course with their own children, or those entrusted to their management; and thus the race of fretters is perpetuated. Persons who are in the habit of fretting at their husbands, wives, children, or domestics, show either a bad disposition, or else ill breeding. For it is generally ignorant, low-bred people, that are guilty of such things.

### *A Very Liberal Church.*

NOT long ago, I read some statements concerning one of the churches of Jesus, and I thought that if some of the features of its history were written out and brought before the eyes of Christians generally, it might have a very salutary influence.

It was a very poor church. I do not think that there was a single member of it beyond the necessity of daily labor in order to provide the common necessities of life. Indeed, the minister who preached to them, and through whose faithful labors they were organized, describing their

pecuniary resources, said that they were in "deep poverty." Yet though they were very poor, the members never claimed or asked to be exempt from contributing to benevolent purposes on that account.

It was a church celebrated for its great liberality. Indeed, there were some people who said they gave away too much—that they could not afford it—that they were really not able to be so liberal—that they were giving beyond their ability. This could not be true in fact, but it was so said by those who were astonished at the amount of their benevolent contributions. They certainly gave away all that they could. Some people might have censured their improvidence and apparently fanatical beneficence when they saw them making sacrifices, and even denying themselves many comforts which their hard earned money might have procured for them. But I never heard that they complained, or that they were left to suffer on account of the profuseness of their donations. The minister from whom I received the account, held them up as a pattern for the imitation of all other churches.

Their contributions were given to foreign objects. They sent their money a great way from home. I do not suppose that they neglected their own home interests, but the liberality for which their minister commended them, was that which they manifested for the foreign field.

They were very prompt and cheerful in their benefactions. I do not think that they were visited by a regular agent. They had their money all ready when it was called for, and voluntarily brought it to the minister, and begged him to see that it was rightly appropriated. Their gifts were always the spontaneous offerings of duty and gratitude. They did not grudge it, or murmur that they were called upon too often.

The great motive that prompted this extraordinary liberality, was gratitude for the grace of God which they had received. It was not to gain a name among the churches, nor from a griping sense

of reluctant duty, but from love to Jesus Christ and to their brethren. They had given themselves to the Lord, and supposed that the consecration included their property and toil.

If any of my readers have any curiosity to learn more concerning these noble disciples, I am happy to say that a very interesting statement of their devotedness has been published. They may find it in a work called "The Second Epistle of Paul to the Corinthians," and in the 8th and 9th chapters.—*Watchman and Reflector*.

### Austria and the Pope.

THE London Punch perpetrates the following.

"SAD CASE OF DEATH BY DROWNING.—It is but too true—Austria has flung herself into the Holy See! The suicidal act is generally attributed to insanity.—"

Some may be curious to trace this insanity to its cause, and ascertain how it happened that the government of Austria, at such a crisis in the world's history as this, should, of its own accord, concede to the Pope privileges, which transfer the governing power from Vienna to Rome. A correspondent of the *Newark Sentinel* gives us a glimpse behind the curtain, and unfolds the secret history of the transaction:

"An authentic anecdote is told of the young Emperor of Austria, which illustrates at once the force of early training, and the history of his recent remarkable concessions to the Roman See, as embodied in the Concordat, just now ratified. Soon after his accession to the throne, at a very tender age, his honored old tutor—Count Bocabilles, an accomplished and devoted French churchman, whose fine qualities had not failed to win the affection of the royal pupil—was seized with a fatal illness. During their final interview, which is described as a scene full of tenderness, the grateful youth feelingly demanded to know if he could do anything for him?

'Yes, sire' quickly responded the dying

man, 'I have a favor to ask, and if you will accord it, I shall die content. You know what principles I have inculcated, and will also remember what I have often said on the subject of the legislation, (that of the Emperor Joseph,) which weighs so heavily on the Church and on the Nation, and you have well conceived that the Empire can never recover its peace and prosperity otherwise than by restoring to the Church the liberties of which it has been despoiled. Deign to promise me to accomplish this act of reparation and great policy, and I shall depart with the consolation of believing that the salvation of the monarchy is secure, and that your reign will be prosperous and glorious. I shall die content.'

Moved by this appeal, in circumstances so touching, the young sovereign, after some moments of silent reflection, took the hand of the exhausted tutor, and said: 'You can die content; I will do what you desire.' And he has redeemed the pledge, by the Treaty now before us."

### A Church in the Camp.

A Methodist church, consisting of about three-hundred non-commissioned officers and soldiers, has been formed among the British troops quartered in and about Balaklava, and a missionary is about to be sent to them by the Wesleyan Missionary Society. They have sent for a supply of hymn-books, most of theirs having been lost at the battles of the Alma and Inkerman.

### College for Jews.

An important movement is in progress amongst the most influential of the English Jews, for the establishment of a college for the education of members of the ancient faith in London. With a view of obtaining degrees in the London University, attendance on the classical course of University College is to be part of the scheme. Hebrew and Theology are to be placed under the direction of the Chief Rabbi.



## The Snow-Flakes' Visit.

The snow-flakes got up one winter morn,  
They thought they'd have some fun;  
Said they, "We'll go down and visit the earth  
Before the day is gone.

"We'll put on our jackets all white and clean,  
Our slippers soft as wool,  
We'll jump on the house-tops, hang on the  
trees,  
And fill the streets all full.

"We'll draw a curtain of leaden clouds,  
And hide behind it awhile,  
And we'll send out word to the flakes all round,  
For many and many a mile.

"And when they have come, we'll make a rush,  
And break the curtain through;  
And the people shall see, while we dance with  
glee  
How much snow-flakes can do."

They tumbled, and clapped their hands for joy,  
They pushed each other about;  
And one little fellow, he pushed so hard  
He knocked his brother out.

The flake fell out from the leaden cloud,  
Fell down to the earth below,  
And the children screamed, as it softly came,  
"O, look, we'll have some snow!"

The men were hurrying through the streets,  
'Twas very cold, they said,  
Their overcoat collars were over their ears,  
And all their noses were red.

"Well, neighbor, it's kind o' chilly to-day,  
I guess we'll have snow before night;"  
"Looks like it," the man said, and bustled  
away,  
And buttoned his overcoat tight.

Meanwhile, the snow-flakes were gathering fast;  
They thought it was time to fall;  
So one little fellow jumped down from the  
clouds,  
And down jumped the snow-flakes all.

The children stood by the windows and watched  
To see the flakes of snow,  
But they fell so quietly none could hear  
Them strike the ground below.

Some flakes walked steadily, gravely down,  
With wise and sober look;  
But some little fellows danced gleefully on,  
And the hands of each other shook.

They came, they came in numberless throngs,  
And night drew on apace;  
But they hurried along with a quicker step,  
As though they were running a race.

They jumped on the rich man's window-pane—  
Peered in with eager eye;  
But the lamps were lit, and the fire was warm,  
And away the flakes would fly.

They came to the poor man's paneless sash,  
And their little hearts grew sad;  
For the people looked as if all their lives  
They never had been glad.

The children were crouching above the coals,  
But the fire was almost dead,  
And softly away the snow-flakes stole,  
With a sorrowful shake of the head.

They whispered each other 'twas hard for the  
poor  
On such a chilly night;  
So they came more slowly, and slower still,  
And then they stopped outright.

When the sun rose bright, the earth all round  
Was covered up with snow,  
And the people wondered to see how much  
The little flakes could do.

'Tis well, as we walk in our daily paths,  
No wholesome truth to spurn,  
And so from the way the snow-flakes fell,  
This lesson we may learn—

That we should go *quietly*, like the snow,  
Whenever we would do good—  
As we clothe the naked and cheer the sad,  
And give the hungry food.

And we should go *happily*, like the snow,  
And clasp each other's hand  
As we help each other to comfort woe  
All up and down the land.

There may seem but little that we can do,  
Few blessings that we can shed,  
We may give but a look, or a loving word,  
Or perhaps a loaf of bread;—

But when all we have done shall be unveiled,  
When all is brought to view,  
We shall see with wonder how very much  
The children's power can do.

[Presbyterian.

## What the Good Child Loves.

Who of our young readers can adopt the  
the following language?

I love the Lamb who died for me,  
I love his little lamb to be;  
I love the Bible, where I find  
How good my Saviour was, and kind.  
I love beside his cross to stay,  
I love the grave where Jesus lay;  
I love his people and their ways,  
I love with them to pray and praise,  
I love the Father and the Son,  
I love the Spirit he sent down;  
I love to think the time will come  
When I shall be with him at home.

## Editor's Garner of Gleanings.

### Religious Statistics of Colleges for 1854-'55.

By the aid of the American Almanac, we can form a tolerably correct idea of the comparative numbers of the various colleges in our land, but of their more important interests, of their moral well being, and whether they are training a host of devoted young servants for Jesus, or of skilful and acute advocates for error, we can scarcely judge. We give, from such sources as we have at command, all the religious statistics of colleges we can gather. We hope that

the President of every Baptist College, at least, or some other individual, either professor or student, will promptly forward us the means for correcting and completing this statistical table, giving, in their order, the items called for in it, and adding any other interesting information. We trust that in our April number we shall have the privilege of giving the statistics for 1855-'6, and especially of reporting revivals in many of our colleges.

COLLEGES.	Faculty.	Students.	Preparatory.	Professors of Religion.	Ministry in View.	Missionary Field in View.	Converted during year.	Alumni.	Volumes in Libraries.
Delaware College, . . . . .	7	85		36	7		25		7,000
Amherst College, . . . . .	15	237		156	101	94	25		18,000
Union College, . . . . .	15	396		64					18,000
Hamilton College, . . . . .	11	198	40	60	40				10,000
Harvard University, . . . . .	48	665						2,300	98,000
Illinois State University, . . . . .	5	135	119	20	16				
University of North Carolina, . . . . .	16	394		35	8		1	1,471	15,000
University of Alabama, . . . . .	9	111		37	6				
Bowdoin College, . . . . .	15	245						1,100	27,500
Roanoke College, . . . . .	7	80	46	33	20		4		
Centenary College, . . . . .	9	399	103	63			30		8,488
Waterville College, . . . . .	6	96		42	18		2		6,400
Wabash College, . . . . .	10	172		50	25		16		7,387
Hobart Free College, . . . . .	11	98						187	17,000
Williams' College, . . . . .	8	234		133	53	12	31		5,000
William and Mary College, . . . . .	6	82							18,000
University of Virginia, . . . . .	16	514							2,700
Emory College, . . . . .	7	219	55	80			25	911	4,000
Oglethorpe University, . . . . .	4	64						154	10,000
Jefferson College, . . . . .	10	361	52	90	70		7	1,382	19,983
Dickinson College, . . . . .	9	245	67	100			20	615	13,000
Wesleyan University, . . . . .	8	125		85	40		2	890	6,000
Washington College, (Virginia), . . . . .	7	87		30	10			121	4,000
Illinois College, . . . . .	7	92	22	19	12	2	2	46	3,000
University at Lewisburg, . . . . .	7	133	63	79	37		5	452	6,000
Centre College, . . . . .	5	171		86			23	900	10,000
Frank. and Mar. College, . . . . .	6	72	17	40	30			281	10,000
Pennsylvania College, . . . . .	16	306	86	98	60		1		1,000
Madison College, (Pa.), . . . . .	5	79		94	4		94	750	18,000
Franklin College, (Georgia), . . . . .	10	160		91			5		6,000
University of Michigan, . . . . .	18	303							5,000
Indiana University, . . . . .	7	216	84	30			8		4,000
Cumberland University, . . . . .	12	339		173	37	5	35		6,000
Hanover College, . . . . .	8	200		65	32			200	36,000
Brown University, . . . . .	11	252		100	50		12	1,837	62,000
Yale College, . . . . .	37	605		190			16	1,422	40,000
South Carolina College, . . . . .	8	195							15,000
University of Vermont, . . . . .	14	112		45	30	few			
New York Central College, . . . . .	10	226	104	60	9		20		30,978
Dartmouth College, . . . . .	17	353							8,000
Alleghany College, . . . . .	7	228	126	78	25			204	4,500
Ohio University, . . . . .	6	173	91						6,000
Lafayette College, . . . . .	7	100		40	30		5	162	2,000
Lawrence University, . . . . .	10	333		100					2,000
Cumberland College, . . . . .	5	190	51		12			100	

**THE LAST THURSDAY IN FEBRUARY.**—Did you observe it, reader? Or did you, remembering it, neglect it? Perhaps you neither observed the day nor thought of it, nor know why that day was specially designated for prayer.

If this is your case, turn back to the article on the "Concert of Prayer for Colleges," in this number, and ponder the weighty facts and suggestions it contains. It is from a prize essay on "Prayer for Colleges," by Professor Tyler, of Amherst College, a work that seems from some cause not to have found its way into general circulation, but which is worthy of any man's careful perusal.

**UNION OF THEOLOGICAL SCHOOLS.**—It is proposed among the Congregationalists to unite their two institutions in Connecticut—one of which is at East Windsor, the other at New Haven—in connection with Yale College. The question is mooted among those familiar with their ancient controversies whether East Windsor is growing less orthodox, or New Haven more so.

**CONVENTION OF FRIENDS OF THEOLOGICAL EDUCATION AT THE SOUTH.**—A convention of all interested in promoting theological education at the South is to be held at Augusta, in April next. Delegates from colleges, theological seminaries, State conventions, and education societies are solicited to attend, in order that the whole subject may be thoroughly reviewed, and the proper course of action settled upon. We trust that some practicable plan for supplying the lamentable deficiency of ministers may be devised and carried out.

**ROCHESTER THEOLOGICAL SEMINARY.**—From an able and interesting report presented by Professor Hotchkiss to the trustees of the New York Baptist Union, it appears that the official fund for support of professors amounts to \$46,900 dollars, subject, however, to some diminutions. At least \$35,000 additional are needed. Handsome sums towards this amount were pledged, and the executive committee were authorized to use the measures necessary for securing the remainder.

A correspondent of the "Examiner" states that it was shown at the meeting that a great deal had been accomplished. Beside the funds for the endowment of the professorships already named, the Union has a theological library of rare value, with other facilities in that department of its work. It has scholarships held in its own right to the

amount of several thousand dollars, besides the privilege of nominating perpetually forty students in the University at Rochester, to whom no charge for tuition is made. It has likewise subscriptions and bonds, payable at various times, and in various ways, some for the department of instruction, and some for the beneficiary department, which will eventually become productive, and available for these purposes. If the question is asked, "What have you accomplished in six years?" the answer is, "We have an able Faculty of instruction—none abler; we have graduated about seventy-five students from the Theological seminary; we have now between thirty and forty theological students, and a larger number of students in the University. The work of endowing our professorships is more than half done, and we have prospective means which will be available for future growth and usefulness."

**WATERVILLE COLLEGE.**—The Board of Trustees, at a special meeting, December 18, 1856, adopted the following resolutions, which provide for the increase of endowment, and for the establishment of a course of theological lectures. These are to be continued from two to three months gratis, and to be open to all who desire to attend.

Voted,—That the time has come for making a vigorous effort to increase the funds and efficiency of Waterville College.

Voted,—That the Prudential Committee be directed as soon as practicable to take measures to open a subscription to the funds of the college, one third of which shall be payable in six months from the time of subscription; one third when the subscription shall have reached the sum of \$40,000; and the remaining third when the subscription shall have reached the sum of \$60,000—provided that it shall be brought up to that sum within two years from the next annual commencement of the college.

Voted,—That as soon as the sum of \$50,000, clear of all expenses, shall have been paid into the treasury of the college, from the avails of said subscription—from that time, room-rent in college shall be remitted to all worthy candidates for the Christian ministry who shall desire the same; and \$1,000 shall be annually appropriated from the funds of the college, which may be drawn upon for maintaining, in connection with the institution, a course of theological lectures.

Voted,—That the lecturers for this course, when established, shall be appointed, and the details of the department be arranged,

by a committee of three from the trustees of the college, in connection with a committee of the same number appointed by the Maine Baptist Convention.

**RICHMOND COLLEGE.**—This institution is in a flourishing condition. It has an invested fund of \$73,000, besides a considerable amount yet to be collected. During the last year a new edifice was erected at a cost of \$20,000, and other improvements made at a cost of some \$5,000.

There are five professors and a tutor in the corps of instruction, and about 160 students connected with the institution. Of this number we understand that about 80 have the ministry in view.

**LEWISBURG UNIVERSITY** has issued a neat catalogue, and affords excellent advantages. Its professors are of acknowledged ability. The faculty now stands as follows: President and professor of mathematics and moral philosophy, Rev. Howard Malcolm, D.D.; theological professor, Rev. T. F. Curtis, A. M.; professor of Greek and Latin, Rev. Geo. Bliss, A. M.; professor of mathematics and natural philosophy, Chas. S. James; professor of the natural sciences, Rev. Justin R. Loomis, D. Ph. Teachers in the academic department, H. D. Walker and J. G. Burchinal. The number of students in the several departments stands thus: Theological, 11; collegiate, 78; academy, 51; University Female Institute, 65: Total, 189. The institution has a library of 3,000 volumes, and apparatus to use in lecturing on the natural sciences.

The buildings now erected furnish a chapel sixty feet square, a library room forty feet square, a cabinet forty by sixty feet, six large recitation rooms, three society rooms, a reading room, thirty-two study rooms, and sixty-five dormitories. The buildings are on an elevated spot, overlooking the village and a large region of country. The campus embraces a beautiful grove of seventeen acres.

The principal edifice is so constructed that students have each a separate sleeping apartment, and study two together, in another room. All the students board in the village, at private houses approved by the faculty. Great advantages, it is believed, are secured by not bringing all the students together to board in common.

**GEORGETOWN COLLEGE, KENTUCKY.**—Rev. D. R. Campbell, president of this institution,

has undertaken to raise an endowment for it of \$100,000. His appeal breathes an energy and determination which give strong warrant of success.

"Our denomination, in this State large and wealthy, must not be without a college—a college of the first class. To permit it to go down, and to think of doing without it, would be an everlasting disgrace, as a people. The idea must not be entertained for a moment. I believe no one does entertain it.

"The college has struggled on for about twenty years, with the yearly doubt of its own existence during a succeeding year pressing constantly upon it. It has been sustained by the tuition fees, and the yearly collections made by its agents. This method of incessant agency, with no increased certainty of its permanency, has become burdensome and tiresome to its most liberal and best friends. The only relief, however, is in a successful effort to complete its endowment.

"My plan is to raise one hundred thousand dollars, on the condition that no individual subscription shall be paid till it is certified in due and reliable form that the whole amount put into the hands of the trustees amounts to the aggregate on which the individual subscriptions are made binding. On this plan no one will pay anything unless the several amounts shall, when paid, leave the college in possession of one hundred thousand dollars, the interest of which only shall be for ever used to carry on the institution. I have engaged in this movement only on the condition that I obtain in Georgetown and Scott county twenty-five thousand dollars. Should I succeed in this first step, on which I am now employed, other counties will, I trust, promptly subscribe the balance. I have pledged that they will. I believe I will succeed in Scott. Every thing looks favorable now. So soon as I am through with Scott, I shall visit Jefferson, and I shall expect that county to act with her characteristic liberality. I shall then proceed to other counties as circumstances shall warrant. I want to accomplish this great work in twelve months."

**CHOWAN REYNOLDS SEMINARY, N. C.**—This young but flourishing institution for the education of young men, recently established in N. C., bids fair to succeed under the control of Professor James A. Delk as principal, and Mr. Charles C. Rawls as assistant. Sixty students are already in attendance, and new

ones are constantly coming in. There are still sufficient accommodations for twenty or more students on the premises; besides, board can be had for several more near the institution.

**MT. LEBANON UNIVERSITY, LA.**—We regret to learn that Rev. J. C. Keeney, the recently elected President, has been compelled to decline accepting on account of protracted sickness in his family.

**ILLINOIS BAPTISTS.**—The Minutes of the Illinois Anniversaries report eighteen associations, numbering 24,643 Baptists. Adding the number from associations whose minutes were not received, and from churches not connected with Illinois associations, the total must be 26,000, or 27,000. Eleven Domestic Missionaries are sustained by the State Board of Domestic Missions.

**MEMPHIS, TENN.**—The Beal Street Church feel greatly encouraged at having secured the services of Rev. W. W. Keep, formerly of Illinois and Missouri.

Brother Hendrickson of the First Church has resigned, and Rev. S. S. Lattimore of Miss. has been called.

**LEBANON, ILL.**—A lot has been secured in an eligible and central situation for a Baptist House of Worship, and \$2,100 subscribed. They want \$1,000 more.

**GEORGETOWN COLLEGE AND SEMINARY** have enjoyed recently a most interesting revival. Professor Farnam writes:

"Upwards of sixty have indulged hope in Christ, forty of the pupils of the seminary, and some twenty college students. Among the latter are several young men of much promise. All but six of the boarding pupils in the seminary are now hopeful converts, so that we have between sixty and seventy Christian pupils in our family. The Lord hath done great things for us, for which we desire to be very grateful. The interest is increasing among the students, and who knows but the Lord designs to convert them all. We have had no preaching but from our pastor, Dr. Lynd, and Dr. Campbell."

**BOSTON, MASS.**—There is more than usual religious interest in several of the churches in this city, particularly at Bowdoin Square and the Union Church, Rev. Wm. Howe's.

**UNIONTOWN, PA.**—A meeting has been in progress nearly seven weeks, with an acces-

sion of one hundred and fifteen. The interest continued, but it was thought best to close on account of the exceeding coldness of the weather.

**GREAT AWAKENING AT GLOVERSVILLE, N. Y.**—A deep, powerful and quiet work of grace has been enjoyed in this place. Meetings continued from the middle of September to the middle of December, thirteen weeks. The subjects of the work have been of all ages, from ten to sixty. Nearly all who were heads of families, among the awakened, commenced family prayer before they obtained evidence of their conversion. Since the first of September one hundred and nineteen have been added to the Baptist Church; eight or ten by letter; one hundred and six to the Methodist; sixty-one to the Congregationalist, with the expectation of twenty-five or thirty more at their next ordinance day. The Presbyterians have had about seventy conversions among them. About four hundred, in the judgment of charity, have embraced Christ in this revival. Among those added to the Baptist Church are about forty heads of families.

**INFANT BAPTISM DECLINING.**—At the meeting of the Cumberland Congregationalist Conference, held at Yarmouth, Rev. Dr. Chickering, of Portland, presented a resolution expressing the fear that there exists in the churches a growing indifference to the practice of infant baptism—remonstrating against this neglect, and exhorting to a more prompt and faithful performance of the rite.

He had hoped that it was not true, but statistics of Presbyterian and Congregational churches showed a most painful neglect of infant baptism. It was estimated that infant baptism should be in the proportion of one to twelve church members. In the Presbyterian Church, the average in different places was from one in nine to one in forty-five, showing that from two-thirds to three-fourths of the proper subjects of baptism were unbaptized. In Congregational churches there was even a larger proportion. In Connecticut, Rhode Island and Massachusetts, only one to fifty-one; Vermont one to one hundred and forty-three; New Hampshire one to seventy; Maine, one to sixty-three church members were baptized. Our Minutes report 235 churches, and only 269 infants baptized.

Thus there appears to have been in Maine but about one infant baptized to each church. The fact is significant.—*Zion's Advocate.*

## Book Notices.

**THE DAILY MONITOR**, being a portion of Scripture, an Anecdote, and a verse of a Hymn, for every day in the year; by Rev. John Allen. J. P. Jewett & Co., Boston. For sale by Price & Cardozo, Richmond.

It was one of the excellent devices of the Moravian brethren, copied since by others, to assign one particular verse in the Bible to each day of the year. By committing this to memory, and meditating on it, they secured the object of daily communing at once with God and with one another, scattered as they were over all parts of the world.

This is one of the best of these little manuals, neat, cheap, and interesting.

**MORNINGS AMONG THE JESUITS AT ROME**; by Rev. M. Hobart Seymour. Harper & Brothers, N. Y. For sale by Harrold & Murray, Richmond.

**EVENINGS WITH THE ROMANISTS**; by Rev. M. Hobart Seymour. R. Carter & Bros., N. Y. For sale by Charles Wortham, Baptist Book Depository, Richmond.

Two fascinating and effective volumes. The former has been some time issued, the latter recently, but the reader cannot fail to be interested and profited with either. We have rarely seen a more ingenious and even amusing exhibition of the inconsistencies of the Romish Church.

**THE WORLD'S JUBILEE**; by Mrs. Anna Sullivan. M. W. Dodd, N. Y. For sale by Price & Cardozo, Richmond.

The authoress, a sister of the celebrated and beloved Dr. Armstrong, has presented in warm and glowing language the argument from the Scriptures, both of the Old and New Testament, for the opinion that this world is not to be annihilated, but renewed, purified, inhabited by the saints, and illuminated by the immediate personal presence of Christ. It is a beautiful theory, and seems to find many earnest advocates. We scarcely dare venture an opinion on such a theme. "It doth not yet appear" to us "what we shall be."

**MODERN PILGRIMS**, showing the newest method of reaching the Heavenly City; by George Wood, author of *Peter Schlemihl in America*. Boston. Phillips, Sampson & Co. For sale at the Baptist Book Depository, Richmond.

The pilgrim here travels to the celestial city, not like Bunyan's pilgrim in the good old fashioned pedestrian way, with staff in hand, but in steamboats, railroad cars, and balloons, "like a fine young Yankee gentle-

man all of the modern style." The design of the work is to show up the follies of fashionable religion, and to exhibit in a proper light the "improvements" in theology, made in New England as well as Old England and elsewhere, not sparing the German neology; in addition to all which the author keeps up a running fire on miscellaneous follies generally. Many parts of the books are racy, spicy, and decidedly *Punch-y*. There is however too much of it. What is spread over two portly volumes ought to have been put into one small one. If the work were distilled, and its spirit brought to a fourth proof standard, it might achieve both fame and fortune for the author. Dilute as it now is, we doubt whether it will make any very strong impression. The author is a Baptist, and has sprinkled along the pilgrim's pathway many crumbs of comfort for his brethren. In fact, many of his hits can be fully appreciated and enjoyed by none but a Baptist.

**SIN AND REDEMPTION**; by Dr. Sheldon.—The Baptist press generally, so far as they have noticed this work, have united in sentiment with our review in the last number of the Memorial; and both North and South, East and West, agree in rejecting its doctrines as erroneous in fundamental points. We are gratified to see that the Philadelphia Chronicle, whose expressions of personal regard for the author may have induced some to suppose that it sympathized with his views, comes out in a distinct and manly condemnation of his errors. It says: "We shudder for the liberty he has taken with the Bible in forming a system of theology so new, so strange, so peculiar for a Baptist pulpit. Dr. Sheldon we sincerely love as a friend, esteem as a Christian, and honor as a scholar, but his theology we cannot endorse. As here published, it is the result of many years of study, reflection, speculation, refining and philosophising, and at last he is left with nothing more nor less than a cold, heartless system of Unitarianism, from beginning to end, a fact we are constrained to acknowledge, and with deep pain."

The other papers are not less decided and earnest. We learn that the publishers decline to issue another edition.

**SMITH'S HISTORY OF GREECE, WITH NOTES, AND A CONTINUATION TO THE PRESENT TIME**; by Prof. C. C. Felton. Hickling, Swan & Brown, Boston.

Dr. Wm. Smith, the author of this able and comprehensive work, is so well known as the editor of several works on Classical

Antiquities, that no endorsement is needed as to the accuracy and thoroughness of any book on such subjects coming from his pen. The additions of Prof. Felton, of Harvard, are valuable and appropriate. The enterprising publishers have spared no expense, but seem to have displayed, not only their accustomed taste, but an unusual liberality, in bringing out a work of such value, and so elegantly illustrated, at so reasonable a rate. If any one wishes, in compendious form, the results of the latest researches, and the most profound scholarship, in regard to Grecian history, he cannot do better than to secure this volume.

**SABBATH TALKS ABOUT JESUS;** *John P. Jewett, Boston.* For sale by Price & Cardozo, Richmond.

A simple, attractive and useful book for children, adapted to set before them the childhood and youth of our blessed Lord, as an example for their imitation. It is evidently prepared by one who knows how to deal with children.

**THE MORNING STAR, OR STORIES ABOUT THE CHILDHOOD OF JESUS;** *American Tract Society, N. Y.* For sale by Price & Cardozo, Richmond.

A pretty little work, with a design similar to the above, and well adapted to its purpose.

**PAMPHLET DISCOURSES.**—Several valuable documents of this kind are on our table, for which we are grateful; such as

**REASON AND FAITH, or a Caution against trusting the Human Understanding,** delivered before the graduating class of the Citadel Academy, Charleston, S. C.; by *Rev. J. R. Kendrick.*

**THE ETHICS OF CHRISTIANITY,** a discourse before the Young Men's Christian Association of Richmond, Va., by *Hon. Wm. O. Rives.*

**RELIGION AND POLITICS, a Thanksgiving Sermon,** delivered at Beulah Church, Va., by *Rev. E. P. Walton.*

**HENRY AND BESSIE, or what they did in the Country;** A. D. F. Randolph, N. Y. For sale by Price & Cardozo, Richmond.

Two little folks, accustomed only to city life, entering on all the novelties and delights of the country, present a very happy theme for the lively writer of these sketches. We venture to assert that the boy or girl who commences them, will read all through with unabated interest; and when he has finished, will regret that there was not more.

**THE CHRISTIAN REVIEW.**—*Editors: Jas. J. Woolsey, William C. Ulyat; Assistant Editors: R. Turnbull, D. D., J. N. Murdock, D. D., Prof. H. B. Hackett, Prof. J. L. Lincoln.*

The January number is a rich and interesting number. Our old and only denominational quarterly is improved in paper and type, and seems to have acquired fresh vigor, and to be gaining, as it undoubtedly deserves, extensive popularity. It ought to have ten thousand subscribers. Price \$3 per annum, in advance.

**THE CHRISTIAN REPOSITORY,** *Louisville, Ky., conducted by S. H. Ford.*

This is a monthly of a character nearer akin to our Memorial. We cordially wish our brother, the editor, good success. His February number, which is before us, contains a variety of excellent matter, among which not the least interesting is a sketch of Virginia Baptist History, drawn with a graphic pen, and designed as an introductory to a series on the History of the Kentucky Baptists. Price \$2 per annum.

**THE SOUTHERN BAPTIST REVIEW,** *Graves & Marks, Nashville, Tenn.,* has, for some cause, failed to find its way to us. We are pleased to see in our exchanges notices of its prosperity, and of extensive arrangements made by its enterprising proprietors to give it greater merit and wider circulation. Its terms are \$2 per annum.

**THE BOOK OF JOB,** *American Bible Union, N. Y.*—The revision of our English version of Job, by Prof. Conant, which is in progress of publication, cannot but be regarded by every candid scholar as a valuable contribution to sacred philology. A recent assault upon it, in which "Job's wife" figured quite prominently, terminated in exhibiting, almost amusingly, the "moderate scholarship" displayed in the attack, and the laborious research expended upon the revision.

We have not been partisans of the Bible Union. But "honor to whom honor is due." So far as we have been enabled to examine, their revisions, as published, bear marks of impartial and earnest efforts to ascertain and transfer into English the true meaning of God's word. There has not seemed to us any leaning to rash and needless innovation, merely for the sake of change. And there is unquestionable improvement in the translation of a number of passages.

Besides the volume already published, come also the last six books of the New

Testament, and these portions of the Book of Job, comprising about fifteen chapters, they have stereotyped the Gospel of John, and the Epistle to the Ephesians. The following are in process of stereotyping: the Gospel of Matthew, the Acts of the Apostles, the two Epistles to the Thessalonians, and the remainder of Job. About two-thirds of the Epistle to the Hebrews is ready for press, and the Epistle to the Philippians is ready for examination, to go immediately to the stereotyper, if approved.

THE SOUTHERN LITERARY MESSENGER, an ever welcome visitant, lies on our table. It has after many struggles and trials passed through the period of non-age, and attained the full maturity of twenty-one years. We trust that its manhood may be flourishing and vigorous, though its youth has been clouded and adverse at times, and that its friends will now enable it to "set up business" for itself in a liberal and independent manner.

## Our Own Nook.

### THE FUTURE OF THE MEMORIAL.

As our readers are aware, the Memorial has changed hands. With a desire that so useful a collector of Baptist History, old and new, so valued a friend of many a household, might be preserved from extinction, the present proprietor undertook its charge. During his absence, the January and February numbers were issued under the superintendence of the recent editor, Rev. Dr. Burrows, and of Rev. H. H. Tucker. So well did they discharge this work of kindness, that instead of apologizing for the absence which occasioned their assumption of the responsibility, it would seem more appropriate to apologize for the return which puts an end to it.

In saying that it will be my endeavor to sustain the well earned reputation of the Memorial, and to carry out the plans which had been formed by my predecessor, I am but expressing a just appreciation of the labors already bestowed on this work, as well as of those which are before me. I shall have the advantage of his experience, counsel and assistance. Besides this, able and valued brethren, in different parts of the country, have promised their aid as writers, and their influence in promoting the enterprise. The number of new subscribers coming in since January, without any measures taken to secure them, has been most encouraging, and it only needs a continuance of the efforts of its friends everywhere, to give

the Memorial a firm and established place among the efficient periodicals of the denomination. No effort shall be wanting on my part to make it what its name implies, a Magazine of intelligence for the whole country.

B. MANLY, JR.

ADVANCE PAYMENTS for the Memorial are *always in order*, and very much needed. The printer wants his money, and we want to pay him. It is not necessary to have any consultation, hesitation or delay; nor to feel any delicacy about the matter. Send us as early as possible the money for 1856, and it will encourage our hearts and strengthen our hands to give you a paper of increasing excellence.

NEW SUBSCRIBERS.—Will not our old subscribers aid us by procuring a few new subscribers each? It is uneasy thing, if each of our friends would but try it, to get one more subscriber, and the influence of one active brother in a church or community may be sufficient to gain a dozen. We will forward the numbers for January and February to new subscribers, so long as we have extra copies, in order that their volumes may be complete, commencing with the year.

OUR EXCHANGES will greatly oblige us by calling attention to the changes which the Memorial has undergone, and speaking a good word in its behalf.

RECEIPTS.—With this number we send out receipts to all of our subscribers who have forwarded money either to us at Richmond, or to Dr. M. Semple at Philadelphia, and to whom receipts were not sent in the January and February numbers. If any one who has forwarded us money finds that it has not been credited, we shall be glad to be informed. As the Memorial has changed hands, it is not impossible that mistakes may have arisen. We will cheerfully make every proper correction that is pointed out to us.

LOTTERY FOR WASHINGTON'S TOMB.—If any one wishes to see how great enterprises can be *belittled*, let him watch the crooks and turns which ever and anon are adopted by some of our benevolent, or patriotic, or educational reformers, in order to "raise the wind." They seem to have remembered but one fragment of all their classic learning, the sage advice, "My son, get money; honestly if thou canst; but at any rate, get money."

If the public will not be lectured or persuaded, by dint of public or private appeal, into giving their funds; if they can neither



be amused into compliance, nor sung into liberality; if agents and orators have all failed, then a dance, a *grand philanthropic ball*, a magnificent festival of fiddlers, feet and confectionary all in commotion, will certainly gather the dimes. For it adds a peculiar sweetness to the sugar plums and ices, to think that one is eating for such a patriotic purpose, and the nimble dancer can skip with twice the elasticity when it is all done for a benevolent object.

But the last resort of all, when men will not even eat and pay for oyster suppers or plum cake, nor dance cotillions and waltzes in behalf of the cause, the last, the infallible resort is to set up a *lottery*; in other words, to enlist the cupidity of man to excite his liberality. When mammon and charity are thus yoked together, when the thirst for gain is thus enlisted to make the public willing to give, none can doubt either the purity of the scheme, or the probability of its success.

But to come to the point at once.—If statesman have so lamented the pernicious results of lotteries as to prohibit them in almost all the States by heavy penalties, as injurious to the Commonwealth; if it were even less obviously certain that the large majority of those who invest in lotteries must lose, cheated out of their little savings by the gilded deceptions of the tricky agents; if neither patriotism nor common sense opposed their introduction, it would seem that the obvious inconsistency of lotteries, as well as any other species of gaming, with public morality, and with any profession, even, of piety, should deter those who are managing enterprises, appealing to the religious as well as the irreligious public, from resorting to such censurable means of raising funds.

We were pained to see, in a recent paper, the advertisement from which we clip the following. We can but hope that it is unauthorized; and if so, that the managers of the Mount Vernon Association will at once and publicly disavow the whole scheme.

"GREAT NATIONAL LOTTERY ON THE HAVANA PLAN, FOR THE BENEFIT OF THE MOUNT VERNON ASSOCIATION!!

The association finding it impossible to raise the means by private subscription, to purchase the Mount Vernon estate, have determined to appeal to the public by lottery to assist them in securing the great object of a nation's solicitude:

#### THE TOMB OF WASHINGTON.

The association would feel some reluctance in appealing to the support of the people

were it for a less worthy or less noble object than that which they have in view. The scheme which they offer being placed under their sole control by the State commissioner, they have made it so attractive, and formed it upon so grand scale, that they have no fears but that the public will come forward with one accord to its support, and assist the association in the successful carrying out of one of the most patriotic undertakings of the present day. It not only appeals to the national feelings of the American heart, but also to the self-interest of every man!"

The exclamation point is in the original, and it is not out of place. Admirable scheme! noble combination! by which you can, at one and the same time, honor Washington, exhibit your patriotism, and—*make money!*

We have heard of gambling on a grave stone; it was reserved for the present time to see *Washington's* tomb thus employed.

EVERY BAPTIST MINISTER OUGHT TO HAVE IT.—This was the sentiment of a good sister in regard to the Memorial. See what she did. Are there not others who will emulate the example of this sister?

"This afternoon," says a good brother laboring in a destitute place on a meagre salary, "a thorough Baptist sister from another church called on me, and having a copy of the Memorial, solicited my subscription. I spoke of inability; she then gave me a dollar, and remarked that '*every Baptist minister ought to have it.*' If we had more such sisters, we should have a more efficient ministry, and more active churches."

VALUABLE AND INVALUABLE.—A nice distinction is drawn in the following extract of a letter from one of our subscribers:

"I need not say I like the Memorial. I wish you God speed. While your reading matter is valuable, the statistical information is invaluable. Every theological graduate who wishes to keep track of his classmates ought to take the Memorial. I wish you would hint this thing to the graduates of Newton, Madison and Rochester, and other institutions."

BOUND VOLUMES for 1854 and 1855 can be supplied to those who may desire them. They will be forwarded neatly bound for \$1 50 per volume. There are very many interesting and valuable articles in these volumes, and the opportunity for obtaining these records of our denominational history will soon be gone entirely, as the number of complete sets on hand is limited.

# The Monthly Record.

## Baptisms Reported.

## Churches. Administrators. No

ALABAMA.				MARYLAND.			
Where.		By Whom.	Num.	Churches.	Administrators.		No
Andalusia,	Covington co.	D. Giddens,	15	Baltimore, First Church,	J. W. M. Williams,	5	
Pilgrim's Rest,	Conecuh,	D. Giddens,	14	Pitt's Creek,	S. C. Boston,	12	
ARKANSAS.				MASSACHUSETTS.			
Antioch,	J. A. Miller,		14	Boston Bap. Bethel,	P. Stowe,	2	
Evergreen,	" " "		4	Lowell,	E. C. Eddy,	3	
Rocky Bayou,	" " "		16	North Leverett,	W. A. Pease,	8	
				Roxbury,	T. D. Anderson,	2	
CONNECTICUT.				South Boston,	J. A. Goodhue,	2	
Cornwall Hollow,			4	MISSISSIPPI.			
Waterbury,			14	Liberty,	Rankin co.,	J. S. Antley,	9
FLORIDA.				New Prospect,	" " "	" " "	5
Milton,	Santa Rosa,	D. Giddens,	14	MISSOURI.			
ILLINOIS.				Cap au Gris,	Lincoln,		20
Atlanta,			29	Carthage,	Jasper,		20
Carmi,	White co.,		21	Friendship,	Lawrence,	Wm. B. Talliaferro,	27
Lafayette,	Starke,	M. H. Negus,	19	Millersburg,	Boone,	John Wiganon,	26
Salt Creek,	De Witt co.,	Thos. Reese,	6	Newburg,			24
INDIANA.				New Hope,	Barry,		6
Terre Haute,			10	Pineville,	McDonald,		12
IOWA.				Monroe co.,			16
Davenport,		E. W. Miles,	5	NEW JERSEY.			
KENTUCKY.				Baldwinsville,			7
Banlick,			8	Bloomington,	J. W. Holman,		5
Bethlehem,	Hancock co.,	M. H. Ellis,	27	Mount Holly,	J. S. Miller,		6
Blackford,	" " " "	" " "	29	NEW YORK.			
Brandenburg,			2	Cold Spring,			6
Crittenden,			11	Corning,			50
Hill Grove,			10	Fayetteville,	J. B. Smith,		28
Louisville,	Walnut st. ch.,	W. W. Everts,	40	Gloversville,			25
Middletown, Ky.,			14	New Baltimore,			25
New Bethel,			5	New York,	North Church,		12
Sandy Creek,		J. Coleman,	11	Syracuse,	J. T. Seeley,		28
Short Creek,			17	West Somerset,			30
South Benson,		B. T. Quinn,	23	Windsor,	Broom co.,		50
Station Church,			8	OHIO.			
Two Lick,	Mason co.,	A. B. Smith,	16	Lowell,	Washington co.,	J. Sprague,	20
Union,	Hancock co.,	H. H. Ellis,	15	Middletown,		T. P. Childs,	31
Whitesville,	" " " "	" " "	75	OREGON.			
Willow Creek,			15	Oregon city,		G. C. Chandler,	6
LOUISIANA.				PENNSYLVANIA.			
Hurricane,	Franklin Parish,	J. V. Leake,	54	Huntingdon,		L. L. Still,	15
Western, La.	A. J. Rutherford reports		200	Greensboro.,	Green co.,	C. Tilton,	13
MAINE.				Lewisburgh,			4
Nobleboro',		Mugant,	6				

Churches.	Administrators.	No.	Names.	Where.	When.
Philadelphia churches,	Jan. 28,	39	Cooper, George F.,	Americus, Ga.,	Dec. 28
" "	Feb. 6,	36	Hertzog, G. W.,	Greene co., Pa.,	Jan. 1st
Phoenixville,			Watch, E. B.,	Lowell, Vt.,	Jan. 2d
Shamokin,	N. Barker,	10	Lampton, Henry T.,	Constantine, Ky.,	Jan. 5
Terrytown,		2	Allen, W. W.,	Sand Lake, N. Y.,	Jan. 8
Mill Spring,	TENNESSEE.	10	Warren, G. F.,	West Harwich, Mass.,	Jan. 8
Providence,	Claborn co., W. H. Harp,	90	Burrington, H. H.,	Burlington, Vt.,	Jan. 20
Rutledge,	Jas. Greenlee,	27	Duncan, Geo.,	Hamilton, C. W.	
Spooner,	Grady co., J. R. Haggard,	8	<b>Deaths of Baptist Ministers.</b>		
Tazewell,		21	Names.	Residences.	Time. Age.

Cameron,	TEXAS.	14	Choules, Dr. J. O.,	Newport, R. I.	
Concord,	Eld. Anderson,	11	Galusha, Elon,	Lockport, N. Y.,	66
Sumpter,	Trinity co., W. B. Pruitt,	6	Granberry, Geo.,	Harris co., Ga.	
			Howell, A. P.	Lowell, Mich.,	Jan. 7, 46

Center Branch,	VIRGINIA.	3	<b>Ministers Rec'd from other Denominations.</b>		
Freeman's Creek,	A. Barnett,	3	Names.	Residence.	Denom.
Harmony Grove,	B. Holden,	14	Beaving, Wm.,	South Berwick, Tenn.,	Meth.
Independence, Preston,	J. C. Conn,	8	Bell, Thos. A.,	Habersham co., Ga.,	Meth.
Monongalia,	D. B. Purinton,	7	Bullock, Jas. W.,	Mayslick, Ky.,	Presby.
Mt. Pleasant,	Asa Carlin,	8	Cothran, David,	Ohio,	Meth.
Murphy's Creek,	Elder McDowell,	18	Lackey, James M.,	Mahomet, Ill.,	Cumb. Pres.
Pisgah,	Carr Bailey,	11	Lampton, Henry T.,	Constantine, Ky.,	Pro. Met.
		20	McCutchins, Wm. W.,	Meriwether co., Ga. P. M.	

Dell Pairie,	WISCONSIN.	12	<b>Clerical Removals and Settlements.</b>		
	C. L. Fisher,		Names.	Whence.	Where.

<b>Churches Constituted.</b>					
Names.	Where.	When.	Mem.		
Porter's Creek, Hardeman co., Tenn.,		Nov.	14	Adams, J. A.,	Keyport, N. J., New York.
Pughtown, Chester co., Pa.,		Jan. 19,	25	Ambler, J. V.,	Lanesboro', Ct.
Pine Grove, Charlottesville, C. West,		Jan. 5,		Allen, N. T.,	Natick, R. I., Jewett City, Conn.

<b>Church Offices Dedicated.</b>					
Where.	When.	Cost.			
East White Creek, N. Y.,	Oct. 17,	\$2,500	Bailey, Alim, Kan <sup>5</sup> Ill.,	McGranville, N. Y.	
Center Branch, Va.,	Dec. 3,		Barlow, J. L.,	Sandisfield, M.,	Greenfield Cen, N. Y.
Reedsburg, Clarion co., Pa.,	Dec. 23,	\$570	Beecher, Luther F. D. D.,	Saratoga Springs, N. Y.	
Cape May, N. J.,	Dec. 30,	5,000	Bestor, F.,	Longmeadow, Mass.	
Urbanna, Ill.,	Dec. 30,		Card, Wm H, Brookfield, N. Y.,	Gardner's Sta. I.	
New Baltimore, N. Y.,	Jan. 1,		Collins, P. E.,	Talledega, Ala.,	Mobile, Ala.
Worcester, Mass.,	Jan. 6,	26,000	Colling, David,	Va.,	Goldsboro', N. C.
Center White Creek, N. Y.,	Jan. 10,	2,500	Curley, J. H.,	Foxsyt, Ga.,	Eatonton, Ca.
Washington, D. C.,	Jan. 12,		Cutting, D W, Clarendon, S C,	Georgetown, S C	
Johnson, Vt.,	Jan. 16,		Darrow, G R, Providence, R I,	West Boylston, M	
Baltimore, Md.,	Jan. 18,	19,000	Denison, C W, Columbus, N J,	Boston, Mass.	
Woodstock, C. West,	Jan. 24,		De Votie, Jas H, Marion, Ala,	Montgomery, Ala	
Yorkville, N. Y.,	Feb. 2,		Dwyre, W H H.,	East Smithfield, Pa.	
Oak St., West Philadelphia,	Feb. 7, (repaired)		Fleming, R.,	Newnan, Ga.,	Thomasville, Ga.
Oramel, N. Y.,	Feb. 12,		Fulton, J. D.,	St Louis, Mo.,	Sandusky, O.
Alfred, Maine,			Holt, K.,	Cherryfield, Mass.,	Ashland, Mass.
Merton, Wisconsin.			Jones, J. F.,	Milton, Ct.,	Sandisfield, Mass.
Carrollton, Ill.,		7,500	Johnson, J. E.,	N. Y. State,	Jackson, Mich.
Waltham, Ct.	Feb. 14,		Jordan, W H, Wilmington, N C,	Oxford, N C	
North Sutton,			King, Israel D.,	Smithfield, Pa.,	Uniontown, Pa.

<b>Ordinations.</b>					
Names.	Where.	When.			
Preston, G. M.,	Sturbridge, Mass.,	Dec. 26	Morrill, Abner,	Bolivar, Tenn.	
Read, Andrew,	Warren, R. I.,	Dec. 26	Prichard, J. L.,	Lynchburg, Va.,	Wilmington, N C
			Perry, D.,	Camden, Me.,	Union Center, Me.
			Phillips, W. S.,	Chesterfield, Mass.,	Wales, Mass.
			Ravlin, N. F.,	Berkshire, Ill.,	Piano, Ill.
			Robertson, Jr, N, Willis'g, Mi,	Monticello, Mi.	
			Robinson, A. A.,	Wales, Mass.,	Suffield, Conn.
			Stimpeon, H. K.,	Marion, N. Y.	
			Sparkman, J. C.,	Lawre'g, Te,	Waynesboro', Ten
			Stone, J. R.,	N. Y. City,	Providence, R. I.
			Thomas, D. C.,	Zanesville, O.,	Piqua, O.
			Yarboro', T. S.,		Pittsboro', N. C.

# AMERICAN BAPTIST MEMORIAL.

APRIL, 1856.

## Materials for Baptist History.

Whoever writes our history, will have work enough to prevent his being idle, if he searches for documents, and records, as authority for his narrative—or ample field for his imagination, if like some popular historians of modern times, he prefers making out of his own brains, almost the whole story, characters, incidents, *speeches*, and all.

It is time there were some efforts made to gather and preserve our denominational history in the United States. Its early struggles, no less than its late and rapid progress, demand a permanent, accessible, and authentic record.

A number of pamphlets and even of volumes have been written—but most of these were local in design, hasty and unpolished in composition, diffuse in style, limited in circulation, and now extremely rare. Their value, however, for the future historian makes it important that that they should be gathered and preserved.

The only work proposing to take a general survey of American Baptist history is Benedict's—a volume of great value, but that so full of inaccuracies it may be almost questioned whether the original information, which its laborious and excellent author has gathered, compensates for the *incorrect* information with which we are often furnished. Still, we cannot do without it.

The periodical literature of our people affords much that is important in the actual record of facts, as well as in illus-

trating the character of each successive generation. The Baptist Missionary Magazine is in this view invaluable,—the Christian Review, beyond price. The old Columbian Star twinkles cheerily through the darkness. The Analytical Repository, the Latter Day Luminary, the Evangelical Enquirer, afford many a choice morsel to the lover of antiquities. The fourteen volumes already issued of the American Baptist Memorial contain many interesting relics; whether the forthcoming volumes will be equally valuable, remains to be decided. The Baptist Preacher, the Mothers' Magazine, the Christian Repository, and the Nashville Southern Baptist Review will not only afford to their readers present profit, but will preserve, for the Baptists of the future, specimens of the sermons, essays, and fugitive writings of many of our leading authors.

The newspapers of the different States would give, after all, the most interesting and important information, if filed and preserved. But the few careful people that keep the papers are fast passing away; and the "old rubbish," as it is esteemed, is tossed into the fire by their successors, or made into kites by the juveniles, or else reverently and carefully thrown into some damp corner or rat-infested garret, where the precious records perish under the tooth of time, or the less romantic gnawings of those literary quadrupeds, the Rodentia.

Thus cotemporaneous records, of the utmost value, are every day perishing, and will continue to do so, till the loss is irrecoverable—unless there is some per-

manent and easily accessible place of deposit; or rather, unless there are a number of such; and, also, unless inducements are used to obtain, and measures taken to preserve, documents of this sort.

We have seen, therefore, with no small gratification, the steps which have been taken on this subject in both sections of our Confederacy.

The North has been foremost, and most active. The Backus Historical Society has entered upon the work, but we are not able to give any statement of its recent doings. The American Baptist Publication Society, at Philadelphia, has organized a Historical Department, and seems to have taken hold, in good earnest, of the business of giving us a good history of the Baptists. Some time ago it was resolved to raise a fund of \$5,000 for this purpose. This has now been secured, and Rev. J. Newton Brown, the Editorial Secretary, is to be relieved from other duties, that he may enter exclusively upon this. We shall look, with high expectations, for the result of his labors. His previous researches and publications have not only contributed to qualify him for the work, but have given good tokens that it will be well performed.

The first movement at the South, of a general character, on this subject, occurred at the last meeting of the Southern Baptist Publication Society. Resolutions were adopted for establishing a Library at Charleston, S. C., in connection with that Society, for the purpose of gathering and preserving all sorts of books and documents which illustrate the history of our denomination. The resolutions were sustained in an address, by Rev. H. H. Tucker, which we esteem so worthy of preservation and perusal, that we adopt it, as presenting the views we would desire further to urge on the subject:

"The movement now set on foot," said Mr. Tucker, "has received, in advance, the sanction of a general public opinion.

The want of such measures as are now proposed, has long been felt, by all the intelligent members of our denomination. That desire, long felt but not expressed, silently yet potently worked upon the feelings of those who entertained it. When recently it was, for the first time at the South, publicly expressed by our brother, Joseph S. Baker, of Georgia, his call was instantly caught up, and echoed and re-echoed until the land was filled with its reverberations. It is in answer to this many-tongued call that I stand before you."

"The resolution affirms that the claims of the past demand such measures as are now proposed. Countless deeds of moral heroism have been achieved by Baptists,—glorious deeds which are now within the reach of history, but which in another generation, if they are not rescued from oblivion now, will be beyond the memory and beyond the reach of man. It is due to those who have gone before us, that we should preserve the memory of their illustrious deeds. Their noblest monument is in their history. If we honor the ashes of our ancestors by rearing stones over the spot where they lie, shall we not honor the nobler part of their nature, by a monument correspondingly noble—the printed page—more durable and more worthy than marble or brass. O sir! he must be a cold hearted man who would rise in this assembly and say that it is out of place to talk about the dead, and a consumption of time that ought to be devoted to other purposes. Sir, I will talk about the dead,—about the noble army of martyrs,—about the heroic men who enriched the soil of England with their blood, who in New England fled even to the protection of savages from before the scorpion whips of their persecutors, who in our own Southern land saw their property confiscated, and who lingered in dungeons,—for no other crime than that of being what we are—BAPTISTS.

"A very small part, comparatively, of

our history is within reach, but what we can rescue from oblivion, it is our *duty* to rescue. The Baptists have a history. Some one, not of us, has been kind enough to say "the Baptists have a future." Aye, and we feelingly know that the Baptists have a *past*. For ages back we have a *glorious* history, but alas! for the most part it is unwritten. Unwritten did I say? Nay it is written in blood. Not a spot in all Europe that is not stained with the crimson record. Unwritten! Nay! it is written in heaven. The blood of thousands and myriads of slaughtered Baptists has cried from the ground; the cry has found its way to the ear of the Lord God of Sabbath; the polyglott cry from many nations has been reduced to one language, the language of Heaven, and recorded on its archives. But those heavenly archives are inaccessible to us *now*, and those blood-stained records are long since washed away. The negligence or inadvertence, or it may be in some cases the emergency of those who have gone before, has precluded us from the incalculable benefit, which would accrue, from the possession of the records of the past. Oh! what would we give for the history of the "woman" all the time she was "in the wilderness!" Of what priceless value to us, would be the history of our spiritual ancestors for eighteen hundred years! Suppose that by a pecuniary contribution, we could secure the ecclesiastical history entire, of the last 500 years, or what would be more valuable, the history of the *first* 500 years of the Christian Era. What a stupendous contribution could be raised in a fortnight! How gladly would I give my last dollar—though my earthly all is but a mite,—how joyfully would I strip myself of the last iota of my worldly possessions, if by so doing I could secure to the Baptists and to the world, the history of 500 years.

"I said the past demands from us a record of its deeds. It does. This demand is not on our *posterity*, but on *us*.

The past, where is it? We are nearer to it, than any who come after us can be. Consequently there is much that we can reach, that they cannot. So now is the time, and we are the people to whom the voice of the past, like the rushing of many waters, calls out as the angel did to John on Patmos, "Write!"

"It is not merely for the sake of honoring the illustrious dead, that the records of the past should be collected and preserved,—much less for the sake of gratifying a mere curiosity at present. No! we propose nobler ends than these. It is not that we would honor men, but that we would promote the cause of truth. Our object is practical, utilitarian, and demanded by the wants of the age. Facts are the weapons with which Baptists fight. We would establish an armory for the collection and preservation of these potent weapons. Facts, facts, facts! let us have a great arsenal where we can repair in time of need, to borrow their tremendous thunders and their death-dealing lightnings. Oh, if we only had all the facts of the last 500 years, of what use they would be to us in our denominational conflicts. How many an argument this kind of artillery would silence. How many a gun, now doing fearful execution against us, the Genius of history would *spike*!

"Mr. President, I sometimes wish that I had the power of the painter. I covet the gifts of the artist. If I had them I would delineate on the canvas the representation of a man, chained—to a stake, and of another man piling faggots around him, and kindling the fire! The man at the stake is charged with no crime but that of being a Baptist; and the man kindling the fire is one of those who cry out "bigotry! bigotry!" whenever the name of Baptist is mentioned—that honored name, first applied to the forerunner of the Son of God. Under this picture, I would write the words, "Who is the bigot?" I would then paint another picture, of a man looking through the

grated window of his dungeon cell, and another on the outside, locking him in. Sir, the man on the inside is what you and I are; and the turnkey;—oh he is one of those who piously exclaim against 'bigotry.' To complete my picture, I think I would make the features of him within the window somewhat familiar. I would copy from the frontispiece of an old book familiar to us all. I would give a lofty and capacious brow, an expression majestic yet benignant, a bearing noble yet meek, the commingled qualities of the eagle and the dove; I would paint a likeness that any one would recognize, of the author of *Pilgrim's Progress*; And the turnkey? I would make him a sleek looking gentleman, well fed and rotund, yet the embodiment of sanctimonious dignity,—duly wigged—and arrayed in surplice and gown,—a ring on his finger,—and in his hand, a book half hid in snowy cambric, containing what is yclept, *ore rotundo*, "OUR INCOMPARABLE LITURGY."

"On his face should smirk an expression of self righteous complacency sublimely mingled with the devout and demure. And oh! that nobler face within the window, seen only between its iron bars,—with another touch of my pencil I would fling on it an expression like that which we may suppose our Saviour wore when he said "Father forgive them!" Under this picture, too, I would write, "Who is the bigot?"

"I would add to my collection, a third picture, representing a street in the city of Boston, and in its midst a stake and a man with shoulders bare, chained to it, while another stands by with brawny arm, and applies the *lash*! The tortured victim is Obadiah Holmes—a Baptist; and he whose piety exhibits itself in the use of the scourge,—perhaps some of his friends are present,—I will spare them the mention of his ecclesiastical relations. Under this picture I would write, "Who is the bigot?"

"Sir, history presents us with thousands of such pictures as these. I claim no

credit for originality of the conception; it is furnished to my hand by the facts of the past. Let us keep these pictures before the people, and they will do much to silence those slanders, which ignorance and prejudice have circulated against us. They may lead some to see, that charges of illiberality against us, come with an ill grace from *some*, at least, of those who make them. Now that we are strong and powerful, they say to us so lovingly, "oh! brother, why will you not commune with us!" Let them but be introduced to the picture gallery, and they will be reminded, that only a few years ago, their language to us was, "Walk into the fire, sir." And it might be added that almost wherever they have the power, they exhibit more or less of the same spirit to the present day. The condition of many of our Baptist brethren in Europe at this very hour, is not a mere matter of paint and canvas. Would to God it were!

"Perhaps such representations as I have referred to, might lead some to enquire what are the crimes for which we have been so condignly punished. On enquiry it will be found that they are these: 1st. The belief that baptism is the first duty of a believer on Jesus; 2nd. That the Lord's Supper should be received only by those who have thus been baptized; 3rd. that the Greek word *BAPTIZO* means only to immerse; and 4th, That all men have right to worship God according to the dictates of their own consciences unmolested. Our constant adherence to these things constitutes the only charge, so far as I know, or ever have heard, or read, for which we are justly held responsible. Oh! let the facts of the past be known, and our last battle will soon be fought, and that peace for which we sigh, will be soon attained.

"I have said that the past and the present, demand of us the establishment of some great garner house, where the treasures of history may be gathered together and preserved. But the loudest call is from the *future*. There will never be

a moment, from now till the end of Time, when the facts of history will not be needed; and never a time, as already said, when they will be more easily obtained than now. Truth is always useful. Aside from that which is revealed there is no truth more valuable than historical truth. Indeed the Scriptures themselves consist, to a very great extent, of this very kind of truth. What is the Pentateuch but a history? What are the books of Joshua, Judges and Ruth, Samuel, Kings and Chronicles, Ezra, Nehemiah and Esther? All history! And what are the books of Matthew and Mark and Luke and John, and above all the book of Acts? History. Our own reason and experience teach us the value of history; but even if they did not, God teaches us its value, in the fact that He has made the greater part of his Book to consist of it.

"As already said, there are certain facts in the past, which we can reach and which posterity cannot. Our very position then, is evidence that we are called in the Providence of God, to reach back after those facts, and hand them down to the generation following. If we fail to do it, we are defrauding posterity,—cheating our unborn sons of a just inheritance. Not only so, but we are depriving the cause of truth and righteousness, of all the aid which it might receive from such a source.

"Besides this, facts are transpiring around us every day, which we think are of little moment, and which are so accessible to us, that we suppose them equally so to others. We forget that these things are ephemeral, and that without effort to preserve them, all trace of them will in a few years be swept away. These things may be of little use to us, but who can tell of what use they may be to those who will occupy our places, a dozen, or twenty, or fifty, or a hundred generations hence. In the physical world, the apparent size of an object, diminishes in proportion to its remoteness from the eye of the beholder.

Sir, in history the reverse is the case.—How many events transpired immediately after the Apostolic age, which to those who witnessed them, appeared unimportant and minute, but as those events receded into the past, their importance and magnitude increased, until now at the distance of seventeen centuries they have become the great objects, on which our learning and researches are expended. Uncounted gold would now be given, for what might have been transmitted to us by the moving of a finger. Sir, we are not competent to say that similar events are not transpiring now. A thousand years hence, the transactions of this generation and of this day and hour, will be dug up by posterity—exhumed from the mouldy remains of the past, and made use of. I would build a catacomb, a pyramid where they may be preserved, and where posterity may find ready access to them. I would embalm them. Thousands of years hence, (for we have never yet been told by competent authority that the world is not in its infancy,) they may come forth, not like useless mummies, but like living warriors, to do battle for the Lord. I see in the distance, the conflicts which our posterity will have. It is in my heart to rush to the rescue, and I thank God that it is in our *power* to do it. I rejoice that we can not only wage war against error now, but that by means of history we can in one way or other fight the same battles after our bones have gone to dust, even to the end of Time. History is an elixir which makes God's soldiers immortal.

"Mr. President, imagine yourself the historian of future times, who after a lapse of a score of centuries, shall attempt to write the history of the present age. Imagine him to be present with you, and to stand before you as I do. Oh! how eloquently he would plead for your aid. What tremendous efforts he would make, to wring from you the needed assistance. Weeping tears of



blood, how would he point to the thousands of new and varied forms of error, which in the progress of the race will be developed, and which will have no antidote, but in the facts of the past. I am the representative of, and I plead for that future historian. I plead for coming generations. I plead for the cause of truth. I plead for millions of unborn Baptists. I plead for the future of the world.

"This world naturally produces lies. They spring up by myriads, like mushrooms, in a night, but alas! they are not like mushrooms, easy to crush. Nothing will destroy them but truth, and truth is not always easily found. A thousand years hence the whole surface of this world will be covered as it is now with lies. Let us do a better part for posterity, than our ancestors have done for us. Let us adopt some judicious plan, for the collection and preservation of the records of past and transpiring events, and they will accumulate and accumulate, until they form a vast avalanche of facts, which in due time will roll on till the judgment day, overwhelming and crushing all the lies that may spring up in its pathway. Sir, if what I have said one shall prove to be like the falling of the first flake to form this avalanche, or like the last to set it in motion, or like any one of the flakes that form its mass, I shall feel that I have not lived in vain."

### Progress of the Baptists.

The spread and present prevalence of Baptist sentiments in the United States is sufficiently obvious and striking. If it was said, that it is owing to the intrinsic truthfulness of our views, no Baptist, of course, would deny the proposition; but it must be still admitted, that this alone is not a satisfactory solution, because in former times, and in other countries now, and in some parts of our own country, similar results have not followed the declaration of the same identical principles, nor has their success

been at all regularly proportional to the degree of purity with which these views have been proclaimed, as would be the case were their mere truthfulness the principal and efficient cause of their spread. For a doctrine to be true, and to deserve acceptance, is not always enough to gain success in this world.

If it were added that our success has been owing to the blessing of God upon the agencies employed, and to His power giving efficiency to His own truth, this also is what we all acknowledge with grateful humility to God. But this itself presupposes that there were *agencies* employed which God blessed; that in accordance with the established principles of His government, He has, in this case as well as in others, worked, not without means, but with, by, and upon means, employing them, and us in the use of them, to accomplish His grand designs.

We are to expect God's blessing, not when neglecting to use any means, nor when employing the least onerous that chance to occur to us, nor when, with rash though mistaken zeal, neglecting to inquire for the most suitable and probable means of attaining the object; but when using energetically, in humble reliance on Him, those agencies which seem best calculated to accomplish the result. And the duty to use means at all is no less apparent, or binding, or important, than the obligation to search for, and employ the most efficient within our reach.

It is likely that those means which have been, will continue still to be efficacious—since human nature changes not, and the Divine blessing may be still expected.

In the history of the Baptist churches in the United States, we observe a very rapid increase of their numbers. Without going into any minute detail, for which we have not now time, it is sufficient to remark that, since 1818, the increase has been more than *five fold*. And their elevation in position, general influence, and capacity for future expansion.

sion, have fully kept pace with the advance in numbers.

To what instrumentalities have these changes been owing?

Not in any large degree to *Immigration*. The increase of the population of the U. States, from this source, has gone mainly to other bodies of professing Christians. The great mass of immigrants have belonged to the Roman Catholics, a portion to the Episcopalians, a portion to the Lutheran and German Reformed Churches, and a portion, viz. the Scotch and French Protestants, to the Presbyterians. The Baptists, who have immigrated to this country, while including some of our most efficient and valued brethren, have been comparatively few in number. No State was settled by them, nor any considerable section of a State. It must be borne in mind, in this connection, that, while the greatest increase of the population of the States by immigration has been at the North, the largest accessions to the number of the Baptists have been at the South.

It is not attributable mainly to *denominational tracts and books*, though these have been of no small value. The Bap. General Tract Society, the predecessor of the Am. Bap. Pub. Society, did a noble work, and merits honorable remembrance. And several individual booksellers and publishing firms deserve high credit—especially the old firm of Lincoln & Edmonds, with their successors, Gould and Lincoln. But Baptist books seem to have been the consequence rather than the cause of the spread of Baptist sentiments. The people became Baptists from reading and hearing the word of God, and then books were written and read by them suited to maintain the views thus arrived at. Denominational newspapers come under the same general head: yet, while these, when well conducted, add almost immeasurably to the influence, and elevate the standing of any body of people, they evidently do not go before Baptist population and

create it, but follow after it, and are both originated and nurtured by it.

Neither have *single learned and eminent men* been the principal agents in our increase—either as preachers, writers, or men of political or moneyed influence. While we have not been without our share of these, and while the sanctified use of these various talents has been often and very abundantly blessed, it would be preposterous to ascribe our growth to that source. Other denominations have had eminent men—some of them in much greater proportion to their size than we—some of them even in a greater absolute number—how is it that they have not advanced with similar, or even greater rapidity.

Neither do *organized Home Missions, sustained by any Central Board*, deserve the credit of these vast results. Their means have ever been far too limited to enable them to effect such a mighty revolution. The seed they have sown have indeed sprung up in good ground, and yielded some thirty, some sixty, and some a *thousand fold*; but they have not been the principal agents. The increase has been more in some of those States where these Central Boards have scarcely operated, than in those to which their efforts have been principally directed.

We are reduced then, at last, to the conclusion, that the real ultimate power, the lever by which God moved these masses, is to be discovered in the silent, unperceived, and unrecorded action of *thousands of unimportant individuals*; in the sacrifices and zeal of a large number of comparatively unknown ministers and private members; in the faithful preaching of Christ by the one, and the faithful practice of Christianity by the other.

The modern Apostles who, under the blessing of God, have been instrumental in gathering this great army of soldiers for Christ, have been, for the most part, like their prototypes, poor men; generally slenderly educated, meagerly furnished with funds of their own, and very

scantly supplied by the liberality of others. The old-field, backwoods, country preachers, however some may be disposed to sneer at them, and turn away with exclusive admiration to the refinements of other times and circumstances, these were the fathers of our churches, these have done more to advance the cause of truth, and the cause of holiness and uprightness in the land, to rear up a generation of honest, industrious, godly men and women, than numbers of men with more shining qualities, and sustained by the most generous expenditure.

Not the rich, so much as the poor, not the eminent, but the unknown, not the talented few, but the simple, earnest, working many, have done the deed; and God hath chosen the foolish things, and the weak things of the world; yea, and things which are so insignificant in our eyes, that they seem as though they were not, hath God chosen, so that they have been powerful in pulling down the strongholds of Satan, and exalting the blood-stained banner of the cross, and giving us the heritage we enjoy of a land filled with Bibles, smiling with Sabbaths of rest, and crowned with harvests of plenty.

By such means, has grown to its present size and importance a body of churches, destitute of almost every element of success which seemed promising to human eyes: without Bishops to plan its campaign and direct its operations; without an itinerant clergy to concentrate its powers and bring into harmony of thought and effort its various parts; without even a representative head or central authority to control it, or a general assembly, which should bring its scattered members into acquaintance with each other, and systematic co-operation; without the aid of the wealth which the world calls mighty, or the social influence which the world considers potent, or the superior learning which the world reckons influential; a Church with no head but Christ, no creed or liturgy but the Bible, no principle of union

but love to Christ and to the truth, depending on no human assistance, and receiving no support but the voluntary efforts and contributions of its thousands of hearts.

With the conclusions, reached by observation of our past history, concur the teachings of the word of God.

That word points us to the preaching of Christ crucified, as the first and grand instrumentality. "It pleased God, by the foolishness of preaching, to save them that believe." "How shall they call upon him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" When the Jews required a sign, the apostle wrought no miracle, though he had the power to do so. When the Greeks sought after wisdom, he did not display, to meet their wishes, the varied learning with which his mind was stored. But he preached; not wrote, but *preached*. The proclamation of the facts of the gospel, by the living voice, is God's appointed and peculiar ordinance, by which he designs to save men. "Faith cometh by hearing, and hearing by the word (or appointment) of God."

But the proclamation of the truth is not all. There must be proof. The message proclaimed must be confirmed and attested. This is done in various ways; but perhaps none is more important than that attestation furnished by the experience, and in the lives of those who preach, and of those who have received the word.

The disciples were appealed to as witnesses for the truth of the gospel in the early ages. They are summoned as witnesses now. By communicating what they have personally known and felt of the word of life, by attesting its excellent influence on themselves in the only indubitable and effective way, *i. e.* by holy lives, they are to confirm the faith of men in this doctrine as being the power of God.

Christ prays that all believers may be

one with the Father, and with himself, that his subsequent disciples might participate in the experience of the early Christians, and be assimilated to his own image; and the result of this blessed oneness with himself would be "that the world may believe that thou hast sent me."

Another important consideration, obvious yet overlooked, is, that as to the persons to be addressed, the Scriptural commission, and the Bible example leave us no right to select classes whom we may approach, with the gospel, and to neglect others as either too high to need, or too low to be reached by the gospel. It is meant for all, or if for any class particularly, for the poor. "To the poor the gospel, is preached."

By means of the masses God operates. He influences them, moulds, animates and then uses them. Let us learn to work the work of Him that sent us, in *His* way. Let us study this divinely taught principle of efficiency.—Let us seek to reach and rouse the masses, and employ those measures which operate upon, and which may be operated by them.

The difference between the methods we now refer to, such as God uses and sanctions by his blessing, and those which men devise and put into execution, may be compared to the difference between a genial and plentiful shower from the skies, and the watering pots with which human industry strives to supply the deficiency. The one exerts, with the greatest ease and quietness, an immense influence widely diffused; the other, by great labor, accomplishes the result not so well, and in a very limited and scanty degree.

A similar difference is found universally between God's ways and men's ways of accomplishing results.

Some years ago the planters of the South thought that the cotton crop was too large; they argued that the supply more than equalled the demand, and that, in order to obtain a remunerating price, less cotton must be raised. A con-

vention was held. Resolutions were passed, urging those who were not present and pledging those who were, to plant only a given number of acres to the hand. They went about, and made speeches, and wrote articles, and published them; and succeeded admirably in convincing everybody that it would be a fine thing for his *neighbor* to plant less cotton, while he, planting a little more even than before, should reap the benefit of the advanced price which was anticipated. The result was, that the resolutions to the contrary notwithstanding, the crop was larger than ever.

In due time however, the object was accomplished,—but in quite another way. God sent a little fly, with bright yellow wings, that bustled and flitted about among the plants, and seemed very cheerful, and pretty, and insignificant; and, in due time, the eggs it had laid became worms, and they rose in an exceeding great army, and began to devour the green off-shoots, and tender bolls, leaving only the naked stem to wither and die. In three days after their entrance, a field of five hundred acres would sometimes be stripped perfectly bare; and even those plantations, which escaped most favorably, produced but the third or fourth part of an ordinary crop. The planters resisted as well as they could. They first mocked, and affected to despise their contemptible assailants; then they grew angry, and burnt them with fire, and drowned them with water, and beat them with sticks, and dug ditches, and threw up embankments to keep them out. And when all was done—and all to no purpose—they stood in dismay to see their crops shortened indeed, against their will and efforts, by a despicable worm, the child of a petty butterfly.

Or take another example. Look at Liberia, and then at California. Man desires to colonize a far off country. And he forms societies, and by addresses and tracts, by appeals and subscriptions, he raises men and money, and sends out a

few individuals, who toil with faint and weary hearts; and the enterprise, even with manifest and numerous advantages, lingers, and struggles, and barely lives for many years. But God designs to colonize rapidly a distant shore. A few Indians, and a Mormon or two, with some occasional adventurers, are sent roaming along the interior. They dig in the ground, they curiously examine the river sands, and there in the very soil where years ago men dwelt all athirst for this same discovery, who strangely failed to make it, they find particles of a yellow, heavy substance. It is gold. And, to their astonished eyes are revealed wonders like those of a fairy tale. The rivers sparkle with golden sands, the mountains seem vast treasures, scarcely locked, of the precious metal. The wonder spreads. The world is moved. In less than two years a population of a hundred thousand swarm thither, despite all the disadvantages, the distance, sickness, and other difficulties, sailing half around the globe, or traversing on foot trackless deserts and waterless wastes to reach El Dorado.

We shall scarcely be suspected of a desire to undervalue the efforts of Missionary Boards, the circulation of books and publications, the improvement of the ministry, or the education of the young in sound learning and piety. The argument for these is a simple and conclusive one, and it might be shown, were it necessary, that it is greatly strengthened rather than weakened by a proper view of the considerations which have been suggested.

If God has no need of human learning, he has still less need of human ignorance. If he has blessed such partial and inadequate culture of the ground, let us thence derive encouragement, not to indolence, but to redoubled diligence. If he has wrought by agencies so scattered, unorganized and disunited, how much more may we expect an abundant blessing, when we obey his express injunctions to union, and become not mere-

ly helpers to the truth, but *fellow-help-ers*,—when we strive *together* for the faith of the gospel,—when that visible union in prayer and effort is realized, which is foretold by the prophet, (Zech. 8: 20-22,) when the inhabitants of one city shall go to another, saying—"Let us go speedily to pray before the Lord, and to seek the Lord of Hosts. I will go also."

We love these societies, then, we love them all; but let it never be forgotten that their chief, their only value is, in being subsidiary to the proclamation of Christ crucified, and the promotion of ardent individual piety. Let it never be forgotten that it is the simple preaching of the gospel, and the honest practice of the gospel, by which God has ordained to spread his truth and his glory throughout the world.

We value Home Missions, because they send the ambassadors of Christ to the destitute in our own land; the Foreign Missions, because they send them to perishing millions abroad. We love Sunday schools and Bible societies, because they bring the word of God to the eyes and hearts of young and old, and lead them to search the Scriptures daily to see whether the things they hear preached are so. We love the Publication Societies, because they give to the departed preacher a living voice, and to the fleeting words of wisdom a permanent form, and an extent of audience, which they could not otherwise enjoy. We love all the reforms and improvements in virtue and in education, because they help to prepare the way of the Lord, and open a door for the preaching of the word, and bring within the reach of the gospel those who must else have remained ignorant of it, and unblessed by it. We love education societies, because their object is to aid in giving those, whom God has called to preach, the intellectual furniture and training, which, by his blessing, may augment their usefulness.

We love them all. We will not stifle our benevolent impulses by pleading it

as an excuse, that there are "so many calls;" but rather thank God that there are so many channels, opened by his providence, in which the energies of his church may run. We will help those we can, as much as we can, and pray for them all, and rejoice in the progress of them all.

But let it be repeated—the one grand thing after all is the preaching of Christ by life and lip—so that everything shall be made subordinate to him, and only regarded as important as it stands related to him.

The only emulation we should indulge in with regard to other denominations, is to strive if we can to love Christ better, to preach Christ more, to live holier lives than they, to show more of the graces of the Christian temper, and to be more deeply in earnest for the salvation of perishing souls.

When baptism becomes the shibboleth of party, the mere watchword of strife and bone of contention, when we cease to regard it in the light that streams upon it from the cross and the grave of our risen Lord, then a sad desolation, a spiritual dearth will come upon us; and, however correct may be our theories, and our forms of doctrine, however exact and punctilious our adherence to the ordinances, we shall endure the severe but just judgment which belongs to those who "hold the truth in unrighteousness."

B. M., Jr.

### Four Doctrines in Five Words.

"I shall go to Him."—2 Sam. xii. 23.

Few, but big with meaning, are these words of the inspired prophet. No less than four scriptural and heart-cheering doctrines are contained in and taught by them.

1. *Infant Salvation*.—"I shall go to him." Whoever may doubt or call in question infant salvation, David believed it, and comforted himself by the faith of it. "I shall go to him." Whither? To the grave to him? No, no! What

communion is there? Where, then? To purgatory, as some teach? David knew not of such a place. Whither, then, was he to go to him, but to where he was, in heaven? How strange that any, with the Bible in their hand, should be found calling in question what the Holy Spirit so plainly teaches in the above Scripture! David, the inspired prophet of God, and speaking by the Spirit of God, says, "I shall go to him." Besides, special promises are made to children. No threatenings of eternal misery are found in the Word of God against them. Nineveh was spared for their sake. They are not subjects of a judgment to come. They have done no "deeds in the body." It is only they who have, who "shall appear before the judgment seat of Christ to give account," &c. The Apostle speaks of a generation (infants) who have not sinned after the similitude of Adam's first transgression. Christ says (and will not that satisfy every one) "Of such is the kingdom of heaven." Observe, he does not say that such will make a *part* of the kingdom; but that the kingdom mainly consists of such. "Of such is the kingdom of heaven."

Cheer up, cheer up, bereaved, heart-stricken Christian parents, weeping your infants dead; the separation is not everlasting. Soon, soon, you shall go to them; there to adore Him, who, by his blood, made them and you "kings and priests unto God and his Father forever. Amen."

2. *Recognition in the future state*.—"I shall go to him." But if recognition were not a fact, what better had David been in heaven that he was on earth? But David believed in it, and comforted his stricken spirit by it. And did not Christ teach it in the parable of the rich man and Lazarus; and did not the disciples know at sight Moses and Elias on the mount? And the wicked (we are taught) shall look into the kingdom and see friends and parents there. And shall we be less knowing in heaven than we are on earth; or, as the Welsh minister

said to his wife, who when he was in deep study, was teasing him with the question, "John, my dear, think ye we shall know one another in heaven?" "Jane," said he, impatiently, "shall we be greater fools in heaven than we are on earth?" Jane was satisfied and comforted. And surely we should be greater fools there than here, if recognition is denied.

8. *Personal assurance.*—"I SHALL go to him." Not a single doubt does he entertain of it. "*I shall go to him.* And is not this assurance the privilege (purchased by the blood of Christ) of every Christian believer? Adam, in innocence, enjoyed it, and do the blood-bought sons of God enjoy less blessing? Nay, says Christ, "I am come that they might have life, and that they might have it more abundantly." And says the Apostle, "We have not received the spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry, Abba, father." And "the Spirit itself beareth witness with our spirits that we are the children of God." Besides, their faith, their repentance, their love of God say it; and the Holy Spirit, both in the Scriptures, and in their hearts, says it, "*I shall go to him.*"

4. *Final perseverance of saints.*—"I shall go to him." Some call this in question, but David did not. "I shall go to him." Were our salvation of ourselves we might call in question the doctrine, but as it is *wholly* of God, he will perfect his own word. Besides, Christ taught it. Where found he the lost sheep? When found, where did he lay it, and when and where laid he it down? On the shoulder of Omnipotence did he lay it, and on it did he carry it, till he brought it to the ninety-and-nine who had not left the fold. Hear Him who cannot lie. "I give to my sheep *eternal* life. They shall *never* perish," &c Besides, how can God condemn those he has pardoned and justified; or how cast off those he has adopted as his own, when he assures us that his "gifts and calling

are without repentance?" Hence, says the Apostle, "Who shall separate us from the love of Christ?" "There is, therefore, now no condemnation to them who are in Christ Jesus." Well, then, might David say—and every Christian parent, mourning his or her infant dead: "*I shall go to him.*"

What a book is the Bible! How green its pastures! How refreshing and life-inspiring its water! It has a balm for every wound, and a cordial for every fear.

### The Baptist Church a Missionary Church.

Christ Jesus came into the world that all, even as many as should believe on him should not perish, but have everlasting life. During all his painful sojourning here on earth, he proclaimed himself, in word and deed, the light of the world; and he died, that he might be the propitiation for the sins of the whole world. In perfect and entire harmony, then, with the original purpose of his incarnation—with the teachings and practice of his life—with the motive and object of his death, was his parting precept, "Go ye into all the world, and preach the gospel to every creature."

This command, so comprehensive in its nature, was given to the church as such. She was constituted the depository of God's truth, the almoner of Christ, to distribute peace and quiet throughout a sin disordered world. In order to execute this commission, she is furnished with appropriate means. She has men called of God, to be the heralds of the Cross, who are furnished with intellectual and moral qualifications to obey the injunction. It could not be expected, nor was it designed, that the church should go individually to the ends of the earth to proclaim salvation. This difficulty is obviated by a supply of servants, who are under the direction of the church, to carry the nutriment of heaven and the water of eternal life to the per-

ishing millions. The appellation given to the preachers of the gospel, emphatically expresses this relation: ministers of Christ and servants of the church.—Hence Paul, when writing to the church at Corinth, remarked, “We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus’ sake.” Hence ministers are prohibited from engaging in secular pursuits, except in extreme cases. Hence, too, ministers are licensed by the church, before they are authorized to preach the gospel, and they continue to be responsible to the church for their conduct as men and ministers. The trust, then, of evangelizing the world has been committed to the church, and her end will not be accomplished till the everlasting gospel be preached to all the dwellers on earth, and all nations become Christ’s inheritance, and the uttermost parts of the earth his possession. In harmony with these views, has the Baptist church ever regarded the design of her organization. Considering the commission as given to the church, we have from time immemorial, acted on the ground that she is to extend to all people the blessing of salvation.

We have only to review the history of our denomination to establish the fact, *that the Baptist church has ever been a missionary organization.*

The gospel was first preached in France, Spain, Italy, and most other countries in continental Europe, by the Apostle Paul, when he was, as he says, (Gal. ii : 2, 7,) a missionary to the heathen. In these countries the gospel, more or less pure, has existed till the present time. In Great Britain, the land of our ancestors, and especially Wales, into which most of our brethren were driven in the sixth century, by the persecution raised by Austin the Monk, God has never left himself without a witness. Churches essentially Baptist, have existed, among whom many missionaries, whose names stand bright on the page of history, labored after St. Paul had gone to rest.

In Davis’ history of the Baptists, page 85, he writes, “that for many years the Baptists had been greatly persecuted, under the tyrannical reign of Charles, and were prevented from meeting in large numbers. But under the administration of Cromwell, God gave them a release. They were allowed to assemble together and unitedly to devise means and plans for the advancement and prosperity of the Redeemer’s kingdom. In the year 1653, the brethren were emboldened to meet at Abergavenny, at which meeting collections were made, and funds raised to send out missionaries. This association passed a unanimous vote, that by sending out and supporting missionaries, as they had done before the days of their persecution, they would revive the ancient order of things.”

In Rippon’s Register is the following official document: “Soon after the accession of William and Mary to the throne the Baptists emerged from long and bitter persecution, during which many of their ministers had ended their days in prison, and many others, to escape a similar fate, had concealed themselves in different parts of England and other sections of Europe. In 1689, our brethren assumed courage to meet in a great association, which was held in London. This association was attended by ministers and messengers *from one hundred and seven churches*, eight of which were in Wales and the remainder in England. Some few of the items of business were as follows: The first day was spent in humbling themselves before the Lord. On the second day, they disclaimed all right to interfere with the liberty of the churches. On the third day, they passed the following resolutions:

“*Resolved, 1st.* To assist churches that are not able to maintain their own ministry.

“*2d.* To send ministers to preach in the city and among the destitute, and to visit the churches. As to the means by which this fund was to be raised, it was



resolved that it should be a free-will offering; that it was the duty of every member of every Baptist church in England, to aid in this work as his ability should enable him, and the ministers should show a good example. It was also resolved, that an annual meeting should be held, at which a report should be made of the affairs and progress of the good cause."

Let us also look at a few facts connected with the history of our denomination in America. The Philadelphia is the oldest association in the United States. It was constituted in the year 1707. The district at first embraced a part of New York, the whole of New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, and Georgia, at a time, too, when most of these States extended back to the Ohio and Mississippi rivers, and therefore embraced the west and south-western States. "Being the oldest association of the kind in America," says the historian, "it was looked upon by all those subsequently organized as a pattern for imitation. It gave rules and even doctrines to most of the associations in the south and west."

We find in the official documents of the Philadelphia association, that the Rev. Messrs. Thomas and Sutton having intimated their wish to travel, in part, as missionaries through the southern provinces, it was deemed expedient that they should go out under the sanction and the recommendation of the association. "The ministers and messengers of the several Baptist congregations in Pennsylvania and adjacent countries, (says the minutes, under date of October 12, 1762,) met in annual association, in the city of Philadelphia, and gave them the required sanction, which was accompanied by recommendation of their characters as men and citizens by the Clerk of the Court, bearing the official seal." These documents are too long to insert in this article.

The circular letter appended to the

minutes of the association, for this same year, (1762,) has the following sentence: "Strengthen the hands of your ministers, and be liberal of your ministerial gifts to vacant places." In 1766, "the association recommended that the churches make quarterly collections, and that the proceeds thereof be sent up to the association, and deposited in the hands of trustees; the interest of the aforesaid money to be appropriated to the support of such ministers as are sent out to distant places." The same year, Messrs. Davis, Stella, and Blackwell, were appointed to officiate in Virginia.

In the year 1792, Dr. William Rogers communicated information to the association, concerning the situation and moral condition of the Hindoos. The association recommended that any donations the churches or brethren might feel willing to make, to aid in evangelizing that degraded people, be sent to Dr. Rogers. In 1756, it was recommended to the churches to make collections for the missionaries in Hindoostan. In 1802, it was recommended to the churches belonging to the association, to appoint a day on which a discourse should be delivered, in each of them, on the subject of missions, and a collection taken up, for propagating the Gospel in destitute places.

I will present one more historical fact.

The Charleston association, honored for its antiquity, piety, and efficiency, was constituted the 21st of October, 1751. In 1775, four years after its formation, there is the following document, (Furman's History of the Charleston Association:—)"The association, taking into consideration the destitute condition of many places in the interior settlements of this and the neighboring States, (then provinces,) recommended to the churches to make contributions for the support of a missionary to itinerate in those parts. Mr. Hart was authorized and requested to procure such a minister, provided a sufficient sum should be raised. With this view, he visited Pennsylvania and New Jersey the following year, and pre-

vailed with the Rev. John Gano to take the service, who attended the annual meeting, and was cordially received. The association requested Mr. Gano first to visit the Yadkin, and then to bestow his labors wherever Providence should appear to direct. He devoted himself to the work. It afforded ample scope for his distinguished piety, eloquence, and fortitude, and his ministrations were crowned with remarkable success. Many embraced and professed the Gospel. The following year he received for his fidelity and untiring zeal, a letter of thanks."

Thus, records of our denominational proceedings might be multiplied, showing that *the Baptist Church has ever been, from her establishment to the present day, a missionary organization.* This is the glory of our Church. Whenever she shall lose sight of this great end of her constitution, her light will be extinguished and her glory departed.

### Individual Donations to Education.

The Hon. Henry Barnard, in the *Am. Journal of Education*, pays the following just tribute to several noble benefactors of their race, in former days as well as our own:

In dwelling on the lives and character of the most munificent benefactors of education, literature, and science, and describing the growth and present condition of the institutions which their large or well-timed acts of liberality have created and endowed, we should not lose sight of the names and services of another class of benefactors, whose contributions, although relatively small, were large in proportion to the resources from which they were drawn, and, from the time and exigences when they were made, were decisive not only of the increased usefulness, but of the very existence of the institutions. In bestowing our praises on Abbott Lawrence for the gift of \$100,000 for the foundation and endowment of the Scientific School at Cambridge, we must not diminish our

gratitude to John Harvard, whose early bequest of £750 converted a Grammar School of precarious prospects, into the first permanent College of America. While we express our admiration at the prospective development of the educational resources of Union College, when in the full enjoyment of the trust fund of \$800,000, given by Eliphalet Nott, we should not withhold our deepest reverence from the eleven ministers who met at Branford, in 1700, in faith and prayer, to deposit each some books from his own library, to found a college in Connecticut. In recording with deserved commendation the gift of \$500,000, by James Smithson, to establish an institution in Washington for the increase and diffusion of knowledge among men; of \$600,000, by John Jacob Astor, for a library of reference in the city of New York; of \$300,000, by Peter Cooper, to erect and endow an institute of popular education in the same city; of \$50,000, by Joshua Bates, to the city of Boston, by which the plan of a free city library was made secure, and broadly and immediately beneficial; of \$250,000, by John Lowell, Jr., by which the free public lecture was raised into an institution, and other similar gifts and donors, we must not forget such men as Caleb Bingham, who by the gift of one hundred and fifty volumes of books to the Town of Salisbury, in Connecticut, founded the first youth's library in this country; such men as Josiah Holbrook, who popularized the scientific lecture; or James Wadsworth, of Genesee, who by spending time and money, secured the establishment of a free library in every one of the 11,000 school districts of New York; or Edmund Dwight, of Boston, who by his timely donation of \$10,000, induced the legislature of Massachusetts to provide facilities for the professional training of teachers for her common schools, and thus inaugurated a new educational policy in our land.

### Blessing Infants.

Rev. G. W. Lehmann, Baptist pastor of Berlin, writes to Sir Culling E. Eardley an account of the habit of solemnly *blessing* infants, which for twenty years has been practised in his church. "It appeared to us," he says, "that such an act (of laying on of hands on children and 'praying over them and speaking a blessing on them,') though not directly instituted by the Saviour, yet could not be against his intentions, seeing he himself had acted on this rule.

"Accordingly, we agreed upon such a practice, and at the beginning of our church in Berlin, nearly twenty years ago, it was introduced, and scruples, especially of twelve mothers, were thus calmed.

"We indeed enjoyed much blessing on such occasions, and I am happy to say, that at the present revival among our children which the Lord vouchsafes to give us, most of the now converted and baptized children are such as were in that way consecrated to the Lord—indeed, the very first which was converted was one of those. However, there was also prevailing with us a feeling of a want of explicit institution, and therefore a danger of falling into our own devices, which feeling was, with various of us, so strong that they abstained from the mentioned practice. Gradually, the growth of our church, from a very little band of twelve or some twenty to three or four hundred, made the performance in a church meeting inconvenient, and much likely to reinstate infant baptism. Therefore we ventured to perform the act of blessing our infants not any longer in our meeting-place, but in the bosom of the family. There, generally, the babe lies on its mother's lap, and a number of relatives and members surround her. I then induce the father to pray first, give an address on an appropriate Scripture passage, and after laying on of hands, I pray myself, and close with the benediction. But I ought to state again,

that a goodly number of our members do not invite me for such a performance. How far the practice is followed in other churches, I cannot say, but I believe that those in Prussia, which mainly sprung out of our church in Berlin, follow our example."

The N. Y. Examiner regards the practice as dangerous, liable to perversion, and sure to become obsolete. It was practised by two of the English Baptist Missionaries in the West Indies, and one of the first Baptist Missionaries in East India. It may not be generally known that several eminent pastors of our American churches have at various times commended and adopted the custom. Among these, Dr. W. T. Brantly, if we mistake not, published his views.

If regarded as in any sense a duty or an ordinance, it would certainly be unscriptural and injurious. If viewed simply as a voluntary public expression of the absorbing desire of every pious man for his child's salvation, it may often have a good effect on both parents and children; on the former, in directing their minds to the duty of training up their children in the nurture of the Lord; on the latter, in impressing them with a sense of their parents' anxiety on their behalf.

### An Old Baptist Church.

Those among us who complain of meeting-houses, unless they resemble palaces, may perhaps obtain a hint from two or three facts connected with a Baptist church in Bedfordshire, England, the county once blessed with the labors of "glorious John Bunyan."

The church at Steventon was "gathered" about the year 1655. Their first regular place of meeting was a large barn; previously to their obtaining this, they met when and where they could, often attending on preaching, and administering the ordinances of baptism and the Lord's supper at midnight, for fear of the enemies who sought their lives. The women tied a woollen apron

to four sticks, and held it over the head of their pastor, Stephen Hawthorne, while he preached in the dark. The parish of Steventon adjoined that of Turvey, afterwards blest with the labors of Legh Richmond; Hawthorne planted himself on the boundary line of the two parishes, so that when they were disturbed by the police officers of Steventon, his hearers got through the hedge into the parish of Turvey, to prevent their being taken into custody. The dust of this worthy man reposes in the midst of his people, who yet worship on the same spot, in a house built in 1723. — *Watch. and Refl.*

### Rev. Tertullus Tall-Talker.

VAINLAND, Morch, 1866.

MR. EDITOR:—I was delighted to see, in the last issue of your excellent paper, a short and interesting sermon from my estimable friend, the *Rev. Tertullus Tall-Talker*, D. D., L. L. D. As your readers may not be much acquainted with his history, and his eminent attainments, I have concluded to furnish for your columns a brief sketch of his life. He and I are natives of the same neighborhood, a region which has given birth to more distinguished men than any other of equal extent on the globe. Indeed, I might mention, if it did not seem to be boasting, that I am a distant relation of the renowned *Dr. Tall-Talker*. His father and mine were fourth cousins. The *Doctor* inherited his noble qualities from his excellent father, the *Rev. Abiram Tall-Talker*, a man always fully conscious of his great worth, and not slow to proclaim it. *Tertullus* was a sprightly, bold, aspiring boy; and his judicious father took great pains to cultivate his native qualities. The old man early predicted the future eminence and glory of his favorite son. As an instance of the skill and prudence with which he nourished the self-respect and lofty aspirations of the young genius, I will state a simple fact. "I have," said the *Rev. gentleman*, in the presence of his boy, and, at the same time, giving

his hearers a significant wink, as if he would not have the youth to notice the remark,—*"I have long been convinced that parents are apt to over-estimate the abilities of their children. I have taken peculiar pains to guard against the delusion, and I have, I think, entirely succeeded in the attempt, so that I do not now form a more favorable judgment of my own children than of the children of others—and I am fully convinced that my son Tertullus is the most promising lad that I have ever seen."* This high estimate of the boy's abilities was not peculiar to his father. The child was the idol of his family. From his very infancy he engrossed the attention of every company in which he appeared. I have often heard his mother boast that when he was twelve years old, such was his precocity, that in the company of the oldest and most intelligent persons, he always took the largest share of the conversation. Old *Mr. Dullard*, a warm friend of the *Tall-Talker* family, used frequently to say, that he thought *Tertullus* must be inspired.

But I must hasten with the narrative. At an early age *Tertullus Tall-Talker* made a profession of religion. There was a general impression among his friends, that he would become a preacher, and the impression was soon confirmed. He was licensed to preach by the church of which his venerable father was pastor. As the education of the young man was very slender, he was urged by some friends, who did not fully comprehend his genius, to enter upon a regular course of studies. *Tertullus*, with the reluctant consent of his father, was placed in the preparatory department of a respectable college. But such a candle was not lighted to be put under a bushel. The young licentiate had far more genius for speaking than for studying. In the recitation room many of his class excelled him; in the pulpit not one could equal him. His genius spurned the restraints imposed on dull and spiritless youth, and longed to enter on its ap-

propriate sphere of labor. Nor was the field of labor wanting. The churches vied with one another in their efforts to obtain the services of so brilliant a preacher. Wherever he went crowds flocked to hear him. His praise was on every tongue. Nor was he restrained by any facile delicacy from publishing, on all convenient occasions, his own wonderful success. Those who had the pleasure of hearing him in the pulpit could generally learn from his remarks, often ingeniously introduced, what multitudes attended his ministry, how many had been converted by it, and in what estimation it was held by the rich and intelligent.

Mr. *Tall-Talker's* first settlement was with the *Sounding* church, in his native country. Strong objections were entertained by some to his ordination. He was, they said, young, inexperienced, had suddenly, and without good reason, abandoned college, and they feared he would not be able to sustain himself in a regular pastorate. They did not, however, make due allowance for his transcendent genius—his power of grasping knowledge by intuition. A presbytery to ordain him was easily found. Never did a young pastor have so bright a career. A crowded house, great admirers, many additions to the church, and joyful congratulations of success, made up for a time the history of his pastorate. There was a perfect understanding between him and his people. He praised them, and they praised him.—Never was there such a church as *Sounding* church in *Vainland*; and never did a church have such a pastor as *Tertulus Tall-Talker*. So matters might have remained to this day, had not a few dull, prosy, and headstrong members, utterly incapable of appreciating the splendid oratory of their pastor, become disaffected, and led off a party in opposition to him. I draw a veil over the subject. I am unwilling to give utterance to the indignation that burns within me. Elder *Tall-Talker* resigned his charge of the

*Sounding* church, but did not leave his beloved *Vainland*.

Since the unfortunate division in this church, brother *Tall-Talker* has not been long settled in any one place. He has made several settlements, but from one cause or another, they have been temporary. His sermons are too high for common minds. He is anxiously looking out for a sphere sufficiently elevated to give full scope and exhibition to his illustrious powers. It is a pity but he could be elected chaplain to Congress.

The *Doctor*, partly from choice, and partly from necessity, has devoted himself of late years mostly to itinerant labors. For these he is eminently fitted. He understands human nature. He praises the people for their intelligence, refinement and liberality; and thus gets on good terms with them. He writes, or procures to be written, spicy articles, calling attention to the unrivalled eloquence of the distinguished Dr. *Tall-Talker*; and in a short time has crowded and enraptured congregations. By reporting, in full, the number of converts at the meeting, he prepares the way for his invitation to other, and inviting fields of labor.

It is time to close this sketch. The colleges and universities are rather set against Dr. *Tall-Talker*. He does not extol them. He is not indebted to them for his profound and various knowledge. He might have been without an honorable title to this day, had he not succeeded in obtaining from the legislature a charter for a College in his native land, which though it never went into regular operation, conferred on him, most worthily, the distinguishing titles of D. D., L. L. D. Never were honors more gracefully worn, nor, I may add, more deservedly.

I heartily concur in the recommendation of the sermon to appoint a *missionary lauder*. And who is so worthy of the appointment as Dr. *Tall-Talker* himself, the illustrious projector of the scheme. He would be an honor to the denomina-

tion. He would do the work well and heartily. He would find it a most congenial occupation. I may be permitted to intimate, too, as I do it without the knowledge of brother *Tall-Talker*, that an appointment, at this time, would be very acceptable to him. I am willing to be one of one hundred, (though I am very poor,) to pay five dollars a year to support the *Doctor* in the noble work. Who will take stock? We shall never have the work of denominational laudation done, fully and effectively, until we send forth some man, like the Rev. *Tertullus Tall-Talker*, possessed of genius, learning and reputation, to proclaim through the land, our numbers, wealth, intelligence, respectability, zeal, influence, and glorious prospects.

#### SAMSON BUBBLE.

### The Scripture on Infant Baptism.

Ask a Pedobaptist to prove his doctrine from the Bible, and he will quote passages which may be classified under three heads.

1st. Those which speak of infants but not of baptism. Matt. 19: 13. Luke 18: 15. Acts 2: 29.

2nd. Those which speak of baptism but not of infants. Acts 15: 15-33. 1 Cor. 1: 16.

Those which speak neither of infants nor baptism. Rom. 4: 11—, 16. 1 Cor. 7: Gal. 3: 18. Eph. 6: 1. Col. 2: 11, and some quote John 3: 5. They never quote passages in which baptism and infants are linked together.

### A Profitable Lesson Forcibly Taught.

More than twenty years since, the late Dr. Staughton gave to a friend the following passage in his personal history.

'When I was young in the ministry. I had occasion to visit Kittering, and while there, although I had no object beyond my own gratification, I called on the Rev. Andrew Fuller. I found him in his study busily occupied with his

pen, and, by his air of abstraction, seeming to say, 'Be short; my time is precious.' I felt that I was an intruder, but determined, if possible, to make an impression that would remove the cloud from his brow, and secure the sunshine of his favor. So I referred to his 'Gospel worthy of all acceptance,' which had just been published, expressing, in warm terms, the satisfaction which I had found in the perusal of the work, and my unbounded admiration of the ability with which he had managed the discussion. I thought his countenance lighted up a little, and began to be confident that I had made a good hit.

'Ah!' said he, 'then you have read the book, have you?'

'I have, and with great pleasure.'

'How long since you read it?'

'It was only yesterday that I finished it.'

'Then you have read it quite through?'

'I have. I was so much interested in the course of argument, that after I commenced it, I could give my mind to nothing else until it was completed.'

'I am glad to hear this, my young brother; I like to have my works read, and to know what careful, judicious readers think of my views. Perhaps you will give me your opinion of some of my positions, and of the manner in which I have maintained them?'

'O, certainly; I think you have been very thorough in the discussion, and left Antinomianism not a square inch to stand upon.'

'Very well; what do you think of my remarks in support of the second proposition in part second?'

I hesitated, and endeavored to recollect the proposition, but was obliged to confess that it did not just then occur to me.

'Perhaps, then, you remember the fifth proposition. What do you think of the reasonings and conclusions under that head?'

Here, also, I was compelled to acknowledge myself at fault.

'Do you recollect what the arguments in part second are designed to prove?'

I was unable to state the point, and began to wish myself far away. But still he followed me closely with inquiries, to none of which I could give a definite reply. With every failure I sunk in my own estimation. I could give no account of the contents of the book, and keenly felt that in complimenting the author, I had betrayed a vanity that deserved chastisement. He made no comments, but simply proposed questions, which, had I read the work with care, I could easily have answered.

In due time, he desisted, and, greatly to my relief, permitted me to retire. The rebuke was severe but salutary. I learned from it never to speak well or ill of a book without the ability to declare, from personal knowledge, what the book contains."

### Anecdote of John Leland.

This eccentric but sensible man had a peculiar knack in settling difficult cases of discipline. A curious instance is given by a writer in the Examiner:

He was once invited to a Council, called under somewhat embarrassing circumstances. It appeared that a brother of wealth and standing had been guilty of some wrong-doing, which seemed to require discipline. The brother in question, however, being a man of influence, rallied a party in his favor, and the church was divided in opinion. As the labor proceeded, the parties became embittered, and there was danger of disruption of the church. The ground that he assumed was the following: He declared himself ready to make any concession and offer any reparation, if he only could be convinced that he had done wrong; but as he could not see it, he could do neither. In this exigency a Council was called by the parties. There was every indication that the Council would be divided, as the church had been before them. Every one was moved by

the apparent candor of the brother, his willingness to make any confession if he could be taught that he had done wrong, and his steadfast declaration that he could by no possibility see the wrong in question.

Father Leland arrived somewhat late at the Council, and in silence heard all that was offered by the church and the offender. When called upon for his opinion, he spoke to the following effect: "Brethren, you observed that I arrived, contrary to my custom, very late. I will tell you how it happened. I had got on my horse and was coming here, when I saw a hog in one of my fields. I tied my horse, and went to drive him out. I observed the hole in the fence by which he had entered, and I gently drove him towards it. I could not but take notice, that he seemed very earnest to get out. He ran to the fence, and rooted and grunted all along until he came to the hole by which he entered; but when he came to it, he shot by it in an instant, and commenced his apparent endeavor to get out where there was no hole. I drove him along the fence again, with precisely the same result. He was apparently most anxious to get out where it was impossible, but he always darted past the hole like an arrow. At length I picked up a pocket full of stones, and concluded to try the effect of them upon him. The first one hit him, he made a bee-line for the hole, and was out of the field in an instant."

John Leland sat down. There was silence in the Council for some minutes. At length the offender rose, in tears, and exclaimed: "Ah, brethren, I see the hog hole." He made his humble confession, the Council adjourned, and the church was saved.

### Effect of Wealth.

He is a great simpleton who imagines that the chief power of wealth is to supply wants. In ninety-nine cases out of a hundred it creates more wants than it supplies.

## San Francisco, California.

We glean from an interesting communication in the *Christian Advocate* a good deal of information respecting the religious interests of this important city:

The *Romanists* have been in the country since 1769, or about that time. They established the Mission Dolores, within the city limits, at an early date. That establishment is still kept up; and they have now completed, in the heart of the city, the most expensive, commodious, and magnificent church edifice of which San Francisco can boast; besides, they have several smaller houses of worship, in the location of which the expansion of the town has been consulted.

Of *Presbyterian* and *Congregational* churches there are eight in San Francisco. Four of these have little more than a nominal existence. Of the remaining four, three are only contingently supplied with preaching; two of them, the First Presbyterian and the First Congregational, are now looking East, by correspondence, or committees, for pastors. The remaining one, Dr. Scott's, has recently been organized; a very substantial and commodious edifice has been erected, and a large congregation gathered. Most of the houses of worship occupied by the congregations above named are deeply involved in debt, and will be saved to them only by the most vigorous and united efforts of those interested.

There are two *Baptist* churches in this city. One congregation, until recently under the care of Rev. Mr. Rollison, has a very excellent brick house on Bush-street. The congregation is small, and is struggling with an enormous debt. The other, on Washington-street, under the care of Rev. Mr. Brierly, has a basement room completed and temporarily covered, which serves the present purpose of the congregation, which is understood also to be seriously embarrassed.

There are two *Episcopal* churches in

the city, well located. They have good houses, and are reported to be free from annoyances and debts, and are regularly supplied with the services of clergymen.

There have been five churches counted to the credit of the *Methodist Episcopal* Church in San Francisco. One, a small house on Mason-street, which is involved in embarrassments. A small, but neat house at Mission Dolores was so involved in the erection of it, that its future is a problem of doubtful solution. The Folsom-street Society and congregation are greatly reduced, and nearly dispirited; but it may be hoped they will survive the general pressure now so severely testing the strength and fidelity of the several congregations in the city. The Bethel, so long the pride of the Methodists in San Francisco, seems bound to go down under a fearful weight of liabilities. The Parnell-street congregation have a good house of worship, and a parsonage comfortably furnished.

The Roman Catholic Churches are ever full. The congregations in the other Churches above named are small, excepting some seven of them. There is evidently a growing regard for the Sabbath, and the sanctuary, attributable, to a large extent, to the coming of Christian ladies and children to our city.

## No Retreat.

A story is related of a Highlander taken prisoner by Napoleon, who was the piper to his regiment. The emperor, struck with his mountain dress and sinewy limbs, asked him to play on his instrument. "Play a March;" he played it. "Play the Coronach," the dirge over the dead; he played it. "Play an alarm;" he played it. "Play a retreat;" "Na! Na!" said the Highlander, "*I never learned to play a retreat.*" No RETREAT! Brethren, let us not know how to recede in God's work.



### The Creed of St. Patrick.

A short time ago the first stone of a Protestant church was laid in the valley of Dunleway, situate twenty miles north-west of Letterkenny, in the county of Donegal, adjoining the extensive estate of Lord George Hill. A highly respectable company assembled on the occasion to witness the ceremony. At the conclusion of the prayers, the Rev. George D. Doudney addressed a very large assemblage of the peasantry in the Irish language. During the prayers the people were attentive and respectful; but the moment they heard the first word in their own dear mother tongue, it was as though a current of electricity passed through them all. Many who were sitting or lying down, instantly rose and rushed forward to hear every accent; and although they evidently did not relish the idea of parting with their patron saint, yet every countenance was lighted up with animation during the delivery of the address, a translation of which we subjoin:

"My dear people and neighbors—I know you all love and honor St. Patrick. I love and honor him too! You love him because you think his religion and faith was the same as yours, and I love him because I think his faith was the same as mine. You think St. Patrick was a Roman Catholic—I know from his writings he was a Protestant. The oldest piece of writing in the sweet Irish tongue is called St. Patrick's armor or breastplate. It is a prayer or hymn written when Saint Patrick was going to Tara to preach before the king and nobles of Ireland, and at that time all the great people in Ireland were Pagans, and he greatly feared that he should be killed at Tara. Now, if St. Patrick had been a Roman Catholic, is it possible he could have written such a prayer at a time of such great trouble, and not once mentioned the Virgin Mary in it? Yet we find there not one word, in the whole prayer, addressed to any but God alone.

He does not ask the help of the Virgin Mary. Hear the prayer of St. Patrick: 'At Tara, to-day, the strength of God pilot me—the power of God preserve me—may the wisdom of God instruct me—the eye of God watch over me—the ear of God hear me—the Word of God give me sweet talk—the hand of God defend me—the way of God guide me—Christ be with me—Christ before me—Christ after me—Christ in me—Christ under me—Christ over me—Christ on my right hand—Christ on my left hand—Christ on this side—Christ on that side—Christ at my back—Christ in the heart of every person to whom I speak—Christ in the mouth of every person who speaks to me—Christ in the eye of every person who looks upon me—Christ in the ear of every person who hears me at Tara to-day.' Now this is the doctrine and faith of St. Patrick, and not one word is there in it about the Virgin Mary; and this is the faith of Protestants. Now, therefore, I say, St. Patrick was a Protestant, and this is the doctrine which, by God's help, we hope to preach to you in Dunleway Church. God bless you all."—*Irish Paper.*

### Fitness for Heaven.

"I find that I love God, and desire to love him more. I find a desire to requite evil with good. I find that I am looking up to God to see him and his hand in all things. I find a greater fear of displeasing God than all the world. I find a love to such Christians as I never saw or received good from. I find a grief when I see the commands of God broken. I find a mourning when I do not find an assurance of God's love. I find a willingness to give God the glory of all my abilities to do good. I find a joy in the company and conversation of the godly. I find a grief when I perceive it goes ill with Christians. I find a constant love to secret duties. I find a bewailing of such sins as the world cannot accuse me of. I find I constantly choose suffering to avoid sin."

## Editor's Garner of Gleanings.

UNIVERSITY OF VIRGINIA.—Out of 552 students, but 97 are known to be professors of religion; 18 are understood to be preparing for the ministry.

NEWTON THEOLOGICAL SEMINARY has 30 students, and a full faculty, consisting of Dr. Ripley, Dr. Hackett, Professor Hovey, Professor Arnold, and Mr. Sampson Talbot. The library has been much increased, and a fund of \$10,000 established for its benefit. The effort to raise \$100,000 for its endowment has been successful.

MERCER UNIVERSITY, Georgia, advertises for three Professors—of Belles Letters, of Ancient Languages, and of Pastoral and Systematic Theology; also, for a Principal of the Preparatory School. Address Rev. N. M. Crawford, President.

COLUMBIAN COLLEGE, D. C.—The faculty consists of five Professors in the Medical Department, and six in the Literary, together with a Tutor in Languages, and a Principal of the Preparatory Department. Medical students 17; Literary course, regular, 49; Scientific 11; Select 10; Preparatory school 28; who, together with one resident graduate, make a total of 116, entered since Sept., 1855. This institution bids fair to accomplish something worthy of the prayers and labors which have been bestowed in its behalf. Its prospects were never more substantial and cheering. With an endowment of \$70,000, buildings and grounds unencumbered, and 46 acres of valuable land, there is no reason why it should not go steadily and rapidly onward.

A JAPANESE IN MADISON UNIVERSITY.—A young Japanese, who came over with Commodore Perry, has entered college with a view to return, some day, as a missionary to his native land. Dr. Eaton announces the fact, and solicits donations to aid in his support.

PRINCETON THEOLOGICAL SEMINARY.—This institution has enjoyed a degree of prosperity second to no other similar school in existence. Well manned in its faculty, well endowed, and well cared for by a powerful denomination of Christians, (the old School

Presbyterians,) it has attained a high position to which its impregnable theology has also helped not a little to contribute. The report of the Trustees was presented to the New Jersey Legislature on the 22d ult. The Trustees are required by statute to exhibit to the Legislature every five years the exact state of the accounts and funds of the corporation. Their last report was made in February, 1851. They now report that the real estate belonging to the corporation consists of about twelve acres of land; value of real estate \$85,000. The Permanent Fund, under the care of the Board, amounts to the sum of \$96,879. The interest of this fund is applied to the payment of professors' salaries, to the assistance of needy students in the prosecution of their studies, &c. The largest part of it is vested in New York. In addition, there is a Permanent Fund for the support of the Seminary, held by the Trustees of the General Assembly of the Presbyterian Church in the United States. The expenditures of the Board for the payment of professors' salaries and for incidental expenses of every kind, have been as follows: In the year ending 1st May, 1851; \$14,826; ditto 1852, \$16,013; ditto 1853, \$12,907; ditto 1854, \$12,113; ditto 1855, \$16,352. The whole number of volumes of books now in the library is 13,680.

THE LAST PROTESTANT IN MADEIRA.—Some years ago, there were a considerable number of people in Madeira, who, in spite of their priests, were readers of the Bible. That heresy, as it was called, appears to be now quite suppressed. The transgressors mostly emigrated to America, impelled partly perhaps by the general distress in the island, from the failure of the vines, but much more by a system of incessant annoyance to which they were subjected. One of them remained on the island, Senhor de Reis, a man of considerable property. This man has lately died. In his will he warned his friends that he was sure his body would not be allowed to be interred in the cemetery, but that that was of no consequence. So it has turned out. He was refused burial at all for three days. At length twelve policemen were sent out to see the body buried in the highway road leading to Porto de Cruz, and to

prevent any of his friends following. Such was the treatment accorded to the last resident Protestant in the sunny isle of Madeira.

THE PROSPECTS OF THE CATHOLIC CHURCH, in the United States, have been recently discussed in Baltimore, by no less celebrated a lecturer than Archbishop Hughes. According to the New York Christian Advocate, the audience was large, the Bishop was courteous, the Catholics were pleased, and the Protestants interested. Upon the whole, it was a satisfactory affair. The Catholics were satisfied because the Archbishop made out his case so well; the Protestants, because he made it out no better; and the Archbishop, we may suppose, was satisfied in that he had given satisfaction to everybody else. To all this aggregate of satisfaction we would humbly ask permission to add the expression of our own. It is highly gratifying to us to find Popery coming out fairly before the people, and throwing itself for support upon their intelligence.

Bishop Hughes confined himself to the examination of the numerical relation of Catholics; the question being whether Popery increased or diminished under the influence of our institutions. It seems that this is a matter of dispute, or at least difference of opinion, among the Catholics themselves. Bishop Hughes seems to have doubts about it, though, upon the whole, he inclines to think, as a gentleman of his passionate loyalty to American institutions must be strongly disposed to do, that Popery does thrive moderately in our midst. The conclusion is important; for, now that our liberty is judged to be compatible with Popery, we may hope that the Jesuits will permit us to enjoy it a while longer. It will not be necessary to make a "Paraguay" of the United States, as an old Jesuit once boasted to a friend of ours, the order intended to do of Missouri. It seems that, notwithstanding the very natural suspicion that Catholicism could not sustain itself except among the stupid and illiterate multitudes of an unschooled, Scriptureless people, it has proved that it can. The secret of its power lies deeper than in mere intellectual poverty. Its root is in the depraved and carnal heart. A religion that promises heaven upon the ground of submission to the clergy, making piety an objective rather than a subjective thing, will always find a kind reception with many, who have too much conscience to be sinners, without some ultimate security of salvation. We knew a good Catholic to close his grog-shop on Sunday morning in

time to go to church. Now, how could this man get along without Catholicism? Why should he abandon the Church? Where else could he go? Rejected by all others, he must live outside of Christianity here, and of heaven hereafter, but for the privilege of a blessed Church which does not harshly interfere with the whiskey business! For this man and for multitudes more, who wish to sin, and do not wish to be damned, the Catholic Church is a felicitous asylum. It sets up on Mount Zion a cage for unclean birds, and many there be who flee into it. Archbishop Hughes may take courage. Popery can live here, as well as other bad things. It may have to bend a little to the notions and usages of the people, but if the priests will only cease to make it offensive, by throwing it into the strife of politics, and do away with the odious appendage of female prisons, they may sustain it in some tolerable respectability for a century longer, for aught we can see to the contrary.

A SWARM OF LOCUSTS.—Is it any wonder that the city of Rome does not thrive? See what a multitude of drones there are to be supported by the workers:

The *Monsieur*, of January 6, announces that the General Vicariate of Rome has just published an official census of the population of that city for the year 1856. In all, there are 177,461 inhabitants; among whom there are 36 bishops, 1,226 secular priests, 2,213 monks and other religious personages, 1,919 nuns, and 687 seminarists. At Rome, therefore, there are in all, 5,081 priests, monks, nuns, or seminarists—that is to say, one to every thirty-five inhabitants.

RUSSIAN TOLERATION.—No associations for religious purposes are tolerated in Russia; no printing presses are permitted to print the Bible in the vernacular tongue of the people; no version of Scripture, in the only language the masses can understand, is permitted to cross the frontier. It is stated that there has not been a copy of the Bible printed in Russia since 1823. Colporteurs, Bible agents, and Tract distributors, are treated as so many Red Republicans. Even to the two millions of Jews, concentrated in the empire, not a copy of the Old Testament, in their native Hebrew, is permitted. No Christian missions are tolerated, even to the most barbarous tribe under Russian sway, and the inoffensive and pious Moravians, permitted to pursue their charitable work every where else, have been driven from Russia.

**ABSENTEES FROM CHURCH.**—A new method of dealing with absentees from public worship has been devised in North Carolina.

Rev. Mr. —, says a correspondent of the Richmond Christian Advocate, engaged to serve the Church near this place for so much a year, once a month. A calculating brother made a motion, that if he was absent from any appointment, a pro rata amount should be deducted. This was carried, the minister making no opposition. After this, he made a speech upon the importance of the members attending, and concluded by a motion, that all male absentees should be fined 50 cents for each absence. This was also carried. His first appointment happened to be one of those severe snowing Saturdays, of which we have had such abundance this year, and there was nobody present but the preacher; so he fined them all (between 40 and 50) 50 cents each. His next appointment was as bad, and he was there alone again; and under the rule he fined them again. How it will be in March I don't know; but don't you reckon he will pray for snow? "It's an ill wind that blows nobody any good."

**TO PREVENT SLEEPING IN CHURCH.**—The plan adopted in Salem, Mass., by the Puritan fathers, is recounted in Felt's History of Salem thus: "The boys were ranged on the stairs of the meeting house; and a man was appointed to keep people from sleeping, by means of a short chubbed stick, having at one end a knob, to knock unruly dogs and men, and at the other a fox-tail, with which he would *stroke* the women's faces that were asleep. In the same place two men were appointed to make the circuit of the town during service, to mark down the non-attendants, so as to present them to the magistrates; while, at the same time, three constables kept watch at the doors of the meeting house to prevent any one from going forth, till all the exercises were finished."

**THE FIRST CHURCH IN KANSAS.**—REV. S. Helm says that the first church of white men and women organized in Kansas Territory was a Baptist Church, and by a Kentucky Baptist preacher.

**OLD FASHIONED SINGING.**—In Dr. Alexander's church, Fifth Avenue, N. Y. City, the choir has been dismissed, the fine organ has been removed so as to face the people, and the singing is performed by the congregation. A gentleman stands at the side of

the minister, a little lower, to lead it, and the old tunes, familiar to us long ago, are exclusively sung.

**SOUTHERN BAPTIST PUBLICATION SOCIETY.** Edmund King, of Montevallo, Ala., proposes to be one of fifty to give *five hundred dollars* to make the proposed permanent fund of twenty-five thousand dollars for this Society. Five others have been already found.

**HOUSEHOLD BAPTISMS.**—REV. R. Fleming, Thomasville, Ga., desires to receive accounts of all baptisms of whole households, which Baptist ministers have been privileged to administer. He has authentic accounts of about fifty, gathered some time ago, and designs publishing the list, with comments, when it reaches one hundred. He mentions one recent instance:—"Our young and highly esteemed brother, W. H. Davis, of Newnan, baptized an entire household at that place during the revival there last summer. These instances are of frequent occurrence now, as well as in Apostolic days. But if the Pedobaptist practice were universally prevalent, such a thing could not possibly occur. The parents, according to their system, would all have been baptized in infancy; therefore, the entire household of father, mother, and young people, could not be baptized at once."

**PRAYER FOR EDITORS.**—We have heard fewer prayers offered up to God on behalf of the editors of our Christian journals than for any other class of public men; and yet we know of no servants of the Church who more need to be upheld by the importunate prayers of their brethren in Christ. A Christian editor needs great wisdom, consummate prudence, wakeful observation of men and things, unceasing self-control, and, above all, a double portion of the spirit of Christ. "Brethren, pray for us," that we may be enabled to acquit ourselves honestly and honorably, and in a Christian temper, to our generation and to posterity. Our own prayers will be greatly stimulated and encouraged by the conviction that thousands of devoted spirits are remembering us in their best and happiest moments at the Throne of Grace.

**DAVID BENEDICT**, the well known compiler of a "History of the Baptist Denomination," writes to the Tennessee Baptist, from Pawtucket, R. I., where he resides, commending Orchard's History in high terms, and refers

thus to the labors in which he has himself been engaged since the publication of his work:—"When I see so much twisting and turning to avoid immersion, and so many strange assertions against its antiquity, I keep thinking of the writings of the Fathers, in which I have been immersed for a long time past, in the prosecution of my *Compendium of Church History*, on which I have been engaged for the last seven years. My main object in wading thus in Patristic lore, has been to ascertain the true character of the Novatians, Donatists, and other reputed heretics.

"When nothing was said of any other way of baptising but by immersion, churchmen and dissenters all agreed in the mode. Indeed, there was nothing then said about the mode. Baptism was dipping, and nothing else. And how often do I wonder that men who lay claim to but a small amount of ecclesiastical reading, should dispute this point. I will refer to the Latin works of Optatus and Augustine. The first was expressly against the Donatists, and the ninth folio volume of Augustine is mostly devoted to this people, and as they were inveterate rebaptisers, especially of the Catholics, the baptismal controversy, as it existed between the parties, was almost always uppermost in their disputations: yet nothing was said of sprinkling or pouring on either side. On almost every page, in addition to baptize, we see *lavo, tingo*, &c., with their never ending derivatives and compounds, employed when the baptismal rite was referred to."

WITTY APOLOGY.—Oliver Wendell Holmes, the man who never dares to be as witty as he can, was recently an invalid, and addressed the following note of apology to the President of the Cambridge Athenæum:

"BOSTON, Dec. 11, 1855.

"MY DEAR SIR:—You must excuse me to your audience in the politest way you can. I have been ill, as you know, for a fortnight, and have been practising reduction and subtraction until there is a mere trifle left in the way of a remainder. I could stand up before an audience from long habit, but I doubt if I could sit down again without assistance. I am satisfied that if I were offered a fifty dollar bill after my lecture, I should not have strength enough left to refuse it. I am unwilling to run the risk, and as you have inspected me, I trust you will give me a certificate of invalidism *not* of the kind called 'indisposition.'

"Yours, very truly,

"O. W. HOLMES."

AN AGED MISSIONARY is seldom heard of. Alas they generally die young. Preferring to wear out than to rust out, they err, often, in labors above measure, and exposures beyond prudence. But there are some whose lives the Lord preserves amid a thousand dangers.

The directors of the London Missionary Society have heard of the death of a venerable missionary, Mr. Davis, who landed in *Tahiti* in 1801, and died at his work at *Papara* in August last, in his 85th year. He died on Lord's day morning, having preached on the preceding Sabbath; thus called to his rest and reward after 54 years of missionary labor in Polynesia.

Is there any instance of an older Missionary in these times?

GREAT CENTRAL PARK IN NEW YORK CITY. A large area, commencing half a mile above the Crystal Palace, three miles long, and about half a mile in width, has been designated for a City Park. The value of the 7,500 lots taken from private owners is assessed at more than \$5,000,000,—while New York itself is awarded \$650,000 for property taken which belongs to the city.

PROTESTANT CHURCH FOR THE AMERICANS IN ROME.—The Americans resident at Rome, whose number increases yearly, and is now about 2,500, have it in contemplation to erect, in that city, a Protestant church. The following conditions, however, will be imposed upon the project:—first, that the church shall be erected beyond the walls of Rome; and, secondly, that it shall not have, externally, the appearance of a church, nor possess either tower or bells.

Thus Giant Grim gnashes his teeth, after he has lost power to bite.

BAPTIST PROGRESS.—In 1793, there was but one Baptist communicant in the United States to every *fifty-six* inhabitants: in 1834, there was one to every *thirty* inhabitants. The Baptists have more than *one-fourth* of the whole church accommodations in the country.

SINGLE CHURCHES SUPPORTING A MISSIONARY.—It is said that the church at Montgomery, and that at Mobile, Ala. are each proposing to raise \$750 annually, so as to support *their own Foreign Missionary*, in connection with the S. B. Convention.

THE BIBLE REVISION ASSOCIATION holds its annual meeting in Louisville, Ky., April 10th.

THE CONVENTION FOR THEOLOGICAL EDUCATION in the South and South-west, meets, at Augusta, Ga., April 30.

THE FOREIGN MISSIONARY BOARD OF SO. BAPTIST CONVENTION and the SOUTHERN BAPTIST PUBLICATION SOCIETY hold their annual meetings at Augusta, Ga., in connection with the above.

SUNDAY SCHOOL STATISTICS OF BOSTON.—The Boston North and South Baptist Associations held S. S. Conventions recently, at which they reported an aggregate of 62 schools, 31 in each :

	South.	North.
Classes,	534	673
Teachers,	522	673
Scholars,	4,556	5,665
Library Books,	14,984	20,301
Conversions,	111	145

These schools, with their 1,200 teachers, and 10,000 scholars, form one of the most interesting circles of influence that can well be imagined.

TENDER MERCIES OF ROMANISM.—It has long been publicly claimed that the Roman Catholic is the most tolerant church in the world. The records of the inquisition in a single country, Spain, show that for three hundred and twenty-seven years, from 1481 to 1809, 34,658 souls were "dismissed to the flames of hell, after their accursed bodies had been burnt to ashes at the stake;" 18,049 persons were burnt in effigy, and 288,214 were condemned to prison and the galleys—a punishment involving perhaps greater misery than that of suffering at the stake.

COLONIZATION SHIPS.—Several public spirited citizens of Maine have determined to present to the Colonization Society, a vessel, for the purpose of aiding them in their noble work.

A citizen of Maryland, Mr. John Stevens, of Talbot county, offers to the Society three thousand five hundred dollars, to build another ship adapted to their use. Thus, by the munificence of *Maine* and *Maryland*, the ways and means are being rapidly provided for establishing a line of packets between this country and Liberia—an enterprise of the highest importance, both in its moral and its commercial bearings.

## Book Notices.

From J. W. Randolph.

THE VIRGINIA CONVENTION OF 1776, by *Hugh Blair Grigsby*—J. W. Randolph, Richmond.

The only fault we have to find with this work is that we cannot lay it down. The fruit of great labor and research, cautious in examining, and accurate in stating facts, it has thrown new charms about such investigations. Its brief but spirited sketches of individuals give it piquancy and life; while its views of the general course of events are broad and commanding. It is one of the most valuable recent contributions to American history.

From Harrold & Murray.

MEN AND TIMES OF THE REVOLUTION, *Dana and Co., N. Y.*—The journals of Elkanah Watson, spreading over the interesting period from 1777 to 1842, give many graphic sketches of private life during those "times that tried men's souls." A journey on horseback from Massachusetts to South Carolina, in the discharge of an important trust, afforded fine opportunities for observation, which he did not fail to improve.

From Charles Wortham.

HOARY HEAD AND McDONNER—*Harper and Brothers*.—This is the fourth volume of "The Young Christian Series," by Rev. Jacob Abbott. It is designed to carry out the trains of thought so ably introduced in the earlier volumes, and especially to illustrate the radical nature of the change in regeneration. It is written with all Mr. Abbott's customary beauty—and its outward appearance is befitting its matter.

From Charles Wortham.

CHILD'S HISTORY OF THE UNITED STATES—*By John Bonner—Harper & Brothers*.—The most readable and spicy little history for boys and girls we have lately come across. Admirable for schools, as well as fire-side reading. School children have long enough been compelled to mumble the dry bones of "Historical Compend," mere skeletons of dates and hard names. Give them something more refreshing, and it will prove also more nutritious.

From Price & Cardozo.

THE GOSPEL IN EZEKIEL—*By Rev. Thomas Guthrie—Carter & Brothers, N. Y.*—Full of original and striking thoughts, and marked by the unction of the old Scotch divines, without their tedious formality, and endless subdivisions.

From the Publishers.

WORCESTER'S ACADEMIC DICTIONARY—*Hickling, Swan & Brown, Boston.*—The larger work of Worcester has been our table companion for many years. We regard it as a better standard than Webster, more accordant with the actual state of the language, and the usage of the best writers and speakers. This handsome volume is intermediate in size and character between the large work and the Common School edition. It combines most of the valuable points of the large work, at a smaller price, and in a more condensed and convenient form. We heartily commend it.

From A. Morris.

OLMSTED'S SCHOOL PHILOSOPHY—*S. Babcock, New Haven.*—A new and cheap edition of a valuable standard text book. Professor Olmsted, of Yale College, needs no recommendation from us.

From the Publishers.

OUTLINES OF PHYSICAL GEOGRAPHY—*By G. W. Fitch—J. H. Colton & Co., N. Y.*—Every body has heard of Colton's maps. They will be found in almost every traveller's pocket. Here is a work designed for those scholars of a larger growth, who would be ashamed, perhaps, of the Atlas, and think they have "finished" boundaries, and capitals, and chief rivers, and principal towns, and all that. It is an attractive book, beautifully printed; and drawing from such works as Maury's Physical Geography of the Ocean, and Guyot's Earth and Man, those materials which seem appropriate for school study, it affords a very valuable text book for somewhat advanced classes.

From C. Wortham.

LAWS OF FIGURATIVE LANGUAGE, *by D. N. Lord.*—Franklin Knight, N. Y.

A dollar book devoted solely to figures of speech seems out of proportion for a school or college text book. The part, which treats of Mr. Lord's peculiar views of Biblical criticism, may, it is true, be "omitted in the class;" and so may the remainder, we think, without serious detriment. The author vindicates the originality, if not the excellence or correctness of his views, by informing us in the outset, that they are "quite unlike those of Quintilian, Kames, Lowth, Blair," and also those of the "other rhetoricians, the commentations on the poets, and the expositors of the sacred writings." All are wrong. Mr. Lord seems fond of being solitary and alone. We should fear to agree with him, lest it might mar his pleasure.

From Harrold & Murray.

MACAULAY'S HISTORY OF ENGLAND, Harper & Brothers, N. Y.—The third and fourth volumes, have appeared in several simultaneous editions on this side of the water. The best edition is that of the Harpers. The cheapest is an edition containing the four volumes in one, for \$1.25.

As to the value of the work, we need not add one word. The readers of the Memorial—a most enlightened body of people in our esteem, know all about that. We regret that our space did not allow us to copy two months ago its account of the famous "Toleration Act." Buy it and read for yourselves.

From Harrold & Murray.

DREAMS AND REALITIES OF A PASTOR AND TEACHER. *J. C. Derby, N. Y.* A very dreamy and unsubstantial sort of book. The author seems to be a hard-working and right-minded man, but he will never dream so as to become the "immortal dreamer." Better keep wide awake.

From the Publisher.

THE DAY STAR OF AMERICAN FREEDOM, or the birth and early growth of Toleration in the province of Maryland—*By George L. Davis, of the Bar of Baltimore*—C. Scribner, New York.

We cordially commend this book to the perusal of all who are interested in the history of religious liberty. It is compiled from original sources obtained in this country and in England, by one who seems to be a thorough Roman Catholic, with the express object of sustaining the claims of Maryland to the honor of taking the lead in the cause of religious freedom. The views of the author are extreme, his predilections strong, and he has doubtless presented the best array of facts, and the best argument that can be made on the Catholic side of this question. Meanwhile the facts, so far as we have examined, seem to be fairly and truly presented, and notwithstanding the author's zeal and ingenuity in sustaining his view, no one can rise from a perusal of the volume without being thoroughly and forever convinced that neither religious liberty nor any thing like it, was ever known or heard of in Maryland, during the period of which the author writes. The style of the work is dignified, and its tone courteous and gentlemanly; but its facts are overwhelming to the author and to all who side with him. The *physique* of the volume does credit to the publishers.

From Price & Cardozo.

**THE SMITTEN HOUSEHOLD, or Thoughts for the Afflicted**—A. D. F. Randolph, N. Y.

A collection, into one neat volume, of several small works, some of which had been separately published and highly prized. The *Loss of a Child*, by S. I. Prime; the *Loss of a Wife*, by W. B. Sprague; the *Loss of a Husband*, by G. W. Bethune; the *Loss of a Parent*, by J. B. Waterbury; the *Loss of a Friend*, by C. M. Butler. Such is the summary of the contents. It will be precious to the afflicted.

### ANNOUNCEMENTS.

**THE COMMISSION.**—The Southern Foreign Missionary Board propose issuing a monthly pamphlet with the above title, at \$1.00 a year, devoted mainly to the missions of that Board, though it will also "record the progress of other Christian enterprises, especially those of the Southern Baptist Convention."

**OLSHAUSEN'S COMMENTARIES** are announced as forthcoming by Sheldon, Blakeman & Co. Their value is highly appreciated by all critics.

**THE BAPTIST DENOMINATION**, by Rev. D. C. Haynes, is soon to be published by the same firm. Price \$1.00. It will contain almost every kind of information about the Baptists, past, present, and—we were almost going to say—future.

**HISTORY OF ENGLISH BIBLE TRANSLATIONS.** Sheldon, Blakeman & Co. announce as forthcoming a work on this subject, by Mrs. H. C. Conant, price \$1.25, which, judging from the table of contents, must be interesting.

**LIFE AND WRITINGS OF JOHN L. WALLER, D. D.**—Prof. J. E. Farnum, to whom the preparation of this work is entrusted, announces two volumes as ready for the press. Price \$2.00.

**MEMOIRS OF SPENCER H. CONE, D. D.**, are in press and will be published early in April, by E. Livermore, New York.

**DANCING AND KINDRED AMUSEMENTS.**—A work on this subject, by Rev. F. Wilson, of Baltimore, is announced as forthcoming, from the press of the Southern Baptist Publication Society. The author has published several articles on the subject, as Editor of the *True Union*, and the strong impression made by them has led to their being requested for publication in a permanent form.

**METHODISM AND REPUBLICANISM.**—A discussion on this subject between Rev. S. Henderson and Rev. Mr. Hamill, both of Tuskegee, Alabama, which appeared in the columns of the *S. W. Baptist*, and excited much interest, will be published in a few weeks. It will make a volume of three to four hundred pages. Its courtesy and dignity, together with the kind feelings maintained throughout between the disputants render it an exception to most works of controversy,—while it cannot fail to interest those who desire to examine the subject.

### Our Own Book.

**A SHORT LETTER TO MANY FRIENDS.**—We have received a great many encouraging epistles from all directions. Old friends and new, north and south, editors and ministers and private brethren, have joined in commending the Memorial, wishing it success, and sending *substantial* tokens of their regard. We should like to print some of these, but really have not room, having filled up the number with matter of more interest and value to the reader than praises of our work. Some complain of "hard times," and say they must discontinue. We are very sorry—sorry for ourselves, sorry for them, and sorry if they have selected their religious reading as the first place at which to retrench.

To our friends, new and old, we say, give a little time and labor to help the Memorial. Try, each one of you, to get a single new subscriber, if no more. The Memorial ought to have 10,000 subscribers. Will you help to give them?

**PUBLISHERS OF GOOD BOOKS** are invited to send copies to the American Baptist Memorial, with the assurance that they will be candidly and fairly noticed. There is another class of books that we hope will *not* be sent—those that cannot bear to have justice done them. "Never fear," said a judge once to a nervous and agitated prisoner; "you shall have justice done you." "That's just what I am afraid of," was the candid reply. We desire to make our Book-Notice Department a repository of current information respecting all new books bearing on religion, education, or kindred subjects.

**SEND GOLD DOLLARS**, in payment of subscriptions, when you can. There is a heavy discount on bills less than five dollars. But we prefer having small bills than no payment, or *long deferred* payments.



# The Monthly Record.

## Baptisms and Revivals.

*Names of Churches in Italics. Pastors' names follow those of the churches where they are known. The figures indicate the number of baptisms, unless otherwise specified.*

### NEW HAMPSHIRE.

*Cornish Flat.*—Twenty to thirty have expressed hope, and more than sixty requested the prayers of Christians. Different denominations share in the awakening. *East Ware*—Church much revived, 71 conversions. *Candia*—7 baptized.

### VERMONT.

*Windsor*—J. Alden. Twenty-five have indulged hope. *Hardwick*—Samuel Smith. Deeply solemn meetings have been continued for a month. Thirteen baptized.

### MASSACHUSETTS.

*Tremont Temple.*—This edifice must now be sold. A few weeks will decide whether this valuable property shall or shall not be permanently secured to the Baptists. We hope the efforts, now in progress, to raise the necessary amount may be successful. The property is worth \$300,000. The amount to be raised is \$40,000. The remainder of the debt is provided for by permanent arrangements.

*Boston, Union Church*—Wm. Howe, 5. *Roxe street*—B. Stow, 6. *Merrimac street* church has also been blessed. *Canton street church*.—A new church, with this name, is about to be constituted in Boston, numbering about 50, with Dr. Cushman as pastor. The congregation has been gathered in a Universalist chapel, rented for the purpose.

*West Boylston.*—About 50 among the Baptists, 70 among the Congregationalists, have expressed hope. *North Leverett*—8 baptized. *Lowell*—E. C. Eddy, 3.

### RHODE ISLAND.

*Providence.*—The new church, organized chiefly by colonization from the First and Third churches, has met with much encouragement. Congregations large; Sabbath school over 100. A ladies' Bible class, conducted by Dr. Wayland, meets in its chapel, and sometimes over 100 are present. *Friendship street church*—13 baptized.

*Tiverton.*—A revival is in progress.

### CONNECTICUT.

*Hartford*—Dr. Turnbull, 14; Dr. Murdock, 6. *Essex*—8 or 10 conversions.

### NEW YORK.

*New York City.*—*Sixth street church, New York City*—C. C. Norton. Ten or twelve have found peace in believing, and the work is increasing. *Calvary*, 5; *Second Williamsburg*, 4; *First Staten*

*Island*, 1; *Cannon street*, 11, making 42 for this church during three months; *Ottes Branch*, 2; *McDougal street*, 3; *Hoboken*, 2; *Tabernacle*, 5; *Mariner's Church*, 2; *First German*, 5; *Abyssinian*, 3; *Sullivan street*, 6.

*Sidney Centre, Delaware county*, has been the scene of a most powerful revival. Over 100 have professed hope. All denominations entered into the work most cordially. *Syracuse*—Rev. J. T. Seeley, of Second Baptist Church, gave the hand of fellowship, February 3d, to about 40 converts, and February 10th baptized 11 more; and a large number are still among the inquirers. The First Church is still destitute of a pastor. *Stanford*—Rev. E. Lucas. About 50 converts of all ages. The interest unabated.

*Rochester.*—C. G. Finney, somewhat celebrated as a revivalist, has been laboring for several weeks. All denominations seem awakened. About 300 have attended inquiry meetings, and the interest is deepening. At *Gowanus, South Brooklyn*, a new interest has been commenced. Rev. H. Brownley, missionary. *Pean Yea, Russell and Springville*, enjoy revivals. Also, *Adams Centre and Port Byron. Springville*—J. Smitzer. Forty or fifty have professed faith in Christ. *Champlain*—Seldon Haines. A hundred or more have passed from death into life. *Albany, First Church*, 11.

*New Baltimore*, 25; *West Somers*, 14; *Fayetteville*, J. B. Smith, 4; *Sandy Hill*, 24; *Binghamton*, 20; *Salem*, 17; *Jones' Run*, 13; *Bloomingtondale*, 6; *Russell*, 12; *Port Monmouth*, 14; *Whitney's Valley*, 8.

### NEW JERSEY.

*Salem, First Church*—Rev. Dr. Perkins, 15. *Second Church*—Rev. D. J. Freas, 1. The work is progressing. *Port Monmouth*, 14; *Riceville*, 30; *Middletown*, 26, within the last few months. *Baldwinsville*, 7; *Norristown*, 12; *Bordentown*, 59; *Flemington*, 40 inquirers. Revivals also reported at *Wear's Corner and Cherryville*; *Second Camden*, 9, 14; *Lambertville*, Brother Armstrong, 5.

### PENNSYLVANIA.

*Third Church, Philadelphia*—J. H. Peters. About 40 inquirers; many of them persons of mature years and enlarged experience in life. Six baptized. *Fourth Church*—B. Griffith, 2. *Fifth Church*—Dr. Dowling, 2. *Falls of Schuylkill*—M. R. Watkinson, 19. *North Church*—J. Cole, 5. *Camden, First Church*—J. Duncan, 6. *Eleventh Church*—D. B. Cheney, 14. *Uniontown*, 115; *Huntington*, 15; *Lower Dublin*, 11; *Greensboro*, 13; *Augusta*, 8; *Mill Creek*, 5; *Burwick*, 13; *Willistown*, 15; *Kittanning*, 9.

## MARYLAND.

Baltimore, Seventh Church—Dr. B. Fuller, 3. Franklin Square—G. B. Taylor, 1. First Church—J. W. M. Williams, 1.

## VIRGINIA.

Goshen, Monongalia county—G. F. C. Conn, 4; Boothsville, 7. Charlottesville—A. E. Dickinson, 2; Fairview, 6. Point Pleasant—John Davidson, 7; Flemington, 8.

## GEORGIA.

Madison, 5; Atlanta, 43.

## ALABAMA.

Pilgrim's Rest, Conecuh county, 9; Andalusia, Covington county, 12.

## LOUISIANA.

Bayou Macon.—Through the labors of Revs. J. V. Leake and G. E. Nash, there have been three churches constituted; over a hundred persons baptized, more than fifty of them from the Methodist Church, and with the aid of another minister, an association, (name not given,) constituted with six churches.

Salem—Robt. Martin, 15; Tensas—W. J. Lacy, 26; Black River, 10.

## TEXAS.

Huntsville—J. W. D. Creath, 30.

## TENNESSEE.

Cedar Ford, Union county—A. Acuff, 10; Richland, 27; Spencer, 8, Fall Branch, 32.

## KENTUCKY.

Sandy Creek—J. Coleman, 9; Mount Pleasant, Owen county, 12; Panther Creek, 8; Rock Spring, Falmington, 7; Shepardsville, 20; Whitesville, 6; New Bethel, 15; Cedar Creek, 12; Blackford, 29; Georgetown, 64; Mount Washington, 19.

## OHIO.

Marietta—L. G. Leonard. 69 baptized within 30 days—fourteen more came forward for prayer. Special prayer meetings held at from five to seven places every evening just before preaching.

First Church, Cincinnati—N. Colver, 8. Ninth street church, Cincinnati—W. F. Hansell, 4.

Harmony—B. H. Pearson, 14; Still Water, 9; Hicksville, 39; Sandford, 7; Beulah, 16; Providence, 16; Myrtle-tree, 23; Harmony, 10. Sandusky—L. Raymond, 16. Jones' Run—J. B. Sutton, 10. Dayton—N. S. Baston, 18. Monroeville—E. Eaton, 39. Rockhill, T. Jones, 9. Clearfork—T. Jones, 13. Milford—Lockhart, 7. Lane'sfield—W. Hawker, 8.

## MICHIGAN.

Kalamazoo—S. Haskell, 23—"In the number were four children of ministers. The college, in both its departments, is being swept by the strong wind of the Spirit." Grass Lake—C. R. Patten, 6. More are expected to unite with the church.

## INDIANA.

West Liberty—J. S. Gillespie constituted a little church of 20, of whom he had baptized 11; and then held a meeting in which 23 were baptized. "The congregation had to assemble on the water that day, for we had to dig the

grave through heavy ice, on White river, and I buried them at the rate of one a minute."

Bedford Association—Unable to procure a stated missionary, brethren R. M. Parks, J. W. Foster, H. Burton and J. Carothers, associated themselves to perform pastoral and missionary work, and to aid each other in protracted meetings. Over 200 were added to the churches as the result. Bethel—F. J. Martin, 4; one of whom, Jno. W. Chord, was a Methodist minister.

Harbard's Creek, Munroe.—More than 50 indulged hope. Mill Creek—Wm. McCoy, 3; Salem, 3; Vevay, 25; Stiversville, 25; Cross Plains 24. Shelbyville—J. Reece, 13.

## ILLINOIS.

Springfield.—About 60 have professed conversion, of whom 20 have been baptized. Richland, 4, Petersburg 8, Half Moon Prairie, 10. The scene—says Rev. C. D. Merritt—reminded me more of a "burial" than any other I ever attended. The ice was nearly two feet thick through which an opening was made by sawing.

Revivals are reported in the Christian Times at Carrolton, Lacon and Keithsburg. At Carlinville nearly 200 persons are supposed to have been converted. Kingston, 11; Homer, 12; St. Mary's, 17. Delavan—S. S. Martin, 10; Chicago, Tabernacle Church, 3.

## MISSOURI.

Monroe county, 18; Millersburg, 26.

## IOWA.

North Linn Grove—O. S. Harding, 5; Marion, 16; Troy, 27; Brighton, 13; Glasgow, 10; Jefferson, 13; Glasgow, 10; Davenport, 8.

## WISCONSIN.

Geneva—S. Stimson, 11.

## OREGON TERRITORY.

Providence Church, at Forks of Santiam—E. Fisher, 40; South Fork of Santiam, 10. French Prairie Church—Chandler, 18.

## MINNESOTA TERRITORY.

Minneapolis.—Rev. A. A. Russell writes encouraging accounts of an awakening here, which he styles the first west of the Mississippi in Minnesota. Richland.—Rev. W. T. Bly baptized nine. The church now numbers 40 members.

## NEW MEXICO TERRITORY.

Javales.—Rev. H. W. Read baptized a Mexican family, the father, mother and three daughters; the mother is a cripple, who has not been able to walk for ten years. Afterwards he baptized three more, and organized a Sabbath school, these new converts cheerfully engaging in labors for the benefit of others.

## CANADA.

New Brunswick, Cardigan and Fredericton, 6; Johnston, 9. Revivals also reported at Salem Hall and at Liverpool, Nova Scotia. Hillsborough, 28; Jacksontown 1; Upper Loch Lomond, 1.

## INDIAN CHURCHES.

Cherokees.—E. Jones reports 81 baptized during the year 1855.

**Churches Constituted.**

<i>Names.</i>	<i>Where.</i>	<i>When.</i>	<i>Mem.</i>
Abingdon Valley,	Pa.,	Feb. 28,	23
Buck's Harbor,	Machias-port, Me.,		45
Evansville,	Wis.,	Feb. 13,	
Little Prairie,	Sauk co., Wis.,	Jan. 16,	
Mount Auburn,	Cincinnati, Ohio,	Mar. 2,	19
Patterson,	Harden co., Ohio,	Feb. 27,	
West Liberty,	Hamilton co., Ind.,	Jan. 23,	20

**Church Edifices Dedicated.**

<i>Where.</i>	<i>When.</i>	<i>Cost.</i>
Chanceville, N. J., (Port Monmouth Ch.)		
Farmville, Va.		
Greenfield, Mass.,	Mar. 5	
Groton Junction, Mass.,	Feb. 28	
Malden Centre, Mass.,	Feb. 14	
Onancock, Accomac, Va.		
Ripley, Chataugue co., N. Y.,	Jan. 17	
Toledo, Ohio.		
Weston, Wisconsin.		

**Ordinations.**

<i>Names.</i>	<i>Where.</i>	<i>When.</i>
Ashley, Freeman B.,	Osterville, Mass.,	Feb. 6
Chase, Geo. S.,	Warren, R. I.	
Dannels, Ellis W.,	Unionville, Pa.,	Feb. 21
Drake, C. W.,	Rockdale, Pa.,	Feb. 20
Keith, Robt.,	Selma, Ala.,	Feb. 24
Law, F. M.,	Selma, Ala.,	Feb. 24
Longfish, Deacon,	Tuscarora, Can. West.	
Newel, L. M.,	Walesville, N. Y.	
Sagebeer, Jos. L.,	Balligomingo, Pa.,	Feb. 21
Town, Saml P.,	Portland, Mich.,	Feb. 6
Tucker, J. H.,	Shreveport, La.,	Jan. 6
Womersley, Thos.,	Wenham, Mass.,	Feb. 14

**Deaths of Baptist Ministers.**

<i>Names.</i>	<i>Residences.</i>	<i>Time.</i>	<i>Age.</i>
Ballard, Jno. B.,	Brooklyn, N. Y.		
Grauberry, Geo.,	Harris co., Ga.,	Jan. 14,	60
Richmond, J. L.,	Ind.		
Swain, Calvin H.,	Napoleon, Mich.,	Jan. 30,	77
Wilson, John W.,	Thomasville, Ga.,	Feb. 3,	

**Ministers Rec'd from other Denomin't's.**

<i>Names.</i>	<i>Residence.</i>	<i>Denom.</i>
Bevins, Wm.,	Waterboro', Me.,	Meth.
Chord, Jno W.,	Bethel, Ind.,	Meth.
West, G. W.,	Portsmouth, Va.,	Meth.

**Clerical Removals and Settlements.**

<i>Names.</i>	<i>Whence.</i>	<i>Where.</i>
Abbott, S. G.,	Meredith,	Bradford, N. H.
Bevins, Wm.,	Waterboro', Me.	Waterboro', Me.
Bigelow, John F.,	Middleboro', Mass.	
Burnett, J. L.,	Arcadia, La.,	Dorchete, Ark.
Crane, E. F.,	Olean, N. Y.,	Clifton, N. Y.
Dowling, John,	Phila., Berean Ch.,	N. Y. City.
Eaton, W. H.,	Salem,	Nashua, N. H.
Eaton, W. G.,		Olney, Ill.
Firmin, S.,	Mahoning, Pa.	
Fish, E. J.,	Lima, Ind.,	Bronson, Mich.
Frost, C. L.,	Perkinsville, Cuttingsville.	Vt.
Garfield, B. F.,	Ketchum's Corners,	Cato, N. Y.

Greenleaf, C.,	Barry, Ill.
Hawthorn, Kedar,	Conecuh co., Mobile, Ala.
Harlin, W. H.,	Amesbury, Mass., S'th Acton, Me.
Jenks, T. T.,	Warwick, Mass., Florida, Mass.
Jenks, E. N.,	Farmington, Ottawa, Ill.
Kinne, Niles,	Barry, Ill.
Mather, A. E.,	Romeo, Mich.
Palmer, L.,	St. Anthony, Anoka, M. T.
	Ione Valley, Cal.
Rogers, T. B.,	Minneapolis, Prescott, Wis.
Rowley, Moses,	Sun Prairie, Black Earth, Wis.
Saxton, J. B.,	Stockton, Cal., Oakland, Cal.
Seage, John,	Port Richmond, Staten Island.
Seaver, J. H.,	Boston, Mass., Pembroke, Mass.
Seeley, J. T.,	New York, Syracuse, N. Y.
Smith, E. S.,	Bigelow's Mills, Ind.
Stiteler, J. B.,	Independence, Texas, Savan'h, Ga.
Titus, S. W.,	Gorham, Oswego, N. Y.
Turner, E. B.,	Portage, O., Clyde, Ohio
Williams, S.,	Pittsburg, Pa.
Wilson, J. R.,	Stonington, Ct. Elmira, N. Y.

**Statistics of Ignorance.**

CENSUS OF 1850.

		<i>Adults who</i>
	<i>Whites. Attending School.</i>	<i>cannot read</i>
		<i>or write.</i>
Ala.,	426,514	62,778
Ark.,	162,189	23,350
Cal.,	91,635	993
D. C.,	37,941	6,103
Conn.,	363,099	82,433
Del.,	71,169	14,216
Fla.,	47,903	4,746
Ga.,	521,572	77,015
Ill.,	846,034	181,909
Ind.,	977,154	220,034
Iowa,	191,881	35,456
Ky.,	761,413	130,917
La.,	255,491	32,838
Me.,	581,813	185,941
Md.,	417,943	60,447
Mass.,	985,450	220,781
Mich.,	395,071	105,754
Miss.,	295,718	48,803
Mo.,	592,004	95,245
N. H.,	317,456	88,148
N. J.,	465,509	89,775
N. Y.,	3,048,325	687,874
N. C.,	553,028	100,591
O.,	1,955,050	512,278
Pa.,	2,258,160	498,111
R. I.,	143,875	28,359
S. C.,	274,563	40,393
Tenn.,	756,836	146,130
Texas,	154,034	19,369
Vt.,	313,402	92,152
Va.,	894,800	109,711
Wis.,	304,756	56,354
Min. T.,	6,038	207
New Mex.,	61,525	466
Oregon,	13,067	1,875
Utah,	11,330	2,035
Total,	19,553,068	4,063,046
		962,606

# AMERICAN BAPTIST MEMORIAL.

MAY, 1856.

## *The First Baptist Church in Philadelphia and Liberty of Conscience.*

IT is now over one hundred and fifty years since the Baptists of Philadelphia commenced to worship God on the spot at present occupied by the First Baptist Church. Prior to that, they had been in the habit of assembling at the corner of Second and Chestnut streets. Alternating in their worship with another religious society, but being deprived of the house, as they considered unlawfully, they were invited by the Keithians, a small sect, originally of the Quakers, or Friends, to worship in their house, erected on this spot, and have ever since then continued to worship there. The Most High, we know, dwelleth not in temples made with hands. The true Zion is a spiritual city; the doctrines of grace are its towers, and Christ is the Head of the corner. Its bulwarks and its palaces are formed of lively stones, a spiritual house built up upon the foundations of the apostles and prophets for an habitation of God through the Spirit. Yet there is a history connected with the possession of this house and lot by the Baptists, which forms no unapt illustration of the value of their principles of liberty of conscience and the entire separation of Church and State.

About fifty years after Roger Williams had announced his convictions on the subject of religious liberty, William Penn published his "Frame of Government," in 1682, which has been truly remarked upon as containing some of the most

pure and admirable views ever set forth by one with the power so entirely in his own hand. He was himself the son of a Baptist, and carefully provides that all persons who acknowledge the Creator shall have toleration in Pennsylvania. Yet those only who professed "faith in Jesus Christ" were allowed to become freemen. This was far in advance of the age as to religious freedom, but it still made religious liberty rather a toleration than a solemn right and responsibility. Indeed, all the Hicksite Quakers would be excluded from voting by it, if construed in the spirit intended by its author.

We would not for the world undervalue the stand that, as a whole, the Friends have ever so nobly taken in favor of an unfettered conscience. They have wrought gloriously in the cause, and have had the grace given them to suffer for it more, perhaps, than any of us.

And yet it may not be improper here to show, that the Baptists would seem to owe their possession of and title to the lot of ground of the First Baptist church, Philadelphia, in a great measure to clearer views of this subject of the rights of conscience than even the Friends held.

This lot, with a house of worship on it, first belonged, as we have said, to the small sect of the Quakers called Keithites, who broke off from the rest about 1691, chiefly, as it would seem, because George Keith foresaw that some views then gaining ground among them of a "plenary inward illumination," super-

ceding the written Word of God, would lead ultimately to just such a belief or disbelief as that now current among the Hicksite branch of the denomination in question. This he wished to prevent. It seems that he and his party became the subjects of no little persecution, amounting sometimes to fines and imprisonments, from some of the Quaker magistrates, who unfairly charged them with disturbing their meetings. But one John Holmes, Esq., a magistrate and a Baptist deacon of no little influence, had recently come to the city. He was afterwards made a judge. In this matter he refused to act with the Quaker magistrates against the Keithites, alleging that "*it was a religious dispute, and therefore not fit for a civil court.*"

This act of simple, clear-headed justice soon produced a friendly feeling among his party towards the Baptists, and when a few years afterwards the Baptists were expelled from their original place of worship on Chestnut street in a very unrighteous manner, and refused to go to law with their Christian brethren of another denomination, the Keithians offered them the use of this very lot with the house of worship on it. By degrees they attended their worship, and most of them became members of the church. These persons wore the Quaker dress and used the Quaker style of address—*thee and thou*—though members of the Baptist Church. Thus an act of disinterested justice seems most unexpectedly to have brought its own reward and testimony. They entered as temporary guests, and won the regard of their hosts to such a degree that they freely gave them the house and lot, and became members of their society. T. F. C.

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**THE HEAVIER THE PURSE THE TIGHTER IT DRAWS THE STRING.**—The City Mission, the great machine for evangelizing London, has very few supporters among the aristocracy. Nearly all the great societies rest on the middle class.

## Church and State in the Old Dominion.

NO. 1.

THE LONDON COMPANY, 1611.

IT is a matter of no small interest to trace the progress of a nation as exhibited in the progress of its laws. They either embody the public sentiment, as where the laws spring from the bosom of the people, or else reveal that sentiment by being directed against its strongest manifestations, as where the laws are made by tyrants and the people can only evade or obey.

The first systematic code of laws, which seems to have been inaugurated in Virginia, was strikingly characteristic of the times and of the class of colonists under whose auspices this earliest American Colony was undertaken. There were innumerable visionary schemes of marvellously perfect republics, surpassing even Sir Thomas More's Utopia, to be realized on this young continent. And in order to ensure the exact fulfilment of all their ideas, the wise schemers made them into *laws*, and undertook, by enactments and penalties, to form a virtuous State.

There are those now who would persuade us that the true method for propagating the gospel among the heathen is not to send the missionary with his Bible, but the politician and the professor with their laws and sciences. Instead of churches, they would build court-houses, and convert men by the gospel of axes and hoes and steam power and electricity, not forgetting Sharpe's rifles, which Henry Ward Beecher thinks would be more efficacious than Bibles in the regeneration of Kansas.

Civilization before Christianity, they tell us, is the legitimate order, and this civilization established through commercial and governmental arrangements, rather than by the benevolent co-operation of missionary societies.

Well, that experiment has been tried; how often or how successfully we shall

not undertake to recount. But the history of Virginia presents a notable example.

It is well known that from 1606 to 1625, the affairs of the colony were under the charge of a company of adventurers or stockholders, residing for the most part in London, and usually styled "The London Company." The pious monarch, "whose religion neither checked the bigotry of his spirit nor the profaneness of his language," declares in the preamble to the original charter, that one of the leading objects of the enterprise was the propagation of Christianity. And in his instructions it is furthermore expressly provided, 'that the said presidents, councils, and the ministers should provide that the true word and service of God be preached, planted, and used, not only in the said colonies, but also as much as might be among the savages bordering upon them, according to the rites and doctrines of the Church of England.' Indeed, by those who made the first efforts to colonize Virginia, the diffusion of Christianity was always held forth as one of the objects of the enterprise. As far back as 1588, when Sir Walter Raleigh made an assignment of his patent to Thomas Smith and others, he accompanied it with a donation of one hundred pounds, 'for the propagation of the Christian religion in Virginia.' It was also enjoined in the royal instructions, issued in 1606, 'that all persons should kindly treat the savage and heathen people in those parts, and use all proper means to draw them to the true service and knowledge of God.' And the first charter assigns as one of the reasons for the grant, that the contemplated undertaking was 'a work which may, by the providence of Almighty God, hereafter tend to the glory of his divine majesty, in propagating of Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God.'

In 1609 a new charter was obtained from the king. Such was the determination of the leaders of the enterprise to have a purely Christian State, and to lend all legal support to the church, that, in their dread of popery, it was incorporated in this new charter that no person should pass into Virginia who had not first taken the oath of supremacy. This, however, excluded all who could not recognize the king as the head of the church, and therefore was as much aimed at the Protestant Dissenter as at the Papist.

Prior to this period, the Company had not interfered *much* with the religious affairs of the colony. They had only declared that "the exercise of Christianity in the new world should conform to the rites, ceremonies and doctrines of the Church of England." "Nothing *more definite* than this had been said," observes Dr. Hawks. Sufficiently definite we should think. But, "from this time more specific instructions began to be sent from the mother country; and religion began to form one of the subjects of the very imperfect legislation of the Company for their distant colony."

In 1611, the whole matter seems to have been thoroughly revised, and the wisdom of the age was taxed to draw up regulations, which should infallibly secure this rising State from heresy and irreligion. The people, it was thought, were insubordinate and heedless; and, therefore, needed more rigorous and distinct injunctions.

Along with Sir Thomas Dale, the new Governor, arrived a code of laws, most fiercely sustaining the gospel of peace, and enforcing love to man and devoutness toward God, by such gentle persuasions as whipping, withholding the daily allowance, *piercing the tongue with a bodkin, and DEATH.*

We subjoin such of these laws as have relation to the church. This benevolent code was published under the title, "For

the Colony in Virginea Brittania, Lawes Diuine, Morall and Martiall."

I. "I do strictly commaund and charge all *captaines* and *officers*, of what qualitie or nature soever, whether commanders in the field, or in towne, or townes, forts, or fortresses, to have a care that the Almighty God bee duly and daily served; and that they call vpon their people to heare sermons; as that they also diligently frequent morning and evening praier themselves, by their own examplar and daily life and duty herein encouraging others thereunto; and that such *who shall often and wilfully absent themselves*, be duly *punished* according to the martiall law in that case provided.

II. "That no man speake impiously or maliciously against the holy and blessed trinitie, or any of the three persons; that is to say, against God the Father, God the Son, and God the Holy Ghost; or against the known articles of the Christian faith, *upon pain of death*.

III. "That no man blaspheme God's holy name, upon paine of death; or vse vnlawful oathes—taking the name of God in vaine, curse or banne—vpon paine of *severe punishment* for the first offence so committed, and for the second, *to have a bodkin thrust through his tongue*; and if he continue the blaspheming of God's name, for the third time so offending he shall be brought to a martiall court, and there receive censure of *death* for his offence."

V. "No man shall speake any word, or do any act, which may tend to the derision or despight of God's holy word, upon paine of death. Nor shall any man vnworthily demeane himselfe vnto any preacher or minister of the same, but generally hold them in all reverent regard and dutiful intreatie; otherwise he, the offender, shall openly be whipt three times, and aske public forgiveness in the assembly of the congregation three severall Saboth daies.

VI. "Euerie man and woman duly twice a day, upon the first towling of the bell, shall *upon the working daies* re-paire vnto the church to heare diuine service, vpon paine of losing his or her dayes allowance for the first omission; for the second to be whipt; and for the third to be condemned to the gallies for six months. Likewise, no man or woman shall dare to violate or breake the Sabboth by any gaming, publike or private, abroad or at home, but duly sanctifie and obserue the same, both himselfe and his familie, by preparing themselves at home by priuate praier, that they may bee the better fitted for the publike, according to the commandments of God and the orders of our church; as also euerie man and woman shall reape in the morning to the diuine service, and sermons preached vpon the Saboth daie, and in the afternoon to diuine service and catechising; vpon paine for the first fault to lose their prouision and allowance for the whole weeke following; for the second to lose the said allowance, and also to be whipt; and for the third to suffer death.

VII. "All preachers or ministers within this our colonie or colonies, shall in the forts where they are resident, after diuine seruice, duly preach euerie Sabboth daie in the forenoone, and catechise in the afternoone, and weekly say the diuine seruice twice euerie day, and preach euerie Wednesday; likewise euerie minister, where he is resident, within the same. fort or fortresses, or towne or townes, shall chuse vnto him foure of the most religious and better disposed, as well to informe of the abuses and neglects of the people in their duties and seruice to God, as also to the due reparation and keeping the church handsome, and fitted with all reuerent obseruances thereunto belonging; likewise euerie minister shall keep a faithfull and true record or church booke of all christenings, marriages, and deaths of such our people as shall happen within their fort

or fortresses, towne or townes at any time, vpon the burthen of a neglectfull conscience, and vpon paine of losing their entertainment."

XXXIII. "There is *not one man nor woman* in this colonie *now present*, or *hereafter to arriue*, but shall giue up an account of his and their faith and religion, and repaire vnto the minister, that by his conference with them he may vnderstand and gather whether heretofore they have bene sufficiently instrvcted and catechised in the principles and grounds of religion: whose weakness and ignorance herein, the minister finding and aduising them in all love and charitie to repaire often vnto him to receive therein a greater measure of knowledge; if they shall refuse so to repaire vnto him, and be the minister giue notice thereof vnto the governour, or that chiefe officer of that towne or forte wherein he or she, the parties so offending, shall remaine, the governour shall cause the offender for the first time of refusal to be *whipt*; for the second time to be whipt twice, and to acknowledge his fault upon the Sabbath daie in the assembly of the congregation; and for the third time to be whipt *euerie day until he hath made the same acknowledgment*, and asked forgiveness of the same; and shall repaire vnto the minister to be further instructed as aforesaid; and vpon the Sabbath, when the minister shall catechise and of him demande any question concerning his faith and knowledge, he shall not refse to make answer vpon the same perill."

How wholesome these laws were esteemed, and with what delight the opening prospects of their benign influence were regarded, may be seen in the "New Life of Virginia," published in 1612, the author of which exclaims—"Good are these beginnings, wherein God is thus before; good are these laws and long may they stand in their due execution."

It is due, however, to justice to say that these laws seem to have been too

severe to be executed. Their bloodiness nullified them. They were too strong to stand. The country needed men too much, the governors were too near to the governed, the arm of authority was too short, to admit of the execution of such a code. Says Dr. Hawks: "To the honor of the London Company and of their colonists, it should be mentioned that, during their government, not a solitary instance is recorded of a persecution for mere difference of opinion. The penalties incurred for the non-observance of religious duties were never rigidly enforced; and the power to remit them entirely, which belonged to the governor and council, was not unfrequently exercised." (Eccles. Hist. of Va., p. 24.)

In future numbers we shall consider more modern laws, which were not so left to be a dead letter.

### On Job 2: 9. "Curse God and Die."

PROFESSOR Conant is publishing a new translation of the book of Job, which will probably be considered as, on the whole, one of the most scholarly productions of the age. And yet it is worthy of remark, how little it seems able to do to clear up decisively the sense of those passages left doubtful in our English version. The meaning of "skin for skin," (Job ii: 4,) is not made any clearer, while Job ii: 9 is rather darkened.

The authorized version tells us that Job's wife said, "Curse God and die;" to which he replied, "Thou speakest as one of the foolish women speaketh." But Professor Conant translates it—"Bless God and die." The most obvious danger to be apprehended from all such changes, where there is not the most clear and reliable authority for them, is their tendency to unsettle the minds of English readers, and lead them to suppose that the Bible can be made to mean anything we please.

Ambiguity has been supposed to rest



on this passage for centuries. The Vulgate translated it, "*Bless* God," sixteen hundred years ago; and Gesenius has done the same in our own day, as many scholars have in between. It is rather for the purpose of showing how the ambiguity arises, than anything further, that the following remarks are written.

The Hebrew verb here used, (*barak*,) means primarily "to go down upon the knees," "*to kneel*." It is thus used in Genesis xxiv: 11. "And he made the camels to *kneel down*." The noun formed of the same radical letters (in the dual and plural) always is translated "the knees." (There is, however, another feminine noun derived from it, which signifies "a blessing.") In Daniel vi: 10, we have both the verb and the noun in the same sentence, where we are told that Daniel "*kneaded upon his knees*" thrice daily. So in 2 Chron. vi: 13. In Psalms xcvi: 5, the verb is also used in the sense of kneeling for worship. "Let us kneel for worship."

In this way, and because we generally kneel in addressing the Deity, it became used to express various kinds of worship or approach to God, as in supplicating blessings.

Hence it obtained the sense also of *causing* blessings, or uttering blessings. Thus, "*to bless*" became its customary sense in the Old Testament, although perhaps in many of the cases where, in our present version, it is translated thus, or to "praise," it might with equal propriety be rendered by the more comprehensive term "worship," or "adore."<sup>\*</sup>

But this same Hebrew term is also used sometimes to indicate a *profane* calling upon God, such as imploring or pronouncing maledictions, by appealing to the God to whom all men kneel. In 1 Kings xxi: 10 and 18: "Naboth did *blaspheme* God and the king."

Thus there are three distinct senses, in any one of which this word may have been here used. "*Kneel* to God and

die;" that is, supplicate or implore him that you may die; 2d, "*Bless* God and die;" or 3d, "*Blaspheme* or curse God and die." Which of these three senses ought we to prefer?

1. In favor of the first, it may be said that it would agree well with the radical signification of the word, and offer a consistent sense to the passage: "Despair of life, pray for death." The connecting particle translated *and*, might with at least equal propriety be rendered "*that*," or "*in order that*," in this connexion between the imperatives, so that the translation might be, "*Supplicate God that you may die*."<sup>\*</sup>

The chief difficulties of this view are: First, that it is too exclusively etymological and too little sustained by current usage, and the sense would not be so obviously profane as to account for the very strong rebuke that follows in reply.

2. Professor Conant and several others adopt the second translation: "*Bless* God and die." This is unquestionably by far the most customary use of the verb, although we shall find a different sense of it in the book of Job on some very important occasions.

But the reply of Job, "Thou speakest as one of the foolish women speaketh," shows that if the verb was in this case used in the sense of "bless," it could only have been spoken ironically. O this there does not seem sufficient proof. It is a far-fetched supposition, and Kitto's remarks against it seem very just and conclusive.

3. The sense given by our English translators, "*Curse* God and die," or "*Blaspheme* God and die," seems best to agree with the connexion. It is more-over sanctioned, not only by 1 Kings xxi: 10 and 18, but by two or three cases in the book of Job, and within a few verses of the contested passage. Thus, in Job i: 5: "It may be that my sons have sinned and *cursed* God in their

\* As for instance, Job i: 21; Ps. lxxii: 18, 19 Ps. lxxvi: 8.

\* See Gesenius' Heb. Lexicon, art. *barak*, sec. 5; Gen. xlii. 34, and Conant's Gram. 130, 2, (Appleton, 1855.)

hearts." In this case Dr. Conant has translated the term "*forsaken* God in their hearts," or, as he puts in the margin, "*renounced or cursed*." But it here clearly should be rendered, "*blasphemed* God in their hearts," the allusion being to the profane thoughts and words so commonly arising among young men in scenes of festivity.

In using the term "*forsaken*," Dr. Conant seems to have followed a mistaken view of the growth of this word, as Gesenius has distinctly shown in his *Lexicon*.<sup>o</sup>

The same remarks will apply to Job i: 11, and ii: 5: "Touch his bone and his flesh and he will *curse* thee to thy face." These passages he also translates "*renounce*." But the sense must be, I think, "He will *blaspheme* thee to thy face."

If we so render the word in the fifth verse, what possible objection can there be to translate it thus in the ninth verse of the same chapter? "*Blaspheme* God that you may die;" that is, that he may strike you dead. At all events, let the translation be the same in all these four cases, as the word is apparently used in the same sense. Job i: 5, i: 11, ii: 5, and ii: 9.

This seems to be the sense intended by the Septuagint: "But speak now some word to (*eis*) the Lord 'and die.'" If *eis* is here used *adversatively*, as is generally considered, the sense would be, "speak now some word *against* the Lord, or defyingly in the face of the Lord, and die." Our present English version, therefore, would appear to have given the true sense in all of these cases.

If we mistake not, it will be found that the verb *barak* is used in the book of Job eight times: in three of them it signifies "*to bless*," (Job i: 10, xxx: 20, and lxii: 12); in one case "*to adore*," or "*worship*," (Job i: 21); and in four "*to curse*" or "*blaspheme*," (Job i: 5, i: 11, ii: 5 and ii: 9.)

T. F. C.

See the 5th section of the meaning of this term (*barak*) in Piel.

## Snow Power.

How much of quaint beauty and suggestiveness there is in these thoughts, which we find in the Independent, about snow! They are really too good to share the fate of most editorials, (ours, we fear, as well as the rest,) and melt into forgetfulness, ere the snowy theme has disappeared:

Is there anything in the world so devoid of all power as the snow-flake? It has no life. It is not organized. It is not even a positive thing, but is formed negatively, by the withdrawal of heat from moisture. It forms in silence and in the obscurity of the radiant ether, far up above eye-sight or hand-reach. It starts earthward so thin, so filmy and unsubstantial, that gravitation itself seems at a loss to know how to get a hold upon it. Therefore it comes down with a wavering motion, half attracted and half let alone. We have sat and watched the fall of snow until our head grew dizzy, for it is a bewitching sight to persons speculatively inclined. There is an aimless way of riding down, a simple, careless, thoughtless motion, that leads you to think that nothing can be more *nonchalant* than snow. And then it rests upon a leaf, or alights upon the ground with such a dainty step, so softly, so quietly, that you almost pity its virgin helplessness. If you reach out your hand to help it, your very touch destroys it. It dies in your palm, and departs as a tear.

If any one should ask what is the most harmless and innocent thing on earth, he might be answered, a snow-flake. And yet in its own way of exerting itself, it stands among the foremost powers on earth. When it fills the air the sun cannot shine; the eye becomes powerless; - neither hunter nor pilot, guide nor watchman, are any better than blind men. The eagle and the mole are on a level of vision. All the kings of earth could not send forth an edict to mankind, saying, 'Let labor cease.' But

this white plumed light infantry clears out the fields, drives men home from the highway, and puts half a continent under ban. It is a despoiler of old landmarks, and very quietly unites all properties, covering up fences, hiding paths and roads, and doing in one day a work which the engineers and laborers of the whole earth could not do in years.

But let the wind arise, (itself but the movement of soft invisible particles of air,) and how is this peaceful seeming of snow-flakes changed! In an instant the air roves. There is fury and spite in the atmosphere. It pelts you, and searches you out in every fold and seam of your garments. It comes without search-warrant through every crack and crevice of your house. It pours over the hills, and lurks down in valleys, or roads, or cuts, until in a night it has entrenched itself formidably against the most expert human strength. For, now lying in drifts huge and wide, it bids defiance to engine and engineer.

We look upon the engine as the symbol of human skill and power. In its summer rush along a dry track it would seem literally invincible. It comes roaring up towards you, it sweeps gigantically past you, with the wild screams of its whistle, waving the bushes and filling the air with clouds of smoke and dust, and you look upon its roaring course gradually dying out of sight and hearing, as if some supernatural development of Might had passed by you in a vision. But now this wonderful thing is as tame as a wounded bird; all its spirit is gone. No blow is struck. The snow puts forth no power; it simply lies still. That is enough. The laboring engine groans and pitches; backs out and plunges in again; retreats and rushes again.

It becomes entangled. The snow is everywhere; it is before it and behind it. It penetrates the whole engine, is sucked in the draft, whirls in sheets into the engine-room, torments the cumbered wheels, clogs the joints, and packing

down under the drivers, it fairly lifts the ponderous engine off from its feet and strands it across the track! Well done, snow! That was a notable victory! Thou mayest well consent now to yield to scraper and snow-plow!

In a few weeks another silent force will come forth. And a noiseless battle will ensue, in which this now victorious army of flakes shall be itself vanquished. A rain-drop is stronger than a snow-flake. One by one the armed drops will dissolve the crystal and let forth the spirit imprisoned in them. Descending quickly into the earth, the drops shall search the roots, and give their breasts to their myriad mouths. The bud shall open its eye. The leaf shall lift up its head. The grass shall wave its spear, and the forests hang out their banners! How significant is this silent, gradual but irresistible power of rain and snow, of moral truth in this world! *"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."*

### "He Dimma Believe a' the Bible."

AS a specimen of Sandy Patrick's peculiar manner of leading a hesitating mind to venture on the Saviour, we may refer to a case in Glasgow, which occurred about this time. An intelligent female, who was laboring under a deep sense of sin, was visited by Mr. P., and notwithstanding all his encouragements and prayers, she seemed to be only increasingly distressed, and almost in despair. At length, while on their knees, Mr. P. said to her, "Let us sit up a we'e;" and placing himself beside her, and looking steadily in her face, he said:

"Do ye believe the Bible?"

"I do," she replied.

"Can you tell me who made the world?"

She smiled a little contemptuously, and after a pause, said: "It was God!" To which he immediately replied, "How d'ye ken? were ye there to see?"

She seemed surprised, perceiving that there was evidently more meant by the question than she had supposed, and then remarked, "No, I was not there, but the Word of God says that he made it."

"Ah, well, then ye believe a' that the Bible says, d'ye?"

She said, "Yes."

"Ah, weel, we'll see; 'This is my beloved Son in whom I am well pleased; hear ye him.' Who says that?"

"The Father."

"Weel, wid ye do as the Father bids ye? He commands ye to hear the Son."

To this she assented.

"Weel, then, what does the Son say? 'Him that cometh unto me I will in no wise cast out.' 'Come unto me and I will give you rest.' To the woman in the Gospel he said, 'Daughter, thy sins which are many are all forgiven thee,' and will he no say the same to you? Is he no saying it even to thee noo? ye dinna believe that, ye dinna believe him. I tell ye, ye dinna believe a' the Bible."

She instantly saw the shame and sin of not trusting in a promising, present Redeemer, and as instantly ventured on his mercy. Confiding in the love and power and truth of the world's Redeemer, she trusted herself in his hands, and found the peace she sought.

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"Why don't you hold your head up in the world as I do?" asked a haughty lawyer of a sterling old farmer.—"Squire," said the farmer, "see that field of grain; the well-filled heads hang down, while those only that are empty stand upright."

## Consecration of Cemeteries.

THERE exists at the present time, in various places throughout England, a considerable degree of agitation and discussion on the subject of the new burial grounds, called cemeteries, which had become indispensable in consequence of the disgustingly crowded state of some of the parochial and other burial grounds in populous places. But the agitation and discussion we have mentioned arises not from objections to the new places, but from the insulting manner in which the high church party, in many places, are carrying out their superstitious notions about consecrating a portion of the ground, and keeping that portion distinct and separate from the part not so consecrated. In the city of Norwich, it seems, much excitement on this subject exists. In the midst of the excitement, a curious pamphlet has made its appearance, which attracted great attention, producing almost as much rage on the one side, as amusement on the other. It is got up in regular mediæval style as regards its aspect—for it is printed in red and black ink, and a bishop's mitre, the sacramental cup, and other ecclesiastical ornaments adorn it. Its title is, "Consecration of Cemeteries Apostolical and Necessary. A Letter to the Mayor of Norwich (J. G. Johnson, Esq.); with a translation of an ancient MS., containing a LONG-LOST CHAPTER OF THE ACTS OF THE APOSTLES, recently discovered in the library of the Cathedral of Norwich, and Critical Notes and Illustrations. By Richard Bentley, Jun."

We append some extracts of this *jeu d'esprit*:

"My dear Mr. Mayor—How often have we thought of the happy state of England when there were no sects and schisms to destroy its ecclesiastical uniformity! And as often have we deplored that fatuity in our rulers, which has fostered the worst evils of dissent, until at length, as the census proved, the schismatics are more numerous than the

orthodox believers. Had you, my friend, been intrusted with the necessary power, we should not have to bemoan the present condition of the Church as by law established. From the cut of the beadle's coat to the starch in the bishop's sleeves, everything would be perfect in kind and keeping with the whole system.

"But we are fallen upon evil times. Men are not content with 'the wisdom of the ancients,' and stupidly refuse to bow down to authority, unless good reasons be given. They ask questions which betoken a spirit of infidelity, as alien from all respect to our venerated clergy, as from all due reverence to customs observed amongst us. It is distressing to reflect upon the inconvenience which such a habit, if not promptly checked, will entail upon us.

"A few evenings since, when you had left the company which your vivacity enlivened, and your historical acquirements so much enlightened, a remark was loosely uttered upon the question of extra-mural interments. The conversation immediately turned towards the new burial ground, which the council have, with such wisdom, purchased for the city. A gentleman present was quietly asked about the consecration of the ground, when, to my disgust, I found the question scoffed at by several of the assembly. I ventured upon an expression of surprise, that such an ancient custom should be so laughed at; when I was quietly assured by one of the company, that if consecration by a bishop were necessary, our venerable and venerated prelate could not perform the act. I supposed that his infirm health was alluded to, but was quickly undeceived; for my tormentor said, 'The bishop, as he is called, cannot prove his canonical consecration as a bishop. He cannot, therefore, confer orders, or lawfully perform any other duties pertaining to the Episcopal office.'

"For a moment I was speechless! The impious audacity of the assertion

rendered a reply impossible; for I felt that, unless my answer were complete and conclusive, I should only damage the cause of truth and charity. But as soon as I could collect my thoughts, I expressed my surprise at meeting with a gentleman who could avow such schismatical opinions, and, more especially, at the present time. He rejoined by saying that no English bishop dared to submit his canonical claims to competent judges, and by them, said he, I mean such men as Grote, or Thirlwall, or Hallam, or Macaulay, or Stephen. I smiled dissent, and speedily started a new question.

"From that evening until this morning I have had no rest, for I have been unable to conceal from myself the frightful possibility, that the opinions of this gentleman are shared by many others who have not courage to avow them.

"But to my great joy, when I entered the Cathedral for morning prayers, I was told that our excellent dean wished to speak to me at the close of divine service. My thoughts naturally wandered during the time of prayer, and I was full of speculations as to the dean's intended communication. Judge of my surprise when, having followed him into the chapter room, he set before me, in the presence of the archdeacon and the canons then assembled, a small black box, and, having cautiously opened the lid, revealed to me a curious Palimpsest, which he declared to be unique, and of indescribable value to the church! The vehemence of his speech proved the excitement of his mind. As soon as I could, I stooped over the precious document, and, although the margin of the MS. is covered with memoranda of sundry sums of money, and the body is a part of Cicero's speech against the appointment of Q. Cæcilius—for the words are very legible,—the old Greek letters of the original MS. are distinctly to be traced, and there, before my eyes, lay what is unquestionably a lost chapter of the Acts of the Apostles.

"It is written in uncial characters, and cannot be assigned to a later date than the close of the fourth, or the early part of the fifth, century. A very cursory examination showed the extreme beauty and regularity of the letters, and sharpened my desire to make a transcript of the precious document. The dean most kindly consented; and I communicate, through you, to the public a literal translation which I have carefully made.

"I had written thus far when a parcel was delivered at my door, which, on being opened, I found to contain a note from the gentleman whose opinions so much displeased me, requesting me to read an extract from 'a work of great merit,' which runs as follows:—

'Nothing is more illustrative of the spirit of priestcraft, than that the Church should have kept up the superstitious belief in the consecration of the ground, and that in spite of education, the poor and the rich should be ridden with the most preposterous notion, that they cannot lie in peace except in ground over which the bishop has said his mummary, and for which he and his rooks, as Sir David Lindsay calls them, have pocketed the fees and laughed in their sleeves at the gullible foolishness of the people. When will the day come when the webs of the clerical spider shall be torn not only from the limbs but from the souls of men? Does the honest Quaker sleep less sound, or will he rise less cheerfully at the judgment day from his grave, over which no prelatial jugglery has been practised, and for which neither prelate nor priest pocketed a doit? Who has consecrated the sea, into which the British sailor, in the cloud of battle smoke, descends; or who goes down, amidst the tears of his comrades, to depths to which no plummet but that of God's omnipotence ever reached? Who has consecrated the battle field, which opens its pits for thousands and tens of thousands? or the desert where the weary traveller lies down to his eternal rest? Who has made holy the sleeping-place of the soli-

tary missionary, and of the settlers in new lands? Who but He whose hand has hallowed earth from end to end, and from surface to centre—for His pure and almighty fingers have moulded it! Who but He whose eye rests on it day and night, watching its myriads of moving children—the oppressors and the oppressed—the deceivers and the deceived—the hypocrite, and the poor whose souls are darkened with false knowledge, and fettered with bonds of daring selfishness! and on whatever thing that eye rests, it is hallowed beyond the breath of bishops and the fees of registrars. Who shall need to look for a consecrated spot of earth to lay his bones in, when the struggles and the sorrows, the prayers and the tears, of our fellow-men, from age to age, have consecrated every atom of this world's surface to the desire of a repose which no human hands can lead to, no human rites secure? Who shall seek for a more hallowed bed than the bosom of that earth into which Christ himself descended, and in which the bodies of the thousands of glorious patriarchs, and prophets, and martyrs, who were laid in gardens and beneath their paternal trees, and of heroes whose blood and sighs have flowed forth for their fellow-men, have been left to peace and the blessings of grateful generations, with no rites, no sounds, but the silent falling of tears, and the aspirations of speechless but immortal thanks? The whole world is sanctified by these agencies, beyond the blessings or curses of priests. God's sunshine flows over it—his providence surrounds it—it is rocked in his arms like the child of his eternal love; his faithful creatures live, and toil, and pray in it, and, in the name of heaven, who shall make it, or who can need it holier for his last resting couch?"

"Well, said I, as soon as I had read this long extract, it is a happy thing that, at last, we are able to silence all such scribblers with 'thus it is written.' Had the author of these heretical sen-

tences known what the cathedral of Norwich contained, he would not have ventured upon appeals which can, for the future, have force only with the ignorant and infidel classes of the community. It is pleasant to muse upon the astonishment with which he will see all his fine vapouring melt away before the light of truth, and discover a basis upon which our ecclesiastical policy and usages may rest without any chance of being upset. We can afford to smile at his questions now that we hold so satisfactory an answer.

"As the case now stands, all sober men will acknowledge the wonderful comprehensiveness of our church system. We take the babe as soon as it is born and regenerate it in holy baptism; we confirm the youth in the possession of grace thus bestowed; and with assiduous care provide a 'sacred' spot for the repose of exhausted nature. It is too evident to require proof that a certain divine instinct has guided our bishops and curates in their zealous defence of every part of this 'compact whole.'

"Indeed, it must strike every one who thinks at all upon such grave matters, as most reasonable to conclude that, as a few drops of water falling from a curate's fingers regenerate an infant into God, the solemn tread of a bishop over new ground must render it specially good and available for the burial of the dead. It may be as much as a curate can do to regenerate a youngster, to make him (as our Catechism says) 'a child of God, a member of Christ, and an inheritor of the kingdom of heaven;' but a bishop's virtue can pass into the soil, and impregnate it with qualities it had never otherwise known.

"And this reminds me of a curious fact which you have often spoken of when referring to your early medical education. You may recollect the interest which you excited in a company of gentlemen one day, when you were speaking of the difference which you

had observed between the bodies of baptized malefactors, just taken down from the gallows, or those bodies taken from dissenting chapel yards, and others which were exhumed from consecrated ground. An odour of sanctity was exhaled by the latter, which suspended the jests of the dissecting-room, and compelled the demonstrator to forego all indulgence in ribald saws. It was made evident to all that a consecrated grave would lend a perfume even to the corrupting body of a baptized christian, and, as you have so wisely said, 'conserve it with honour.' But neither you nor I then supposed that the consecration of the ground could rest upon the written and scriptural authority of the chapter which is now sent into the world.

"Let us hope that this publication may avail to win, to a better mind, men whom we all desire to see in the right, that is on our side. It may 'give them pause,' and compel them to reflect upon the grievous injury which, as is now proved, is done both to soul and body by separation from the Church as established by law. They have no 'holy dew' to cleanse them in infancy, and no holy ground to receive them at death. Let us pity and pray for them. And, as they are unaccustomed to such sights as the consecration of a cemetery, let us all do what we can to render it as imposing as possible; that no thought of fees may at any moment intrude upon their minds, or make them calculate the cost to the public of every step which the bishop may take.

"I have the honour to be, Mr. Mayor,

With profound respect,

Your sincere friend,

RICHARD BENTLEY, JUN.

*Phalaris Cottage, Newmarket Road,  
December 18th, 1855."*

"If I were so unlucky," said an officer, "as to have a stupid son, I would make him a parson." A clergyman present calmly replied, "You think differently, sir, from your father."

*"Any sort of a House will do."*

THINKS I to myself—"will do for what?"—To live in?—No! The house he lives in must be as neat, substantial, eligibly located, and well furnished as possible. A shed would shelter him, and bare walls would seclude him, and give privacy and security; but he wants in his dwelling some appearance of taste and comfort. And he is right.

Well then—thinks I to myself—what does he mean?—Will any sort of a house do to carry on his business in? Not at all. He knows that he may have the best goods in the place, and be willing to sell as cheap as any one else; but unless his place of business is as accessible and attractive in its arrangements as any other in his line of trade, he will get very few customers.

Does he mean that "any sort of a house" will do for public purposes—for a Hotel, a Court House, a High School, a Temperance Hall?—No. All of these must be carefully and expensively fitted up.—Thinks I to myself—if any sort of a house will not do for our private abodes, or private business, or for any public purpose—what will it do for?

*For the worship of God!*

Who says so?—A man that professes to be a worshipper of God!—Surely the God that he worships cannot be the same that said "Cursed be the deceiver that hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing:" not the same who was indignant at the blind and lame and sick being offered to him; not the same that said—"Is it time for you, O ye, to dwell in your ceiled houses, and my house lie waste?"

But it is said that "nothing but *pride* calls for better houses in which to worship God."—Thinks I to myself—what a proud man David was when he said—"Behold I dwell in a house of cedar, but the ark of God dwelleth within curtains;" and when he gathered funds (1

Chron. xxix.) to build a temple. Solomon's pride was amazing, in building such a magnificent structure: and stranger still that God approved it, and blessed him for it.—Moses was proud, it seems, when at an expense of about 100 talents and 1775 shekels, (i. e. considerably over 150,000 dollars,) he constructed the tabernacle, *for their temporary use* while sojourning in the wilderness. Haggai, too, was another of those proud men, when he urged the Jews to rebuild their temple.

Thinks I to myself—it is very strange that when expenditure is to be made for one's own accommodation, it is decency, comfort, proper self-respect, and necessity that requires it; but when the house of God is such as a respectable man would not live in himself—when it is worse than his barn—then the desire to improve it becomes pride.—Thinks I to myself—I wonder if *none* of the money that is grudged and withheld from beautifying God's house for fear of being proud—is wasted on personal decoration, and superfluous extravagance.

"But we are very poor."—Thinks I to myself—One would never guess it from the style of your own dwellings, or of your dress. I have worshipped with great delight, and could do so again, in a log cabin, where the wind came in at every chink, and the rough puncheons that were fixed for seats gave very uneasy accommodation. But it was in a new country: as good as they had at home:—and I doubt not it was as well pleasing to God as any costly house that ever was built.

But such circumstances do not always exist when these excuses are made. In my travels I remember to have seen two meeting houses, both of which preached to me a very good sermon, though enveloped in solitude and silence. And I not only drew some practical deductions for myself, but also some inferences in regard to the people who built and kept them.



One was a plain, neat, home-like structure, looking so white, and pure, and inviting, as it first became visible through the grove in which it was embosomed, that I could not but stop my horse to enjoy the scene. I felt that taste, and piety had been at work there together.

The other was an uncouth, dingy, down-falling edifice. It had cost as much, or probably more than the one just mentioned; but they could not afford to paint it, nor to repair it, having exhausted all the *giveness* of the neighborhood in the spasmodic effort to build a large house. The door would not shut tight, and therefore was not shut at all. A solitary window shutter, *e pluribus unum*, creaked mournfully behind the pulpit, (where there had been two,) for the loss of its mate; and the rickety steps at the front door seemed to be trying their best to fall down. The birds of heaven and the neighbors' pigs could enter with more ease and safety than the neighbors themselves. Peeping in, I saw a stove, the pipe coming out through one of the broken panes in the window. I am sure it smoked—just as sure as that the people chewed; for I saw the signs of both, the sooty roof, and the stained floor bearing equally incontestable evidence. A greasy table, standing on three of its legs, and apparently designed for "the Lord's table," together with a few seats, *some* of which had backs, made up the interior furniture.

Will such a house "*do*?" Yes! It needs no prophet to describe *what* it will do. It will make people of sense despise the preacher and the church, who are able to repair these things, and will not. It will testify that the decay of the house is a token of the lifelessness of the church; that the people were either too proud to build a house of such dimensions, that they could keep it in decent and neat condition, or too stingy to do it if they could.

But experience has proved—even if

common sense did not teach it—that any sort of a house *will not do*, if the object is to build up a church, to gather and retain a congregation for the worship of God. People will not go to shiver in comfortless cages, or to be suffocated in smoky hovels, or to be bitten and devoured in vermin-haunted dens—even though they be dignified with the title of houses of God. The preachers and the people who try to entrap the public into such places, bring failure and shame upon themselves; and, worse than that, may it not be said that they *bring disgrace on the cause of God*?

Now I hope none of your readers will grow angry, and throw down the Memorial, and wonder why Brother Manly puts such articles in; for, if I should see that, I should be sure to *think to myself* that the cap fits.

Reader, before your next meeting day, go and see if the house of God where you worship is in neat, comfortable and *inviting* condition. If not, don't rest till it is so.

TIMOTHY THINKER.

### Speak Gently.

"I AM entirely at a loss to know what to do with that boy," said Mrs. B—— to her husband, with much concern on her face, and in an anxious tone of voice. "I never yield to his imperious temper; I never indulge him in anything; I think about him and care about him at all times, but see no good results."

While Mrs. B. was speaking, a bright active lad, eight years of age, came dashing into the room; and, without heeding any one, commenced beating with two large sticks against one of the window-sills, and making a deafening noise.

"Incorrigible boy!" exclaimed his mother, going quickly up to him, and jerking the sticks out of his hand, "can I neither teach you manners or decency? I have told you a hundred times that

when you come into a room where any one is sitting, you must be quiet. Go up stairs this moment, and do not let me see your face for an hour." The boy became sulky in an instant, and stood where he was, pouting sadly.

"Did you hear what I said? Go up stairs this moment."

Mrs. B—— spoke in a very angry tone, and looked quite as angry as she spoke.

Slowly moved the boy towards the door, a scowl darkening his face, that was but a moment before so bright and cheerful. His steps were too deliberate for the over-excited feelings of his mother; she sprang toward him, and seizing him by the arm, pushed him from the room, and closed the door loudly after him.

"I declare I am out of all heart," she exclaimed, sinking down upon a chair. "It is 'line upon line, and precept upon precept,' but all to no good purpose. That boy will break my heart yet."

Mr. B—— said nothing, but he saw plainly enough that it was not all the child's fault. He doubted the use of speaking out, and saying this unequivocally, although he had often and often been on the point of doing so involuntarily. He knew the temper of his wife so well, and her peculiar sensitiveness about everything that looked like charging any fault upon herself, that he feared more harm than good would result from an attempt on his part to show her that she was much more than half to blame for the boy's perverseness of temper.

Once or twice the little fellow showed himself at the door, but was driven back with harsh words, until the hour for tea arrived. The sound of the tea-bell caused an instant oblivion of all the disagreeable impressions made upon his mind. His little feet answered the welcome summons, with a clatter that stunned the ears of his mother.

"Go back, Sir," she said, sternly, as he burst open the dining-room door, and

sent it swinging with a loud concussion against the wall, "and see if you cannot walk down stairs more like a boy than a horse."

Master H—— withdrew, pouting out his rosy lips as far as he could. He went up one flight of stairs, and then returned.

"Go up to the third story, where you first started from, or you shall not have a mouthful."

"I do not want to," whined the boy.

"Go up, I tell you, this instant, or I will send you to bed without anything to eat."

This was a threat that former experience had taught him might be executed, and so he deemed it better to submit, than pay so dearly for having his own way. The distance to the third story was made in a few light springs, and then he came pattering down as lightly, and took his place at the table quickly, but silently.

"There, there, not too fast; you have plenty to eat, and time enough to eat it in."

H—— settled himself down to the table as quietly as his mercurial spirit would let him, and tried to wait until he was helped; but, in spite of all his efforts to do so, his hand went over into the bread basket. A look from his mother caused him to drop the slice he had raised; it was not a look in which there was much affection. While waiting to be helped, his hands were busy with his knife and fork, making a most unpleasant clatter.

"Put down your hands!" harshly spoken, remedied the evil; or, rather, sent the active movement from the little fellow's hands to his feet, that commenced a swinging motion, his heels striking noisily against the chair.

"Keep your feet still!" caused this to cease. After one or two more reproofs the boy was left to himself. As soon as he received his cup of tea, he poured out the entire contents into his saucer, and

then tried to lift it steadily to his lips. In doing so, he spilled one-third of its contents upon the table. A box on the ears, and an order to leave the table, rewarded this feat.

He went crying away, not in anger, but in grief. He had spilled his tea by accident. His mother had so many reproofs and injunctions to make, that the bearing of them all in mind was a thing impossible. As to pouring out all his tea at a time, he had no recollection of any interdict on that subject, although it had been made over and over again very often. In a little while he came creeping back, and resumed his place at the table, his eyes on his mother's face. Mrs. B—— was sorry that she had sent him away for what was only an accident; she felt that she had hardly been just to the thoughtless boy; she did not, therefore, object to his coming back, but said, as he took his seat, "Next time see that you are more careful. I have told you over and over again not to fill your saucer to the brim; you never can do it without spilling the tea upon the table."

This was not spoken in kindness.

A scene similar to the above was enacted at every meal; but instead of improving in his behavior, the boy grew more and more heedless.

Mr. B—— rarely said anything to H—— about his unruly manner; but when he did, a word was enough. That word was always mildly yet firmly spoken. He did not think him a bad boy, or difficult to manage; at least he had never found him so.

"I wish I knew what to do with that child," said Mrs. B——, after the little fellow had been sent to bed an hour before his time, in consequence of some violation of law and order; "he makes me constantly feel unhappy, I dislike to be scolding him forever; but what can I do?"

Mr. B—— sat silent. He wanted to say a word on the subject, but he

feared that its effects might not be what he desired.

"I wish you would advise me what to do, Mr. B——," said his wife, a little petulently. "You sit and do not say a single word, as if you had no kind of interest in the matter."

"There is a way which, if you would adopt it, I think might do him good."

Mr. B—— spoke with a slight appearance of hesitation. "If you would speak gently to H——, I am sure you would be able to manage him far better than you do."

Mrs. B——'s face was crimsoned in an instant; she felt the reproof deeply; her self-esteem was severely wounded.

"Speak gently, indeed!" she replied, "I might as well speak to the wind. I am scarcely heard now at the top of my voice."

As her husband did not argue the matter with her, nor say anything that was calculated to keep up the excitement under which she was laboring, her feelings in a little while quieted down, and her thoughts became very active. The words, "Speak gently," were constantly in her mind, and there was a reproving import in them. On going to bed that night, she could not sleep for several hours; her mind was too busily engaged in reviewing her conduct towards her child. She clearly perceived that she had too frequently suffered her mind to get excited and angry, and that she was often annoyed at trifles which ought to have been overlooked.

"I am afraid I have been unjust to my child," she sighed, over and over again, turning restlessly upon her pillow.

"I will try and do better," she said to herself, as she rose in the morning, but little refreshed from sleep.

Before she was ready to leave her room, she heard H——'s voice calling her from the next chamber where he slept. The tones were fretful; he wanted some attendance, and was crying out for it in a manner that instantly disturb-

ed the even surface of the mother's feelings. She was about telling him angrily to be quiet until she could finish dressing herself, when the words, "Speak gently," seemed whispered in her ear. Their effect was magical; the mother's spirit was subdued.

"I will speak gently," she said to herself, and went in to H——, who was still crying out fretfully.

"What do you want, my son?" she said, in a quiet, kind voice.

The boy looked up with surprise; his eye brightened, and the whole expression of his face was changed in an instant.

I cannot find my stockings, mamma," he said.

"There they are, under there," returned Mrs. B——, as gently as she had first spoken.

"Oh, yes, so they are," cheerfully replied H——, "I could not see them anywhere."

"Did you think crying would bring them?"

This was said with a smile, and in a tone so unlike his mother, that the child looked up again into her face with surprise, that was, Mrs. B—— plainly saw, mingled with pleasure.

"Do you want anything else?" she asked.

"No, mamma," he replied cheerfully, "I can dress myself now."

The first little effort was crowned with the most encouraging results to the mother; she felt a deep peace settling in her bosom, from the consciousness of having gained a true victory over the perverse tendencies of both her own heart and that of her boy.

For the first time in many months the breakfast table was pleasant to all. H—— never once interrupted the conversation that passed at intervals between his father and mother. When he asked for anything it was in a way pleasing to all. Once or twice Mrs. B—— found it necessary to correct some little fault in manner; but the

way in which she did it did not in the least disturb her child's temper, and instead of not seeming to hear her words, as had almost always been the case, he regarded all she said, and tried to do as she wished.

"There is a wonderful power in *gentle words*," remarked Mr. B—— to his wife, after H—— had left the table.

"Yes, wonderful indeed; their effect surprises me."

Days, weeks, months and years went by; during all this time the mother continued to strive very earnestly with herself, and very kindly with her child.

The happiest results followed; the fretful, passionate, and disorderly boy, became even-minded and orderly in his habits. And whenever mothers complain to Mrs. B—— now of the difficulty they find in managing their children, she has one piece of advice to give, and that is, "Command yourself, and speak gently."

### Rev. C. H. Spurgeon.

Our readers will be gratified to read an extract from one of the sermons of this "modern Whitefield," who has so suddenly acquired celebrity in England. He appears to enlist warm friends, and to excite virulent enemies. Time will prove his true character. The following characteristic extract is from his sermon on "HEAVEN AND HELL." "And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."—Matt. viii : 11, 12.

The second part of my text is heart-breaking. I could preach with great delight to myself from the first part; but here is a dreary task to my soul, because there are gloomy words here. But, as I have told you, what is written

in the Bible must be preached, whether it be gloomy or cheerful. There are some ministers who never mention anything about hell. I heard of a minister who once said to his congregation, "If you do not love the Lord Jesus Christ you will be sent to that place which it is not polite to mention." He ought not to have been allowed to preach again, I am sure, if he could not use plain words. Now if I saw that house on fire over there, do you think I would stand up and say, "I believe the operation of combustion is proceeding yonder!" No; I would call out "Fire! fire!" and then everybody would know what I meant. So if the Bible says "the children of the kingdom shall be cast out into outer darkness," am I to stand here and mince the matter at all? God forbid! We must speak the truth as it is written. It is a terrible truth, for it says, "*the children of the kingdom shall be cast out!*" Now, who are those children? I will tell you, "The children of the kingdom" are those people who are noted for the externals of piety, but who have nothing of the internals of it: people whom you will see with their Bibles and Hymn Books marching off to chapel as religiously as possible, or going to church as devoutly and demurely as they can, looking as sombre and serious as parish beadies, and fancying that they are quite sure to be saved, though their heart is not in the matter, nothing but their bodies. These are the persons who are "the children of the kingdom." They have no grace, no life, no Christ, and they shall be cast into outer darkness.

Again—these people are *the children of pious fathers and mothers*. There is nothing touches a man's heart, mark you, like talking about his mother. I have heard of a swearing sailor whom nobody could manage, not even the police, who was always making some disturbance wherever he went. Once he went into a place of worship, and no one could keep him still; but a gentle-

man went up and said to him, "Jack, you had a mother once." With that the tears ran down his cheeks. He said, "Ha! bless you, Sir, I had, and I brought her grey hairs with sorrow to the grave, and a pretty fellow I am to be here to-night." He then sat down quite sobered and subdued by the very mention of his mother. Ah! and there are some of you "children of the kingdom" who can remember your mothers. Your mother took you on her knee and taught you early to pray; your father tutored you in the way of godliness. And yet you are here to-night without grace in your heart, without hope of heaven. You are going downwards towards hell as fast as your feet can carry you. There are some of you who have broken your poor mother's heart. Oh! if I could tell you what she has suffered for you when you have at night been indulging in your sin. Do you know what your guilt will be, ye "children of the kingdom," if ye perish after a pious mother's prayers and tears have fallen upon you? I can conceive of no one entering hell with a worse grace than the man who goes there with drops of his mother's tears on his head, and with his father's prayers following him at his heels. Some of you will inevitably endure this doom; some of you young men and women shall wake up one day and find yourselves in outer darkness, while your parents shall be up there in heaven, looking down upon you with upbraiding eyes, seeming to say, "What! after all we did for you, all we said, are ye come to this." "Children of the kingdom!" do not think that a pious mother can save you. Do not think because your father was a member of such and such a church, that his godliness will save you. I can suppose one standing at heaven's gate and demanding, "Let me in! let me in!" What for? "Because my mother is in there." Your mother had nothing to do with you. If she was holy, she was holy for herself; if she was evil, she was evil for herself. "But my

grandfather prayed for me?" That is no use. Did you pray for yourself?" "No; I did not." Then grandfather's prayers, and grandmother's prayers, and father's and mother's prayers may be piled up on the top of one another till they reach the stars, but they never can make a ladder for you to go to heaven by. You must seek God for yourself, or rather God must seek you. You must have vital experience of godliness in your heart, or else you are lost, even though all your friends were in heaven.

Now list to me a little while—I will not detain you long—whilst I undertake the doleful task of telling you what is to become of these "children of the kingdom." Jesus Christ says, they are to be "cast into outer darkness, where there is weeping and gnashing of teeth."

First, notice, they are to be *cast out*. They are not said to *go*; but when they come to heaven's gates they are to be *cast out*. As soon as hypocrites arrive at the gates of heaven, Justice will say, "There he comes, there he comes, he spurned a father's prayers, and mocked a mother's tears. He has forced his way downward against all the advantages mercy has supplied. And now there he comes. Gabriel, take the man." The angel, binding your hand and foot, holds you one single moment over the mouth of the chasm. He bids you look down, down, down. There is no bottom; and you hear coming up from the abyss "sullen moans, and hollow groans, and screams of tortured ghosts." You quiver, your bones melt like wax, and your marrow quakes within you. Where is now thy might? and where thy boasting and bragging? Ye shriek and cry, ye beg for mercy, but the angel, with one tremendous grasp, seizes you fast, and then hurls you down, with the cry, "Away! away!!" And down you go to the pit that is bottomless, and roll forever downward, downward, never to find a resting place for the soles of your feet. Ye shall be cast out.

And *where are you to be cast to?* Ye

are to be cast "into outer darkness; ye are to be put in the place where there will be no hope. For by "light" in Scripture, we understand "hope;" and you are to be put "into outer darkness," where there is no light, no hope. Is there a man here who has no hope? I cannot suppose such a person. One of you perhaps says "I am thirty pounds in debt, and shall be sold up by and by; but I have a hope that I may get a loan, and so escape my difficulty." Says another, "My business is ruined, but things may take a turn yet; I have a hope." Says another, "I am in great distress, but I hope that God will provide for me." Another says, "I am fifty pounds in debt; I am sorry for it; but I will set these strong hands to work, and do my best to get out of it." One of you thinks a friend is dying; but you have a hope that perhaps the fever may take a turn, that he may yet live. But in hell there is no hope. They have not even the hope of dying, the hope of being annihilated. They are forever, forever, forever lost! On every chain in hell there is written, "forever." In the fires there blazes out the words, "forever." Up above their heads they read, "forever." Their eyes are galled, and their hearts are pained with the thought that it is "forever." Oh! if I could tell you to-night that hell would one day be burned out, and that those who were lost might be saved, there would be a jubilee in hell at the very thought of it. But it cannot be; it is "*forever*" they are "cast into outer darkness."

But I want to get over this as quickly as I can, for who can bear to talk thus to his fellow creatures? What is it that the lost are doing? They are "weeping and gnashing their teeth." Do you gnash your teeth now? You would not do it except you were in pain and agony. Well, in hell there is always gnashing of teeth. And do you know why? There is one gnashing his teeth at his companion, and mutters, "I was

led into hell by you ; you led me astray, you taught me to drink the first time." And the other gnashes his teeth, and says, "What if I did; you made me worse than I should have been in after times." There is a child who looks at her mother, and says, "Mother, you trained me up to vice." And the mother gnashes her teeth again at the child, and says, "I have no pity for you, for you excelled me in it, and led me into deeper sin." Fathers gnash their teeth at their sons, and sons at their fathers. And methinks if there are any who will have to gnash their teeth more than others, it will be seducers, when they see those whom they have led from the paths of virtue, and hear them saying, "Ah! we are glad you are in hell with us; you deserve it, for you have led us here." Have any of you to-night upon your consciences the fact that you have led others to the pit? O may sovereign grace forgive you. "We have gone astray like lost sheep," said David. Now a lost sheep never goes astray alone, if it is one of a flock. I lately read of a sheep that leaped over the parapet of a bridge, and was followed by every one of the flock. So if one man goes astray he leads others with him. Some of you will have to account for others sins when you get to hell, as well as your own. Oh, what "weeping and gnashing of teeth" there will be in that pit!

Now one word in conclusion. I have told you of heaven and hell. What is the way then to escape from hell and to be found in heaven? I will not tell you my old tale again to-night. I recollect when I told it to you before, a good friend in the crowd said "tell us something fresh, old fellow." Now really in preaching ten times a week, we cannot always say things fresh. You have heard John Gough, and you know he tells his tales over again. I have nothing but the old gospel. "He that believeth and is baptized shall be saved." There is nothing here of works. It does not say,

"He who is a good man shall be saved," but "he who believes and is baptized." Well, what is it to believe? It is to put your trust entirely upon Jesus. Poor Peter once believed, and Christ said to him, "Come on, Peter, walk to me on the water." Peter went stepping along on the tops of the waves without sinking, but when he looked at the waves he began to tremble, and down he went. Now, poor sinner, Christ says, come on; "walk on your sins; come to me;" and if you do, he will give you power. If you believe on Christ, you will be able to walk over your sins—to tread upon them and overcome them. I can remember the time when my sins first stared me in the face. I thought myself the most accursed of all men. I had not committed any very great open transgression. I had been well trained and tutored, and I thought my sins were thus greater than other people's. I cried to God to have mercy, but feared that he would not pardon me. Month after month I cried to God, but he did not hear me, and I knew not what it was to be saved. Sometimes I was so weary of the world that I desired to die; but then I recollected that there was a worse world after this, and that it would be an ill matter to rush before my Maker unprepared. At times I wickedly thought God a most heartless tyrant, because he did not answer my prayer; and then, at others, I thought, "I deserve his displeasure; if he sends me to hell, he will be just." But I remember the hour when I stepped into a little place of worship, and saw a tall, thin man step into the pulpit: I have never seen him from that day, and probably never shall, till we meet in heaven. He opened the Bible, and read with a feeble voice. "Look unto me, and be ye saved all the ends of the earth; for I am God, and beside me there is none else." Ah! thought I, I am one of the ends of the earth; and then turning round, and fixing his gaze on me, as if he knew me, the minister said, "Look, look, look."

Why I thought I had a great deal to do, but I found it was only to look. I thought I had a garment to spin out for myself; but I found that, if I looked, Christ would give me a garment. Look sinner that is to be saved. Look unto him, all ye ends of the earth, and be saved. This is what the Jews did, when Moses held up the brazen serpent. He said, "Look!" and they looked. The serpent might be twisting round them, and they might be nearly dead: but they simply looked, and the moment they looked, the serpent dropped off, and they were healed. Look to Jesus, sinner. "None but Jesus can do helpless sinners good." There is a hymn we often sing, but which I do not think is quite right. It says,

"Venture on him, venture wholly;  
Let no other trust intrude."

Now, it is no venture to trust in Christ, not in the least. He who trusts in Christ is quite secure. I recollect that when dear John Hyatt was dying, Matthew Wilks said to him, in his usual tone:—"Well John, could you trust your soul in the hands of Jesus Christ now?"—"Yes," said he, "a million! a million souls!" I am sure that every Christian that has ever trusted in Christ can say "amen" to that. Trust in him; he will never deceive you. My blessed Master will never cast you away.

### *Bunsen's Signs of the Times.*

In the North British Review, a periodical remarkable alike for its scholarly accuracy and its Christian candor, we find a highly appreciative article on this recent work of the chevalier Bunsen, who, it declares, "in addition to mere diplomatic fidelity and acuteness, during the fourteen years of his residence amongst us, exhibited to the men of this country a depth of profound scholarship, a breadth of philosophic survey, and a liberal flow of fine, healthy, human, and Christian sentiment, that took captive all who had any perception of

what is great, and any sympathy with what is noble in human character."

We hasten to present to our readers some extracts from the Review, and from the work itself, interesting enough in themselves, but rendered doubly so by the source from which, and the medium through which, they now reach us.

"On my return to my own country," says Bunsen," last summer, after fourteen years' absence in England, I began to compare the impressions with which I had left Germany with the more ripe views, which through more extended study and a more large experience I had obtained, and in doing so I found my mind's eye fixed on two phenomena which stood forward as signs of the times, both by the extensiveness of their operation and by the pregnancy of their significance: I mean the power of free spontaneous association on the one hand, and on the other the rising claims and increased power of the clergy or hierarchy. The principle of voluntary association, to speak of this first, has been for a long time active in England; and there is in and about London, and in Great Britain generally, scarcely any great movement or public work of which the roots are not to be sought in that principle. From an association of merchants and capitalists, has, within a single century, arisen the British Empire in India, one of the greatest in the world. The free State of America arose principally out of free Christian congregations and other English associations, and the germs of a Canadian union are even now visible, which, through the power of this principle, is destined to play no unimportant part in the theatre of the world. What else but association has, in the course of two decades, called into existence the gigantic works of railway communication, which completely throw into the shade the most important undertakings in the shape of roads and canals, that formerly were the boast of princes and states—works, the construction of which has required more capital than the revenues of all the kingdoms of the world? What other principle than this has during the same period in England achieved the erection of more new churches and chapels, with congregations of earnest worshippers, than all the governments of Europe, and all the clergy had been able to erect during the last four centuries?



"Whence is this phenomenon? Is it a product of the most recent time, a child of the present century, at least of the last eighty years, a shoot of the great modern industrial movement, or a conquest made for us by the philosophy of the last century, and our so much be-praised 'modern civilization.' Not at all. The history of England proves the contrary. In this land of lusty liberty and local energy we find free congregations forming themselves in the sixteenth century. These congregations developed themselves as Independents, and asserted their right to exist, like Christianity itself originally, under the persecuting influences of two hostile national churches. Out of these Independents arose those modern 'Baptists,' whom even learned theologians in Germany will sometimes be found confounding with the fanatic followers of the famous Jack of Leyden, in the sixteenth century. These Baptists are by their ecclesiastical constitution, as everybody knows, free Independents, and are distinguished as a sect only by their practising the rite of baptism according to the fashion of the earliest Christians, by immersion. This rite they administer only to such persons as, being arrived at the age of manhood, come forward of their own motion, and profess faith in Jesus Christ as the Redeemer of mankind. They also had their birth in the midst of persecutions, and established themselves as free Christian associations of the faithful, not only in England and Scotland, but also in the United States of America, where they now number many thousands of congregations, and above five millions of Christian souls, black and white. The great moral vitality of these two bodies of free associated Christian churches is shewn in the success of their missions, by which whole races have been converted and civilized, whilst the Jesuit missions in Paraguay have trained a people altogether unfit for self-government, and who can do nothing out of leading strings."

"Not less distinctly recognizable on the continent, as well as in England, is the second sign of the times: I mean the rising power of the clergy as a ruling caste, or the hierarchy; and that principally, though by no means exclusively, of the Roman Catholic clergy. Here also, of course, the difference of national habits and institutions produces a corresponding difference in the historical exhibition of one common social princi-

ple; but the phenomenon remains substantially the same. No two things are more different in many respects than English Puseyism and German Lutheranism. The one rests on an Episcopacy independent of the State and of the police, and stands in an intimate relation to many national feelings and modes of activity. Lutheranism again is the child of a consistorial church, governed by State officials. The Lutheran pastors, from whom this hierarchic tendency proceeds, shew themselves, with a few exceptions, not at all moved either by the congregational element which Germany knows only through the Reformed (Genevese or Calvinistic) churches, or by those regenerating influences which have stirred the general Christian world during the last sixty years. To both these vital movements they rather oppose themselves as encroaching on the dignity of office, or, as infected with the modern plague of Liberalism, the common enemy of churches as of States."

The Chevalier next directs attention to two other subordinate signs of the times, as follows:

"*First.* The continually increasing desire of the nations for FREEDOM OF CONSCIENCE.

"*Second.* The continually increasing desire of the clergy to suppress this freedom of conscience, and to PERSECUTE all those who exercise their own free judgment in matters of religion."

"But," remarks the reviewer, "in spite of the triumphant assertion of the rights of conscience, by which the last three centuries have, above all preceding ages, been distinguished, the counteracting influence of an increased tendency to intolerance and persecution in the most recent times and at the present hour is not less strikingly manifest; perhaps more strikingly, just because the world had got accustomed to the pleasant notion, that the blood-sucking vampire of the Romish church, to which so many pious lives were sacrificed in ante-Protestant times, had now become a tame and milk-sopping beast, from which only a poor nervous weakling or a religious alarmist could apprehend any danger; and now after this comfortable intermezzo of ecclesiastical peace and security, forth comes the mediæval monster again, smelling of blood and dungeons, and walks in procession through civilized cities, escorted as of old by two

grave and decent virgins, milk-white Religion on the right hand, and square-capped Learning on the left. On this very ill-omened sign of the times in which we live, let us hear the Chevalier :

"Who, at the commencement of the present century, would have believed that in the land of the judicial murder of Jean Calas, symptoms of the renewal of religious hatred would have been manifested immediately on the restoration of the Bourbons? that contemporaneously with Le Maistre and De Bonald, a school of men would arise who should defend the Bartholomew massacre, and apply to that bloody business the terrible words,

*Ce sang, étoit-il donc si pur?*—

that in 1823 Frederick the Seventh was only with difficulty kept back from re-introducing the Inquisition into Spain? that the Zillerthaler in Tyrol, after enduring much harsh treatment and oppression, should, in the fourth decade of this nineteenth century, in violation of rights secured to them by the law of the land, have received from the Austrian Government the grace of banishment from their green native hills, just as the Madiais, in 1858, were graciously permitted to leave Florence? Yea, who would have believed that thousands of Protestants, and millions of united Greeks, in the kingdom of Peter the Great, which, though despotic, was founded on the principle of general toleration, and under the government of the brother of that religious and liberal Alexander, should have been forced into the National church of Russia by every evil art of fraud and violence, and that in districts where this National church had never been predominant, or had never existed?

"But what shall we say? Is it not a fact that the same demon of religious persecution has shewed its renewed activity, even in Protestant churches? The States of Sweden, even that Sweden which, two hundred years ago, came forward as the champion of religious liberty in Germany, have last year passed a very intolerant act. The persecution of evangelical unions is maintained, and all native Swedes who shall join in the Romish Catholic church are forthwith banished from the country. The king, after long delay, has sanctioned this illiberal enactment with regard to Sweden, while in religious Nor-

way the most perfect freedom of conscience exists! Then as to Germany, not only in Mecklenburg, which has become the victim of a general system of reckless retrogression, but in other German lands a violent and inhuman persecution has been raised against the Baptist congregations, which under the protection of short-lived privileges had begun to be organized.

"Nay, what is more striking, even among Christian men of liberal culture in Germany, doctrines with respect to toleration have been publicly propounded more worthy of the seventeenth century than of the nineteenth. Whence this halting of the Germans behind the general march of civilized humanity?

"I say nothing about the Jews. To deal with them on principles of intolerance and exclusiveness is accounted no illiberality by many men who are the leaders of our most liberal political parties.

"It is plain, therefore, that the present passion for religious persecution is not confined to a few faratical and ambitious individuals, but has its roots deep in society, and in our present social conditions. As little can it be characterized as the tendency of any particular church, or of any single people. Is it a daughter of the increased power of the hierarchy? or is it a consequence of the general ecclesiastical movements of the age? or is it an effect of retrograde Absolutism as such? or has it perhaps yet deeper sources in the consciousness of those in power that the existing ecclesiastical and political institutions, being destitute of every principle of natural cohesion, can only be kept from springing asunder by artificial and violent means?"

As a specimen of the manner in which the Baptists are treated in several of the petty governments of Germany, scarcely larger in territory than the plantation of many a Southern planter, we may give the statement made to a committee of an English society for the promotion of religious liberty, in regard to the laws of the Duchy of Mecklenburg-Schwerin.

This statement was made by the minister of Justice, and ecclesiastical affairs, Herr von Schroeter.

"After inquiring specifically the object of our visit, which was frankly declared to him, he proceeded to explain to

us at great length the *ecclesiastical condition and laws of Mecklenburg*. Lutheranism, he said, was the only recognized form of religion in the country. There were a few congregations of the Reformed or Calvinistic faith, and two congregations of Roman Catholics; but their existence formed no exception to the statement he had made, since they were allowed, *not by law, but by the special permission of the Crown granted in each particular case*. Besides these, there were no other churches, and none would be permitted. The Baptist worship, consequently, was illegal, and as such was suppressed. The Baptists had no ministers in Mecklenburg, *de jure*, nor by royal permission, and would be allowed to have none, nor to organize churches. The hardships they have endured could not be complained of, because they were only the penalty justly inflicted for the violation of the law, which forbade the holding of religious meetings, and the administration of the sacraments, of both which misdemeanors they had been guilty. *They might entertain their opinions, but they must not profess them*. They might worship in their families, but other persons might not be present, nor might they make proselytes. The law would not molest a man for being a Baptist or a Methodist, or of any other religious way that he pleased, for the law gave universal liberty of conscience, so that all men were free to embrace what sentiments they chose, *only they must keep them to themselves*. *A man might be baptized, and the law would not punish him, but the man who baptized him would be punished*. The government must protect the Lutheran church, and guard its subjects against the intrusion of any other faith; hence it was its duty to suppress all missionary efforts on the part of other religionists, and it would continue rigorously to prohibit their attempts to propagate their views."

"Hear how the Chevalier recalls, in the first place, to the memory of the living Lutheran bigots the bloody deeds of their bigoted predecessors, whom they seem so desirous of emulating:

"Scarcely were Luther and Melancthon dead, when the son-in-law of the latter, a pious clergyman, who preached peace with the Calvinists as Christian brethren, was thrown into prison; and shortly afterwards another pious peace-

preacher was executed with a sword specially marked for the purpose, on which were graven the words, 'HUT NICHT CALVINIST! Calvinist, beware!' And this took place in the very cradling years of the Reformation, that Reformation which had preached the freedom of the gospel, and sealed this doctrine before God and men with the blood of martyrs!

"O that our modern persecutors and Lutheran zealots in Mecklenburg and Prussia would make a pilgrimage to Dresden, and there contemplate the bloody sword with which Crell was executed, and read, with feeling eyes, the blood-thirsty inscription which it bears! O that they would then go into their own hearts, and blush, when they cry out for the power of the keys to reanimate the faith which has died out under their hands, and to gather again the scattered and dispirited congregations under a new jurisdiction, that they might learn how this exhibition of ecclesiastical fanaticism is only a display of their secret want of faith in a cause which requires the aid of the police to make head against a few wandering Baptists!"

Then in reviewing the essentially Popish doctrine of the church, which Stahl, an eminent Lutheran divine, enunciates, in order to sustain this persecuting power, he goes on indignantly to exclaim,

"Poor Rosa Madiai! in this Neo-Prussian doctrine of THE CHURCH, what comfort would there be for thee!

"Poor Evangelista Borczynski! Was it the idea of such a doctrine, that gave thee strength, after being admitted to the Protestant faith in Protestant Germany, to return to the land of the Emperor, the land whose laws thou hadst not violated? Was this thought the moving power in thy soul, when, cast into the dark and squalid dungeon, thou didst long in the holy Passion week to enjoy the sacred supper of the Lord with that congregation of the faithful, which, after earnest prayer and study, thou hadst selected as the best! Will this be the thought on which, at length removed from this earthly misery and wrong, thy soul will be wafted heavenward into the bosom of the Father of all souls?—if indeed the cry of the terrible wrong done to thee in the teeth of the public law of his empire, shall not sooner have pierced the ears of a German who loves justice, and of an Emperor who hates oppression.

"Poor Francesco Cecchetti! was this the thought which inspired thee with courage to wear the martyr's chain, and to exhort thy son to manly endurance, when he stood on the prison floor before thee weeping, and looking on his father clad in the habiliments of a malefactor?"

"No! in the name of God and of all truth. No!—and eternally No! These churchmen's phrases have never yet given consolation to a human being, to whom the salvation of Christ was preached, and in whose heart the God-sown seed of the gospel had begun to grow as the germ of eternal life."

We append in conclusion the closing words of the Reviewer:

"That the Christian hierarchy is now raising its head in all quarters of Europe, with an ominous prominence, there can be no doubt. But let not the Protestant reader allow himself to be so deeply moved by this fact, as to imagine that Popery is really gaining strength among the masses of the European population at the present moment, while Evangelical religion is everywhere losing ground. Whatever parade of internal life Popery may make in this age of railroads, cheap books and flying Bibles, we may stand well assured it is more hollow than ever at the core, and feels less assured of the permanency of its own position. Mr. Macaulay, in a well-known article on Ranke's 'History of the Popes,' has dwelt too much on the mere external array of the Popish church, without directing his eyes to the inward rottenness which is day by day eating out the morbid vitality of that bloated and purple monster. Neither is there any real danger in the novel and startling phenomenon in the religion of this country, the passing of so many Oxonian square caps, and titled ladies of quality from the camp of Luther to that of Hildebrand. Protestantism is a religion only for strong and independent natures; weaklings, and those whose palsied limbs demand a crutch, in times of spiritual excitement and perplexity like the present, naturally fall back into the ranks of that faith which promises them a refuge from doubts which they cannot master, and a fulcrum of authority in an infallible priesthood, which they fail to find in their own souls. Such weaklings, raised into a sickly self-consistency by the uninspired and unspeculative system of education, that, under the sanction of Episcopal formalists, has long been

fashionable at Oxford, have left the Protestant camp by hundreds and by thousands of late years; and more no doubt will yet leave it. Small matter. So "the brave Belgians" fled from the rear of the fight at Waterloo; and the victory was gained without them. And if the gibbering of this mediæval ghost, called Puseyism, is not a matter that ought to raise any serious apprehensions in the breast of the genuine Protestants of this country, much less is there anything really dangerous to the cause of true religion in those sad persecutions which are now going on in Italy, Austria, and, under a paler star, in Prussia and in Sweden. An age of persecutions is always an age of danger, not to the persecuted church, but to the persecuting. Bloodthirsty as the beast of the Vatican undoubtedly has been, it has too much of the fox in its constitution to venture upon public murder or imprisonment—which is practically a slow way of murdering—at any time, but particularly in this age, without being driven to it by a desperate conviction, that all milder means have failed."

### Rowland Hill and the Captain.

Once when I was returning from Ireland, (says Rowland Hill,) I found myself much annoyed by the reprobate conduct of the captain and mate, who were both sadly given to the scandalous habit of swearing. First the captain swore at the mate—then the mate swore at the captain—then they swore at the wind—when I called to them in a strong voice for fair play. "Stop! stop!" said I, "If you please, gentlemen, let us have fair play; it's my turn now." "At what is it your turn, pray?" said the captain. "At swearing," I replied. Well, they waited and waited, until their patience was exhausted, and then wanted me to make haste and take my turn. I told them, however, that I had a right to take my own time, and swear at my own convenience. To this the captain replied, with a laugh, "Perhaps you don't mean to take your turn!" "Pardon me, captain," I answered, "but I do, as soon as I can find the good of doing so." My friends, I did not hear another oath on the voyage.

In New Haven, the Medical College is on the road to the Cemetery; the Divinity College on the road to the Poor House; and the Law School on the road to the Jail!

## Editor's Garner of Gleanings.

**NORTH CAROLINA RELICS AT ROME.**—In the Crypt of St. Peter's at Rome, the curious traveler, as he pursues his journey by torchlight, will find on the wall, near an altar, a Latin inscription in a frame and covered with a glass, which also covers a large gold cross, a seal ring, and a seal, which were deposited there by the late Bishop Ives of North Carolina. A free translation of the inscription would be something like the following: "To Peter the most holy Apostle, Pius IX., the Great High Priest has consecrated these insignia of a false priesthood, which he received in fulfilment of a vow from Levi Silliman Ives, a sham Bishop in North Carolina, America. Having obtained the knowledge of the truth on his way from England to the Vatican, he came to his senses, and on the eleventh of the Kalends of January, 1853, he was absolved, and on the seventh of the Kalends of the same month he was anointed with holy oil, and fed with heavenly bread, by Pius IX. himself."

**"AWFUL!"**—Such was the remark of a friend, perusing over our elbow the figures on the last page of the April number of the Memorial, headed "Statistics of Ignorance." And it is awful. The worst of it is, that in some States the proportion of ignorance is increasing.

We are not alone, however, in our calamitous ignorance: so that we have at least the mournful alleviation which company gives to misery.

The Edinburgh Review says it appears to be proved, that more than one-half of the adult population of England and Wales cannot write their own names! And according to the census of 1851, out of 1,394,188 children in England and Wales between 7 and 14 years of age, only 701,345 (about 50 per cent.) were at school.

**"I AM NOT GOOD ENOUGH."**—"Well brother F—," said a pious friend to a young and giddy professor of religion, "I understand you have been to the theatre."

"Yes, I confess I have; but I suppose you thought yourself too good to go."

"No, my dear friend; I felt I was not good enough to go. I was not good enough to expose myself to such danger."

**COST OF PREACHERS, LIQUOR, AND LAWYERS.**—The annual cost of the support of ministers in the United States has been estimated at six millions of dollars; of lawyers, at thirty-five millions; of intoxicating drinks, at forty-six millions.

**SLEEPING IN CHURCH.**—Some persons who are accustomed to enjoy comfortable naps at church, would have fared badly had they lived in the days of Queen Elizabeth of England. Drowsy hearers did not then come off so easily as they do now. On the contrary, every person who went to sleep during divine service, was required on the Sunday following, immediately after the reading of the gospel, to stand up in the "middle alley," and with a loud voice read a formal confession. As record was made of such cases, we find the following confession to have been made by one John Apsland, of Witcham, who, it seems, was one of the sleepy-heads of his day:

"Good neighbors, I acknowledge and confess I have offended Almighty God, and by my evil example you all; that I use to sleep in the church, for which I am most heartily sorry, and I ask God and you all, most heartily, forgiveness for the same, promising, with God's help, never to offend hereafter in the like again."

The church officers afterwards certified that John had "done his penance," but whether he kept awake afterwards, the historian does not relate. Were the same law now in force, our middle aisles would present an imposing group every Sabbath morning.

**THE MOTHER OF J. A. JAMES.**—It may not be generally known, that the mother of this distinguished and useful man was a Baptist. She belonged to the body called the General Baptists.

**ROMANISM IN LOUISIANA.**—Louisiana was originally settled by Papists, who had consequently the prestige of respectability, wealth and numbers in their favor, when that territory was annexed to the United States. Since its admission into the Union, forty-three years of religious toleration have elapsed. What is the result? Romanism has but 55 churches in the State, while Protestantism has 250! Toleration is death to Romanism.

## Book Notices.

From Jas. Woodhouse & Co.

THE VIRGINIA HISTORY OF AFRICAN COLONIZATION; by Rev. P. Slaughter. *Macfarlane & Fergusson, Richmond, Va.*

This valuable review of the history of efforts in Virginia in regard to African Colonization was laid on our table some weeks ago by the politeness of Messrs. Jas. Woodhouse & Co., but was overlooked at the proper time. The motto, from Henry A. Wise, expresses sentimentously and forcibly the object of the enterprise. "Africa gave to Virginia a Savage and a Slave: Virginia gives back to Africa a Citizen and a Christian." The history of it is identified with the names of many of our most distinguished men, of all parties in politics, and all shades of religious opinion. We cordially recommend the work. It may be obtained by mail. The price, we think, is fifty cents.

From C. Wortham.

TRUE FRIENDSHIP.—A Discourse on the Death of Rev. JNO. O. CHOULES, D. D.; by Wm. Hague, D. D. *Sheldon & Blakeman, New York.* 76 pp.

A worthy tribute to a most estimable and useful man. We have received this too late to do more than refer to it. More full notice in the next number.

From A. Morris.

THE SUMMER OF THE PESTILENCE; by Rev. Geo. D. Armstrong. *J. B. Lippincott & Co., Philadelphia.*

A graphic history of the ravages of the yellow fever in Norfolk during the summer of 1855. The author, a Presbyterian minister, who nobly stood at his post of danger during the fiercest of the pestilence, endured severe bereavements in his congregation and in his own family. We have read the book through at a sitting, not without tears; nor do we envy the man who can peruse it free from emotion.

The conclusions reached by the author, with regard to the origin and the nature of the disease, are worthy of attentive consideration. He thinks it clearly demonstrated that the disease is not contagious. As to the quarantine regulations adopted by some cities against it, he alleges that they are perfectly useless to those that adopt them, and cruel to those against whom they are adopted. He quotes and endorses the remark of Dr. Fergusson: "To pen up the inhabitants upon the infected ground, is to

aggravate the disease a thousand fold; and is, in fact, as cruel and absurd as it would be to barricade the doors against the escape of the inmates of a house that had taken fire, on the insane pretence that they would otherwise spread the conflagration."

Four of the seven Protestant ministers who remained, fell in the discharge of their ministerial labors; Anthony Dibrell, of the Granby street Methodist church, Stephen Jones, pastor of the African Methodist church, Wm. C. Bagnall, a young minister of the Baptist church, and Wm. Jackson, of the Episcopal church. The remaining three all had the fever, but recovered. One of those who was absent was by some severely censured at the time. But a more calm judgment has reversed the sentence, and approves his departure at the time, and under the peculiar circumstances which induced him to leave.

From A. Morris.

LIBERTY AND SLAVERY; by Albert Taylor Bledsoe, Professor in the University of Virginia. *J. B. Lippincott & Co., Philadelphia.* 8vo., 382 pp.

The conclusion which the author undertakes to establish is, "that the institution of slavery, as it exists at the South, is founded in political justice, is in accordance with the will of God, and the designs of his providence, and is conducive to the highest, purest, best interests of mankind." It is argued from the theory of liberty, from the Scriptures, and from facts.

As the work has just been laid on our table, and no time remains for present perusal, we can only announce it, with the assurance that both friend and foe will find in the author a man who states his positions clearly, and defends them earnestly and vigorously.

From Charles Wortham.

ANECDOTES, RELIGIOUS, MORAL AND ENTERTAINING; selected by the Rev. Charles Buck. *Sheldon, Blakeman & Co., New York.*

This book has passed through nine editions in England, and "the high estimate placed upon it by the religious public" in this country has induced the present publishers to stereotype it. The uses of such a book appear to us, however, to be at least questionable. True, the principles inculcated are those of morality and religion; there is probably not an anecdote in the volume the bearing of which is not in favor of virtue. Yet to read such a book regularly through would be little short of martyrdom, and the effect of such a process on the

mind would be to make it frivolous, forgetful and imbecile. The volume might be used by preachers and others as a book of reference in which to find anecdotes illustrative of principles; but if a man cannot draw illustrations from his own experience and observation and newspaper reading, we think he had better not use them. A *hortus siccus* like this, where dried specimens are kept for use in cases of emergency—a jar of preserves to be paraded out when company comes, for want of a fresh dessert—is a thing to be used only by those whose resources are painfully short. Still for those who wish such a work, and they are not a few, this work is one of the best of the kind.

From Price & Cardozo.

RELIGION IN COMMON LIFE; by Rev. Robert Caird. *Ro. Carter & Brothers.*

A sermon endorsed by a Queen, and one which needs no endorsement to create for it admirers wherever it finds readers. The British periodicals for March state that 60,000 copies have been sold, and that Mr. Caird intends devoting the whole amount he has received from the publishers, about £3,500, to the endowment of a Female Industrial School.

From the Publishers.

WEBSTER'S DICTIONARIES OF THE ENGLISH LANGUAGE. *G. & C. Merriam, Springfield, Massachusetts.*

It is too late in the day to write new recommendations of these works. It must be conceded on all hands that Noah Webster is the great American Lexicographer. While we are opposed to some of the innovations suggested by him, we cannot refrain from acknowledging that, in the department of definition and etymology, he has surpassed all others. "*Webster's Unabridged*" will stand as a monument of the literature of our age. In regard to the innovations to which we have referred, it may be said that the most objectionable of them have been abandoned by his learned editor, Professor Goodrich, while others have been so extensively adopted by good writers, that they have now actually passed into good usage, and thus removed the main objection to them. Editions of all sorts and sizes lie on our table, from the fat and plethoric royal 8vo., to the pocket dictionary.

From the Publishers.

THE CHURCH AND HER ENEMIES; by Rev. Wm. S. Plumer, D. D. *American Baptist Publication Society, Philadelphia.*

A little work, containing in a condensed form many striking thoughts in regard to

the trials and triumphs of God's afflicted people. The author is a distinguished Presbyterian Divine, and Professor of Theology.

From the Publishers.

MORAL LESSONS; by M. F. Cowdery. *H. Cowperthwait & Co., Philadelphia.*

It is easier to teach by illustration than by abstract precepts. And it is entirely practicable to interest even quite young children in the study of moral principles, provided they are properly presented. This volume will materially aid the teacher in the important work of moral education. The main thing is to cultivate good habits; but training them to think on such subjects will tend to form and to strengthen good habits.

SCHOOL HISTORY OF THE UNITED STATES; by A. B. Berard. *H. Cowperthwait & Co., Philadelphia.*

A brief, clear, and reliable summary of United States History, valuable alike for what it says, and what it does not say, selecting and bringing into view the prominent points without clouding and confusing the mind by great minuteness of detail.

From the Publisher.

INDIA, OR THE PEARL OF PEARL RIVER; by Mrs. Southworth. *T. B. Peterson, Philadelphia.*

An interesting fiction. Mrs. Southworth has some fine qualities as a writer, and depicts character in a vivid and lively manner; but the picture is overstrained and unreal. SEARS' LARGE TYPE QUARTO BIBLE. Published by Robert Sears, New York.

We take pleasure in commending this valuable pictorial edition. The embellishments are numerous and appropriate. Pictorial illustrations are as good as a commentary, and when well selected and executed, much better than many commentaries. This is a cheap as well as handsome Bible.

From Charles Wortham.

ITALIAN SIGHTS AND PAPAL PRINCIPLES, seen through American spectacles; by J. J. Jarvis. *Harper & Brothers, New York.*

Will the treasure house of antiquities and curiosities at Rome never be emptied? Will the interest which clusters about the eternal city never be exhausted? Every year we have a new book or two about Florence, and Naples, and Rome; and here is still another. Yet it is novel, spicy and instructive. We read it through before we were aware, and without the smallest intention of doing so when we first glanced at it.

THE AMERICAN PUBLISHER'S CIRCULAR. Edited by C. B. Norton, New York.

weekly publication in quarto, 16 pages

in each number, at \$2. It contains the most recent and reliable information with regard to the publications of all the prominent houses, and is invaluable to all booksellers and to literary men at a distance from the cities.

**AMERICAN JOURNAL OF EDUCATION.** Edited by Henry Barnard, LL. D. *Hartford, Connecticut.*

The March number of this new and valuable periodical lies on our table. Its editor is a veteran in the cause of education, and has contributed largely by his publications to advance its interests. His work on school architecture, which has passed through five editions, is invaluable to any community intending to erect a school house. The present Journal is a new enterprise, commenced with praiseworthy vigor, and promising to be very valuable to teachers and literary men. It is filled with rich and instructive contributions from our first writers. We trust it may be liberally sustained. The subscription price is \$3 per annum, *very cheap* for a bimonthly of such size and beauty, to say nothing of the costly engravings and wood cuts. Address H. Barnard, Hartford, Connecticut.

**THE SOUTHERN BAPTIST REVIEW.** Edited by J. R. Graves, J. M. Pendleton, and N. M. Crawford. *Graves, Marks & Rutland, Nashville.*

The first number for the year is before us, and contains a variety of interesting articles. It takes a high rank among our established religious periodicals. Contents—Infant Baptism, J. M. Pendleton; Ancient Christianity Exemplified, N. M. Crawford; The Atonement of Christ, J. M. Pendleton; Remission of Sins, W. C. Buck; The Principal Denominations in the United States, J. R. Graves; Types of Mankind, A. C. Dayton; Baptism in Fire; Notices of New Publications; Theological and Literary Intelligence; Announcements of Forthcoming Works.

This number is disfigured by typographical errors, which obscure the meaning of the valuable thoughts presented. We trust the work may meet with extensive encouragement. *Terms, two dollars a year.*

**THE HOME—A MONTHLY FOR THE WIFE, THE MOTHER, THE SISTER AND THE DAUGHTER.** Edited by Mrs. H. G. Arey. *E. F. Beadle, Buffalo.* *Terms, \$1 50 per annum.*

A young aspirant for public favor, but deserving of the largest success. There is a neatness on its face, and a charm in its mat-

ter, which has won upon us no little. We cordially welcome it to our exchange list, and commend it to our readers.

### ANNOUNCEMENTS.

**COURTSHIP AND MARRIAGE;** by Mrs. Caroline Lee Hentz. *T. B. Peterson, Philadelphia.*

The gifted authoress, now, alas! no more, never wrote a line "which dying she could wish to blot." Her recreation from the arduous duties of her school used to be writing those pure and pleasing fictions which won for her so enviable a reputation. Her former works are guarantees for the character of this.

**THE GEORGIA AND FLORIDA BAPTIST UNION.**

Our old friend, Brother Jos. S. Baker, sends us the prospectus of a new weekly paper, to be published at Thomasville, Georgia, in royal 8vo. form, by himself and Brother R. Fleming. We cordially wish them well. It would be next to impossible to prevent Brother Baker from getting into type; he has a natural proclivity that way, and if he was cast among a nation of savages, would certainly, before a week had elapsed, propose starting a paper. Now, being located in a growing and prosperous region of Southern Georgia, the temptation is too strong for him to resist. We trust his labors may be rewarded by receiving many of those "golden images," which we have intimated would be acceptable from all of our subscribers who have not paid in advance.

### Our Own Nook.

SEND US ACCOUNTS OF REVIVALS, &c. It is delightful to all to hear of the progress of the Lord's cause. And it is a *duty, which those who are favored with revivals owe to their brethren, to let the goodness of God to them be made known.*

We wish all our brethren would do as a good brother in Iowa, who says, "Being much interested in your statistical tables, and thinking others may feel the same interest as myself in them, I forward you a few items for insertion," and appends a long list of baptisms, cheering indeed.

THIS NUMBER has two articles that may seem somewhat long, and that crowd us out of our usual space for "Gleanings of Intelligence," &c. But they are too good to be abbreviated, and too interesting to be omitted. We mean "Speak Gently," and the article on "Bunsen's Signs of the Times," from the North British Review.



# The Monthly Record.

## Baptisms and Rebaptisms.

*Names of Churches in Italics. Pastors' names follow those of the churches where they are known. The figures indicate the number of baptisms, unless otherwise specified.*

### BRITISH PROVINCES.

*Canada Home Mission Society.*—J. Wallace has witnessed deeply interesting revivals at *Coverdale, Bay de Verte, Queensboro', St. Francis and Johnston*. Four new churches organized. *Nictaux*.—The good work is going forward, two received. *Johnston*—E. Keirstead, 29. *St. Martin's*—J. A. Smith, in all 95. The same pastor at *Little River* baptized 7. *Coverdale*—J. Herritt, 3. *Carleton*—E. Clay, 10. *Liverpool, Nova Scotia*—N. S. Bentley, 43 since the work commenced have been baptized.

### NEW HAMPSHIRE.

Revivals are reported at *Weare and Hillsborough*.

*Manchester, First Church*—B. F. Hedden, 5. *Elm Street*—J. M. Coburn, several conversions.

### VERMONT.

*Colchester*, 16; *Windsor*, 30; *Perkinsville*, 17.

### MASSACHUSETTS.

*Boston, Charles St. Church*.—This house of worship, erected fifty years ago, has been remodelled, interiorly, after the Gothic order, and was re-opened for service, March 6. *Lovell, First Church*—E. C. Eddy, 11. *Worthington Street*—Worroll, 11. *South Dover*—W. G. Hoben, 6. *Salem*—D. D. Winn, 5. At *Littleton*—P. F. Cleaves, a revival has been enjoyed. *Weymouth*, 5.

### RHODE ISLAND.

*Newport, First Church*.—S. Adam, 9. Meetings are large and interesting. *Tiverton*, about 30 converted.

### CONNECTICUT.

*Hartford*—Dr. Turnbull, 6; Dr. Murdock, 6. The First Church met in their old house for the last time on the last Sabbath in March. It is sold to the Jews for \$28,000. *Essex*, 7. *Waterbury*—J. A. Bailey, 32 since December. *Norwich*—F. Denison, 6; *New London*, 6.

### NEW YORK.

*Albany, Pearl Street*—Dr. Hague. This old and efficient church, it is said has returned to the primitive custom, every one laying by him in store on the first day of the week, as God hath prospered him. The contributions range from \$100 to \$125 a week; say \$3,000 to \$8,000 a year.

*Albany State Street Church* has no pastor, but E. Andrews has baptized 13, and the interest is increasing. At *Amsterdam* about 20 professed hope under meetings conducted by the same.

*First Colporteur Baptist Church*, in New York City, has been organized with 30 or 40 members. Rev. Mr. Archer pastor; they are about building on West 53d street, between Broadway and 8th Avenue. During the month 19 have been baptized. *McDougal Street Church* has been much revived since the return of Brother Dunbar. Frequent baptisms. *Brooklyn Bedford Avenue Church*—S. Remington, 10.

*Tabernacle*—Dr. Lathrop baptized 15, five of whom are connected with one family; the fa-

ther who is seventy years old, and several of his children. Two other aged gentlemen, and all of whom are among the first men in the city, were among the number. One of them said he had tried to live a Christian life outside of the church for 40 years, and now felt the need of a home, of a place where he could find rest. He had thought that when he joined a church, he must join as a man. He had now learned that he must come as a child, as a little child. "I offer myself to you," said he, "as a LITTLE CHILD, as one who has no other hope of acceptance with God than a trembling faith in Christ, and as one who feels the need of your sympathy and counsel." Including these baptisms, 114 were reported that week at the Pastors' Conference of New York City.

*Corning*.—C. Morton, the pastor, has been aided by C. A. Clark. 90 baptized. *Syracuse, Second Church*.—Over 60 baptized. Pastor is aided by J. P. Simmons. *Greenport*, L. I.—H. R. Knapp, 35. Revivals are mentioned in *Durhamville* and *Mount Morris*.—D. Bellamy, pastor. *Staten Island, First Church*, 10. *Clifton*.—E. L. Crane, 19; *Fort Ann*, 6. *Castile*.—About 30 have found peace in believing. *Danville*, 18; *Bath*, 9. *North Shore, Staten Island*—Samuel White, 10. *Fayetteville*—J. B. Smith, 8; *Front Creek*, 26; *Manchester*, 30; *Harlem*—N. Palmer, 34 by letter and baptism. *Jersey City*—W. H. Parmly, 10.

*Springville*—John Smitzer. More than 50 have obtained hope, 19 baptized. *Binghamton*.—S. M. Stimson, 9; *Greenport*, 25. *Jordan*.—A. G. Bowles, 16, one of whom was his own wife.

### NEW JERSEY.

*Middletown Point*, 6. *Trenton and Lambertown*.—L. Smith, 20. *Burlington*—W. Barnhurst, 10. *Flemington*.—Extra meetings have been held for nearly two months, 37 baptized, and others expected. *Greenwich*—H. C. Putnam, 4. *Camden, First Church*—J. Duncan, 6. *Camden, Second Church*—F. T. Callhopper, 40, including those before reported.

### PENNSYLVANIA.

*Lewisburg*.—Much religious interest exists, blessing the University and schools there, as well as others. A revival and some baptisms are also reported at *Lebanon* and *Alleghany*. *Shirleysburg*—J. A. Kelly, 7. *Mill Creek*—J. B. Williams, 14. *Lehman*, 30. *Patton Township, Unionville*, 10; *Huntingdon*, 5. *North Wheeling*—Wm. Scott, 17. *Union*—Brother Bell, 7; *Clinton*, 4. *Waynesburg*.—A protracted meeting, conducted by Brethren Wood and Collins, has just closed, 27 baptized. *Philadelphia*.—The American Baptist Publication Society's endowment goes on bravely. \$40,000 of the \$100,000 already subscribed. *Third Church*—J. H. Peters, 8. *Oak Street, West Philadelphia*—E. Kelly, 6. At the last meeting of the pastors of the Baptist churches of Philadelphia and vicinity the following report of baptisms was made: *Manayunk*—W. E. Watkinson, 2. *Third Church*—J. H. Peters, 26. *Tabernacle*—M. G. Clark, 7. *German Church*—K. A. Fleischman, 8. *Fourth Church*—B. Griffith, 2. *Bristol*—C. J. Page, 1. *North Church*—J. Cole, 36. *Second Church*—A. C. Whert, 3. *Schuylkill Falls*—M. R. Watkinson, 10. *Union Church*—J. F. Boulden, 1. *West Philadelphia*—E. M. Levy, 3. *Twelfth Church*—B. C. Morse, 8. *Eleventh Church*—D. B. Cheney, 12.

## DELAWARE.

*Wilmington.*—The Christian Chronicle reports the baptism of seven German converts recently. A poor German book-binder gathered together a small assembly of his countrymen in an upper room in the town, and read the Word of God to them, and exhorted them to repentance and faith. Much seriousness was awakened among his hearers, and the seven baptized were converted through his instrumentality, and baptized by a German minister of Philadelphia. Eleven others who have since obtained hope have been baptized, three of whom were Romanists. Such is the religious interest awakened in the community, that a house of worship is about to be erected by the German population, not many of whom can understand our language.

## MARYLAND AND DISTRICT OF COLUMBIA.

*Baltimore.*—The Baltimore Baptist Book Depository has been transferred to the rooms of the American Tract Society, W. S. Crowley and Jas. Crowley having made an arrangement to this effect with Rev. S. Guiteau, agent of the Tract Society. *Lee Street Church*—J. H. Phillips, 2. *High Street Church*—L. W. Seeley, 2. *Saratoga St. African*—Noah Davis, 3. *Washington, First Church*—S. P. Hill, 7.

## VIRGINIA.

*Alexandria*—S. M. Shute, 3; *Boothsville*, 7. *Benwood, Va.*—C. Howard Malcom, 2. *South Fork, Doddridge county*, 9; *Sixersville, Tyler county*, 9; *Morgantown*, 11; *Bethany*—Asa Carlin, 19; *Olive Branch*—Asa Carlin, 2. *Pruntytown*—C. Keyes, 20. *Clarksburg*, 7 converted. *Denton Valley*—C. E. W. Lindsay, 32. *Fishing Creek, Goshen, Monongalia county*—G. F. C. Conn, 6.

*Richmond.*—Arrangements are in progress to erect a new house of worship in Sidney, beyond the city limits of Richmond, to cost about \$2,000. The effort originated in a Sabbath School, in which efficient aid has been rendered by several of the students of Richmond College.

*Farmville*—Jos. Hay. A new house was recently dedicated, 60 by 58, with a well proportioned vestibule and cupola. It will seat 600 in the main audience room, and has a basement lecture room. Cost, \$8,000. *Hampton*—D. Shaver, 17. The church is engaged in the erection of a parsonage at a cost of \$2,100.

## NORTH CAROLINA.

*Raleigh*—T. E. Skinner is aided by Dr. Teasdale. 9 whites and several colored baptized. *Hominaw, Buncombe county*—C. B. Mingus, 30. *Locust Old Field, Haywood co.*, 5. *North Catawba, Burke county*—Brother Bradshaer, 5. The church at *Charlotte*, R. B. Jones, pastor, are building a new house, to cost \$3,000. *Saron, Richmond county*—A. D. Blackwood, 6.

## SOUTH CAROLINA.

*Columbia*—J. T. Zealy, 38. Dr. Teasdale has been assisting the pastor. *Charleston Citadel Square*—J. R. Kendrick, 3. At *Camden*, J. K. Mendenhall, a large ingathering has occurred.

## GEORGIA.

At *Wood's School House*, Floyd county, about 20 converts are reported. *Augusta*—Brother Ryerson has baptized about 50. *Macon*—S. Landrum, 8.

## ALABAMA.

*Mobile*—A. B. Couch, 24. Four of these are children of Brother Couch. Ex-Governor Bagby, formerly Minister to Russia, with several of his family, are also among the number. A new church has been organized; name not given. *Unity*—A. M. Hanks, 7 colored persons. During 12 months past he has baptized over 50 others.

## TENNESSEE.

*Holston*—J. A. Davis, 40. *Richland Creek*—J. S. Coran, 25.

*Educational Movements.*—An effort to endow *Union University* with \$100,000 is on foot. Brother Strode, agent. Brother Wm. Cate is also collecting to complete *Holston Female Institute* at Jonesboro; he needs only \$1,500 more.

## KENTUCKY.

*Georgetown College.*—D. R. Campbell, President, says that in a recent revival, upwards of thirty of our best young men professed religion, several of whom will devote themselves to the ministry. *Campbellburg*—E. B. Stratton, 32. *Mayfield*—W. W. Gardner, 40. *Mt. Pisgah*—W. W. Gardner, 32. *Short Creek, Pendleton county*, 47, of whom 12 were heads of families, with their wives; 7 were Methodists.

## OHIO.

*Marietta*—J. G. Leonard. Including former reports, 108 have been received by baptism and letter since December. The influence has extended to a majority of the students of the college. *Canton*, 35, in connection with the labors of Elder Jacob Knapp. *Good Hope*—J. H. Barker, 9. *Milford*, 8. "I baptized," says the correspondent of the Journal and Messenger, one household. "Another man believed with all his house, whom I expect to baptize on my return." *Troy*—T. P. Childs, 30; *Damascus*, 15; *Ironton*, 16; *Cesar's Creek*, 6; *Olive Branch*, 7; *Newark*, 10; *Licking Church*, 7; *Martinsville*, 23. *New Winchester, Hendricks county*—J. Rynerson, 4; *Freedom*, 10. *Bridgeton*—F. M. Swain, 15. *Rees Davis*, who aided the pastor, relates that a young man of 18, the son of an anti-missionary Baptist preacher, who seemed powerfully convicted, came forward several times for prayer. His father hearing this, compelled his son to leave the meeting, and threatened to prosecute the pastor of the church if he should dare to baptize him.

*Cincinnati, First Church*—N. Colver, 4. *Beaver, Noble county*—G. W. Wharton, 9. *Racine, Meigs county*—A. Jordan, 7. *Washington*—W. D. Woodruff, 7. *Kirkersville*—J. W. Hilstand, 8. *Bryn Zion*—E. D. Thomas, 4. *Springfield*, 78, of whom 31 were heads of families. One entire household was baptized. *Greenfield*—J. S. Gillespie, 9. *Sandusky*—Brother Fulton, 1.

## MICHIGAN.

*Jackson*, 30. *Detroit*—L. H. Moore has commenced labors with a view to establish a new interest. He was a laborious and successful pioneer in Marshall and Ypsilanti. *Kalamazoo*.—In all about 50 baptized, and some 20 more express hope. *Macomb*, 11.

## INDIANA.

*Salem, Decatur county*, 13. *Rolling Prairie*—G. F. Brayton, 10. *Sumption Prairie*—F. Hummer, 19. *Little Buck Creek*, 15; *West Liberty*, 23. *Spice Valley*—J. D. Crabbe, 128; *Mount Hope*, 40; *Weasac Creek*, 6; *Sillsville*, 35; *Rock Lick*, 16; *Hiltonsville*, 40; *Scotland*, 35; *Beaver Creek*, 30.

## ILLINOIS.

*Chicago, Tabernacle*, 3. It is said that Hon. S. Douglas has given 10 acres of land in Chicago as a site for a Baptist College; and that the Baptists of Chicago and their friends will raise an endowment of \$100,000.

*Peoria*, 10. *Lamoille*—N. G. Collins, 24. In the meeting 130 asked prayer. *Bristol*—Brother Young has an interesting and promising revival at one of his outstations.

*Springfield*.—Preaching has continued every night for seven weeks, and no indication appears that the work is soon to terminate. 116 baptized within five weeks; 30 converts not yet baptized, and about 14 coming forward for

prayer. All the evangelical churches have shared in the work. None of them have employed evangelists, but have co-operated with their pastors in efforts to save souls. The work is obviously not of man, but of the Lord. Revivals are also reported in Winchester—P. Bennett. Berlin—C. Miner; and other places. Diamond Grove—J. M. Wells, 4. Cordova—F. Kitcham, 9. Berlin—C. Miner, 18. Warrenville, 19. Hudson—A. S. Dennison, 7. Canton—S. G. Miner, 11. Mount Olive—Jno. Brown, 6. Oxford—B. S. Clay, 28. Lee—G. W. Benton, 11. Virden—J. B. Jackson, 3. Carlinville—J. B. Jackson, 3. Hopeville—M. C. Blankenship, 4. Washburn—C. D. Meritt, 4.

A Church Edifice Fund is in progress among the Baptists in Illinois. The money is to be loaned to the churches on these conditions: the sum to be repaid in two years, with 2 per cent. interest; or the Board may extend the loan, at its discretion, on application from the church, two more years at 5 per cent.; and again two more years at 10 per cent. The Trustees of the church to give their individual bond, and the whole transaction to be regarded in a strictly business light.

## MISSOURI.

Huntsville, 19. Big Lick, Cooper county—R. H. Harris, 18. Carthage—J. F. Pinson, 29.

## IOWA.

Burlington, 20, during January. Muscatine—Brother Eberhart, 60 additions, 44 baptized. Waterloo, 98 added, 40 of whom by baptism. South English, 19; Chequest, 12; Second Mount Pleasant Church, near Franklin, 12; Bremen, 23; Liberty, 37; Davenport, Scott county, 10; Marion, Linn county, 18; Lime Grove, Linn county, 22; Brighton, Washington county, 30; Richmond, Washington county, 35; Danville, Des Moines county, 22; Knoxville, Marion county, 30; Pella, Marion county, 42; Jefferson, Henry, 25.

## CALIFORNIA.

Sacramento—J. L. Shuck, 2 baptized. The indebtedness of the church is nearly all paid off. Accessions occur every month. San Francisco.—The Christian Recorder has been re-established, J. B. Saxton, Editor, assisted by H. Richardson. Two places able to sustain, and anxious to obtain a minister are Vallejo, Benicia and Martinez. A Seamen's Bethel at San Francisco has been dedicated, in which Brother Davis, a Licentiate of the Bush Street Church preaches. Oakland—E. J. Willis has had occasion to baptize twice within two months. Prospects encouraging. Petaluma—A. A. Guernsey. Arrangements are in progress for the erection of a house of worship this Spring.

## Churches Constituted.

Names.	Where.	When.	Mem.
Algansee, Branch co.,	Mich.,	Mar. 13.	
Barley Hollow, Abington, Pa.			23
1st Colporteur Church, N. Y. City,	N. Y.,		35
Edinburgh,	Iowa,	Mar. 4,	14
Meime, Montitowoc co.,	Wis.,	Mar. 6,	19
Mobile, (name not given),	Ala.,	Mar. 23.	
Old Landmark, Ash co.,	N. C.,	Mar. 25.	
Oskaloosa, Mahaska co.,	Iowa,		11
Oxford, Marquette co.,	Wis.,	Jan. 26,	7
South English, Keokuk co.,	Iowa,		14
So. Waldborough,	Me.,	Mar. 6,	53
Vinton, Benton co.,	Iowa,	Mar. 8.	

## Church Offices Dedicated.

Where.	When.	Cost.
Cape May, 2nd church, N. J.,	Mar. 23	
East Burke, Vt.,	\$4,000, Mar. 27	
Hartford, 1st ch., Conn.,	Apr. 28	
Mayo, Henry co., Va.,	775, Feb. 22	
Petersburg, 2nd church, Va.	\$4,000.	
New London, 1st church, Conn.,	24,000, Mar. 13	
Schooley's Mountain, N. J.,	3,000, Feb. 27	
Seamen's Bethel, San Fr'co, Cal.,	2,500, Feb. 17	

## Ordinations.

Names.	Where.	When.
Chord, John W.,	Bethel, Owen co., Ind.,	Mar. 15
Corey, D. B.,	Milo, N. Y.,	Mar. 11.
Edwards, Wm.,	Hammond River, Can.,	Mar. 26
Hammitt, Jas.,	Markham, Can. West.	
Hill, Trenton S.,	Holly, N. Y.,	Feb. 26
Hubbard,	Randolph, Pa.	
Jeffreys, Jas, Meime, Montitowoc co.,	Wis, Mar 6	
Johnson, Julius E.,	Jackson, Mich.,	Feb. 30
Lawson, W. T.,	Covington co., Ala.	
Mansel, W. B, Maceina, Bradley co.,	Ten, Feb 9	
Munger, T. T.,	Dorchester, Mass.	
Scarborough, M.,	Mt. Lebanon, La.,	April 5
Sturgis, P. G.,	Mount Moriah, Pa.,	Mar. 26

## Deaths of Baptist Ministers.

Names.	Residences.	Time.	Age.
Thornton, Vincent R.,	Ga.,	April 4,	51
Wyckoff, C. P.,	Weedsport, N. Y.,	Mar. 6,	60

## Ministers Rec'd from other Denomin's.

Names.	Residence.	Denom.
Mansel, W. B.,	Bradley co., Tenn.,	Reformers.

## Clerical Removals and Settlements.

Names.	Whence.	Where.
Alvis, J. W.,	Slatersville, Va.,	Russell's Mills, Va.
Andrews Dudley,	Newark, O.,	Hebron, O.
Babcock, R. A. & F. B. S.,	N. Y.,	Patterson, N. J.
Church, Wm.,		Osego, N. Y.
Cole, R. S.,	Virginia, Ill.,	Bluffdale, Ill.
Colver, N.,	Detroit, Mich.,	Cincinnati, O.
Conyer, J. B.,	St. Mary's O.,	Iiqua, O.
Cook, E. C.,	Buckingham, N. Y.,	Georgetown, N. Y.
Crawley, E. A.,	Nova Scotia,	Cincinnati, O.
Cuthbert, Lucius, Beaufort, S. C.,	Alkin, S. C.	
Dudley, Ira,	Colosse,	Hannibal, N. Y.
Eberhart, A. G.,	Muscatine, Iowa,	Edgington, Ill.
Eddy, H. J.,	New York,	Bloomington, Ill.
Edwards, E. A.,	South Hampton, N. H.	
Everts, M. M.,	Masonville, N. Y.,	Preston, N. Y.
Faulkner, J. B.,	Central City, Ill,	Richview, Wis.
Gorham, G. W.,		Holyoke, Mass.
Haughwort, P. B.,	New York, Fall River,	Mass.
Hayen, J. H.,	Meadville, Pa.,	Brimfield, Ill.
Head, Wm.,	Cloverport, Ky.,	Webster, Ky.
Hervey, G. W.,	Hudson, N. Y.	
Hill, Isaac N.,	Albany, N. Y.,	Bridgeport, Ct.
Hoben, W. G.,	St. John, N. B.,	South Dover, Mass
Howe, Sereno, Lowell, Mass,	E'st Marshfield, Mass	
Keep, W. W.,	Quincy, Ill.,	Memphis, Tenn.
Ladd, J. S.,	ag't for H. M. Society,	Weedsport, N. Y.
Lyons, J. M.,	Milestown, Pa.,	Columbus, N. J.
Manning, M. C.,		Adams, N. Y.
Milla, E.,	Frewsburg, N. Y.,	Westfield, N. Y.
Mitchell, Thos.,	Springfield, Pa.,	Troy, Pa.
Monroe, W. Y.,	Lexington,	Graham, Ind.
Morris, J. R.,	Warrenham, Pa.,	Orangeville, Pa.
Olcott, J. B.,	Freeport,	Springfield, Ill.
Parke, F. J.,		Hinsdale, Mass.
Parker, J.,	Perry, Lake co.,	N. Sewickley, Pa.
Parker, J. W.,	D. D. Cam'e, Newton Centre,	Mass
Parmalee, D. S.,	Union ch.,	N. Y. City.
Penny, T. J.,	Salzburg, Pa.,	Stratonsville, Pa.
Pitman, J. B.,		Medina, N. Y.
Pratt, A.,	Chesterville, O.	Fredericktown, O.
Parinton, D. B.,	Ringwood, Va.,	Smithfield, Pa.
Read, H. W.,	Albuquerque, N. Me'co,	Delavan, Wis
Richardson, J. G.,	Newburyport, Mass.	
Sharp, J. B.,		Lancaster, Ky.
Smith, R. A.,	Norristown, Pa.	
Spear, F.	Gaincsville, N. Y.	Kite River, Ogle co., Ill
Thompson,	Beckman, N. Y.,	Milton, Conn.
Trickett, J.,	Passayunk, N. J.	Allowaytown, N. J.
Virgil, A.,	Durhamville, N. Y.	
Wilcox, A. J.,	Holland, Pa.,	Villanova, N. Y.
Wilkins, W.,	Meck'g, N. Y.	Summer Hall, N. Y.
Williams, C. C.,	Plainfield, N. J.	
Williams, J. B.,	Huntingdon, Pa.,	Mill Creek, Pa.
Williams, S.,	Pittsburg, Pa.	
Wilson, R. J.,	Stonington, Ct.,	Elmira, N. Y.
Worth, Edmund,	Fisherville, N. H.	

# AMERICAN BAPTIST MEMORIAL.

JUNE, 1856.

## Was John Howard a Baptist?

IT is quite true that Mr. John Howard, the philanthropist, "belonged to the Baptist denomination;" the very individual of whom Mr. Edmund Burke said: "I cannot name this gentleman without remarking that his labors and writings have done much to open the eyes and hearts of all mankind. He has visited all Europe—not to survey the sumptuousness of palaces or the stateliness of temples, but to dive into the depths of dungeons, to plunge into the infection of hospitals, to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the distresses of all men in all countries. The plan is original; it is as full of genius as of humanity. It was a voyage of discovery; a circumnavigation of charity."

The circumnavigator of charity was a member of the Baptist church assembling at Little Wild Street, Lincoln's Inn Fields, London, which was long presided over by the excellent Stennetts.

Dr. Samuel Stennett preached Mr. Howard's funeral sermon on March 21st, 1790. The text is Acts x: 38: "He went about doing good." The preacher observes: "To raise a monument to the memory of Howard is not my object. It does not require it, nor am I equal to the service. The obligations, however, I owe to his friendship and your edification, will not allow me to be silent. His

benevolent regards to this Christian Society, his regular attendance with us for many years past, as opportunity permitted; the satisfaction he expressed in the word here preached, and the particular share I had in his affectionate esteem, are all considerations which will, I hope, secure me from the imputation of vanity in thus taking notice of so public a character."

"He was a firm believer of divine revelation. Nor was he ashamed of those truths he heard stated, explained and enforced in this place. He had made up his mind, as he said, upon his religious sentiments, and was not to be moved from his steadfastness by novel opinions obtruded on the world. Nor did he content himself with a bare profession of these divine truths. He entered into the spirit of the gospel, felt its power, and tasted its sweetness. You know, my friends, with what seriousness and devotion he attended, for a long course of years, on the worship of God among us. It would be scarce decent for me to repeat the affectionate things he says, in a letter to me from a remote part of the world, respecting the satisfaction and pleasure he had in the religious exercises of this place. I shall, however, be excused if I just observe, that his hours of religious retirement, whether on land or at sea, were employed in reviewing the notes he had taken of sermons delivered here. 'And these,' he adds, 'are my songs in the house of my pilgrimage. Oh, sir, how many Sabbaths have I ardently longed to spend in Wild Street! God in Christ is my rock, the portion of my soul.'"

## Success of the Early Baptists in Virginia.

**J**USTLY has Dr. Semple said, in his "History of the Virginia Baptists," that the preaching of our ministers, about the middle of the last century, and soon after the denomination became known in the State, "*was attended with the most extraordinary success.*" Mr. Baker, for instance, originated some *eight or ten* churches on the Eastern Shore of Virginia and Maryland, and *as many more* between Richmond and Hampton, and Mr. Walker about *sixteen* in Nottoway and neighboring counties. Other preachers all over the State, were *not much less successful* than these. Peculiar causes must have combined to produce this unusual result. *To inquire into these causes is the object of the present article.*

The first I shall mention, beyond the great *truths* which they preached, and the *direct blessing of God* upon their promulgation, is, as I think, found in the peculiar character of the people to whom they preached.

From the great world around them, they were in those days completely isolated. Widely scattered in their deep forests, among their hills, and upon their broad plains, they were compelled to think and act for themselves, upon all subjects. This independent thought and action necessarily extended itself to religion. With their Bibles in their hands, and little else in the form of literature, scientific or theological, they were prepared to weigh well and candidly its teachings. Overawed by no dominant public opinion, and generally uninfluenced by religious prejudices, when the doctrines of the gospel were presented, as preached by our fathers, and their hearts were touched by the Holy Spirit, they boldly embraced them, and subsequently cherished them joyfully, because they commended themselves to their judgment, as the plain and obvious truths revealed in the Word of God.

Another cause of their very great success may be seen in the character and proceedings of the established church.

Her arrogant pretensions and persecuting spirit had disgusted nearly all, who were not blind partisans. In this way she became to the masses exceedingly repulsive. She was also deeply implicated in irreligion. "The loose and immoral deportment of her clergy," says Dr. Semple—Hist. Vir. Bap., pp. 25, 26—"was such, that the people were left almost wholly destitute of even the shadow of religion. They had, indeed, some of its forms of worship, but the essential principles of christianity were not only not understood among them, but by many never heard of." What must have been the moral bearing of men, in regard to whom the legislature thought it necessary to adopt such laws as that of 1776, as follows: "Be it further enacted by this grand Assembly, and by the authority thereof, that such ministers as shall become notoriously scandalous, by drunkenness, swearing, fornication, or other heinous or crying sins, and shall be thereof lawfully convicted, shall for every such their heinous crime and wickedness, the first time, forfeit to the parish or parishes wherein he or they so offending shall be benefited, the one-half of one year's salary, and dues; and the same for a second time he shall be convicted. And if any minister, officiating in any parish, shall be three times convicted of any such heinous crime and wickedness before mentioned, that he be forever hereafter made incapable of officiating in any office or ministerial function, in any parish in the colony."—Henning's Stat., vol. 1, p. 884. But the indignation of the masses was complete, when, on the breaking out of the revolution, nearly all "the State clergy" proved themselves Tories, renegades, traitors to the Commonwealth, and not a few fled for an asylum to the bosom of the mother country. The Baptists were men of the greatest humility and most exemplary piety. They

were unyielding patriots. Not one of them ever was known to desert the cause of freedom. It is not, therefore, surprising that patriotic citizens, while they turned away from the parish churches with loathing, on account of the arrogance, the irreligion, and the toryism of their ministers, heard the fervid discourses of our brethren with great respect and kindness.

Yet another cause of their success was the consonance between their doctrines on political subjects, and the spirit of liberty which had then taken full possession of the great heart of Virginia.

The most striking Baptist doctrines on political subjects, teach that the Church and the State are entirely separate organizations, and that neither can legislate for the other; that perfect freedom of conscience and worship is the inalienable right of all men, and out of these views grew, as a necessary consequence, the doctrine that every citizen is entitled to free and equal protection, by the government under which he lives, of all his privileges, social, political and religious. No State, which does not embrace these doctrines, ever can be really free. To these truths, the progress of events had opened the eyes of the people of Virginia. The time of their triumph had come. Our ministers proclaimed them boldly; the people received them with delight; they ranged themselves by thousands on the side of the Baptists.

The great success of our Virginia fathers was, however, due, under God, still more to the peculiar character of their preaching.

Never was there a ministry more perfectly adapted to the age in which they lived, and the people among whom they labored. They were themselves mostly selected from the masses. Their sermons, however learned or unlearned the preacher, and whatever the text, were in nearly all instances constructed upon about the same model. They first presented with great clearness and sim-

plicity, the ruined and lost condition of men by nature; the depravity of the human heart, and the impossibility of deliverance from sin, its power, its guilt, its punishment, by the law, by ordinances, or by any works of merit whatever. Having thus prepared the minds of their hearers, they next depicted vividly the way of salvation through our Lord Jesus Christ. An explanation followed, of the manner in which that salvation is personally applied by the work of the Holy Spirit, accompanied always by repentance of sin, and faith in our Lord Jesus Christ. They now recounted the mental phenomena attendant upon a change of heart, with the temptations, trials and encouragements characteristic of true christian experience. They closed by an earnest appeal to sinners, to accept the great salvation. Every sermon went directly to the heart. Multitudes heard, believed, obeyed, and rejoiced.

With all these causes, concurred the measures adopted by the rulers of the colony, to arrest the progress of Baptist principles.

The magistrates in all the counties, directed and impelled by "the State clergy," and the more zealous friends of Episcopacy, commenced a relentless annoyance of the *people*, and a heartless persecution of the *ministers* of our churches. Assessments and fines were imposed; meetings were disturbed and dispersed; pastors were arrested, dragged before the courts, browbeaten, insulted, and ignominiously punished! And who were the men thus harassed and maltreated? In social position, intelligence, wealth and general respectability, they were in no way *inferior*, and in morals and uprightness they were greatly superior to their assailants. Public sentiment, when awakened to the subject, sympathized with the Baptists, and indignantly frowned upon those supercilious officials, who, because they happened to be

"Clothed with a little brief authority,  
Cut such fantastic tricks before high heaven,  
As make the angels weep."

These mainly were the causes of the great success at the time referred to, of our Virginia fathers. And besides, every man then did his duty. No minister, no Christian, was idle or indifferent. They all labored faithfully, traveling incessantly throughout the length and breadth of the country. The fields were white to the harvest, and everywhere their ministry was attended with blessings most extraordinary. The enthusiasm with which all their converts—among whom arose at once very many able preachers—engaged in the work, must ever be matter of amazement; and the rapidity with which the message of salvation was transmitted from neighborhood to neighborhood, cannot be better described than in the energetic language of *Æschylus*, in which he describes the beacon fires that announced the fall of Troy:

"From watch to watch it leaped, that light,  
As a rider rode the flame."

H.

### The Power of the Baptist Pulpit: How can it be Increased?

**I**N discussing this subject, two points present themselves: 1st—What is the nature of the theological instruction demanded by the wants of the denomination? and 2d—What are the means by which that demand can be supplied?

I. The nature of the instruction needed.

We need scholarship of the highest order. It has ever been the tendency among us to rely too much upon the mere strength of our principles. "Truth is great and must prevail," is a maxim which seems to have taken possession of our minds, to the exclusion of others of equal value; and this truth, like all others, if severed from its connections, is apt to mislead. It is equally certain that, if truth prevails, it will be in consequence

of the use of means; and, as in every other case, the nature of the means must correspond to the nature of the object to be effected. Now, the object in this case is to meet the tremendous array of talent and learning brought to bear by our *Pedo-Baptist* brethren, as well as by neologists, skeptical geologists, ethnologists, and open infidels, against one or more of the truths of God's Word. It is folly to conceal from ourselves the fact, that the *Pedo-Baptist* and skeptical world combine a prodigious amount of erudition and intellectual power, all which is engaged in subverting principles which we hold most dear. Now how is this hostile force to be met, and deprived of its energy? Can it be done by half-educated men, or by anything but scholarship such as the world cannot surpass? Be it remembered, too, that our object is not merely to silence the learned who oppose us, so that they shall oppose us no more; that is less than half of what the Providence of God has imposed on us: the object is to bring over that scholarship to our side, and make its mighty energies as active in promulgating the truth as they now are in subverting it. Now, what means are natural, proper and adequate to such an undertaking as this?

Shall we send pious, but meagerly educated men to *exhort* the learned to embrace Baptist principles? It would be just as well to attempt to exhort a man into a knowledge of mathematics. Nothing but learning can meet learning. True, God may choose the weak things of this world to confound the mighty. But we are speaking as human beings of human operations. The question is not what *God may* do, but what *we ought* to do. In our battles for truth, we must use weapons at least as potent as those used by our adversaries, otherwise we may expect nothing but defeat; and if there is anything more potent in the spread of religion than learning, it has not yet been discovered. Knowledge is power; and if men without it combat

men with it, they are like poor Indians, who with bows and arrows would attack the artillery of Waterloo or Sebastopol.

Not only must our weapons be similar in kind to those of our opponents; they must be equal in power. We must have gun for gun, calibre for calibre. If their guns are of longer range than ours and of heavier metal, our petty discharges will only amuse them while they demolish us at their leisure.

But while our necessities demand the highest grade of scholarship that the world can produce, it is equally clear that we are still more urgently pressed for education of a very different, and of an inferior order. The possession of heavy ordnance does not render sabres, and muskets, and rifles useless. On the contrary, *the great body* of the troops must be armed with these lighter and more portable weapons, which can be brought to bear in many a spot, and on many a mark, where the great guns can never reach. We need profoundly learned men; we shall never conquer the world until we have them; but we need in still greater degree, men of inferior power, but greater in number, on whom at last the brunt of the battle, and most of the hard fighting must devolve. We wish to operate not only on the learned, but also on the masses. For this purpose, we need men sufficiently above the million to instruct them, and yet not so far above them as to sever mutual sympathy. Hitherto, our denominational triumphs have been achieved almost entirely by this class of men; and probably there will not be a period for hundreds of years to come, when these very men will not, after all, be the main dependence for the spread of Baptist principles—for the spread of the gospel.

Our great object, then, should be, to increase the number and the efficiency of *this* division of our forces. Many are pressing into the ranks, who are totally unqualified for even this lowest branch of the service, while many others (superior to these) conscious of their own lack

of qualification, are prevented, much to their own grief, from enlisting. Thus is our strong arm deprived of its bone and sinew. Our most successful preachers have for the most part, been those who had no other mental qualifications than those which a man of common sense, and tolerable acquaintance with the English language, may acquire during the exercise of his ministry, without aid from colleges or teachers. If the experience of the past should be any guide for the future, we should endeavor to raise all the rank and file of our present and future ministry to this level.

Two objects, then, are before us: First, to put some of our ministry in the very front rank of the world's scholarship; and secondly, to raise all the remainder to such degrees of scholarship as may be attainable—the lowest not being beneath the standard of those who have been described as "our most successful preachers." Now can these two several objects be accomplished in one institution of learning? Manifestly not. For in the first place, no one institution could be accessible to so many students, and even if it were, the kind of instruction intended for the higher class of these students would be useless to the remainder. Moreover, such a fusion would not be agreeable to the parties themselves. The one class would feel that the institution was deprived of its éclat by the presence of the other; while these again would be jealous of the former. Such is the weakness of human nature.

One institution of the highest grade would be fully as much as the Southern States could supply with either money, men or students; and it is the opinion of the writer, that any attempt in this direction at the present time would be very small in its beginnings, and with all our best efforts in its behalf, would fall far short, in point of merit, of many institutions that now exist. In order to meet the educational wants of the great body of our rising ministry, there ought



to be an institution in every State, where just such instruction might be imparted as this class of students would call for, be it more or less. One professor in each of these seminaries, or at most two, would probably suffice for the present, at least. The *great* question is, how shall *these* institutions be conducted?

These, we can amply supply with money, with men, and with students. These are to do the great part of the work in elevating our active, working preachers, and through them the mass of the denomination.

When we wish to select an instrument with which to operate on a certain material, we must first examine the nature of the *material*, and then select an instrument to correspond. Thus wood, marble or iron would each require different utensils: or if the human body were to be operated upon, certain other instruments—such as drugs, if in sickness, or food, if in health—would be chosen; or if the human mind be the object, still other instrumentalities would be employed, and these instrumentalities would again vary, according to the maturity and other accidents of the mind to be operated on.

Now, what is the material to be acted on in the present case? It consists of men, mostly between the ages of twenty and thirty-five, mostly married men, mostly poor, mostly of very imperfect education or none at all, and mostly (it is to be hoped) willing to avail themselves of all practicable means of mental improvement.

Now, what are the wants of these men? Shall we offer them instruction in Latin, and Greek, and Mathematics, and Chemistry, and Natural Philosophy, and the usual round of scientific and literary education? This is merely to tantalize them. They have no time for these things. Their children cry for bread. Or if they have no families, they are disheartened in view of this range of mountains. Moreover they wisely ask,

"what good will it do?" How often we hear them say, "I want to preach—but I know not either *what* to preach, or *how* to preach. What good will a smattering of Latin and Mathematics do me? I do not want to read Horace, I want to learn how to use my Bible." It is in vain to tell him that classic and scientific studies increase mental power and discipline. The effect of such discipline is too indirect, and too long coming, to satisfy his wants. He has neither time nor inclination to pursue this circuitous route to ministerial efficiency. He believes, and he believes *wisely*, that the same amount of energy expended in a different direction would do him more good. He wants something practical, and something immediate. He wants to learn at once *what* to preach, and *how* to preach. It is in vain to tell him that we have theological schools where these things are taught. True, we have schools, but of what use are they? How many of our rising ministry do they benefit? Comparatively very few. The reason is that they are not adapted to effect the object they propose, and consequently do not effect the object.

The few who want the most thorough instruction (if any such there be) are not to be satisfied with the meagre opportunities which these schools afford; and the many, who want practical instruction such as may be speedily obtained and immediately used, are kept away, because this kind of instruction is not imparted in those schools; and even if it were, their pretensions are such, that in order to *enter* them, one must have made attainments equivalent to graduation in college. Thus the theological school is situated on top of an eminence which it would take an ordinary Baptist minister five or ten years to climb. It might as well be in the moon. If we were to rear boys for the ministry without any regard to their character or inclinations, as has been practised by some, then our present programme of education could be with comparative ease carried out.

In fact, our present system probably had its rise in this practice. We have gained but little in attempting to practise things incompatible with our faith. For the most part, among Baptists, a man does not realize his call to the ministry till he is twenty-five or thirty years old, and for the most part, as already said, those who enter our ministry have little or no education. Is such a man (perhaps with a family on his hands,) to be expected to take a seven or ten years' course *preparatory* to entering a theological school, in which a three years' course lies still beyond him? The idea is preposterous. Yet this is the very regimen that all our institutions propose; and the fact that they are almost unpatronized, shows that, as to the great mass of the preaching fraternity, they might as well not exist.

II. As to the means by which the demand for education is to be supplied, the writer submits the following

#### PLAN.

1. In order to establish a school where the highest order of scholarship can be attained, let a certain location be selected, the city of ——— for, example, and at *that* location let each of our existing institutions support one theological professor. It is believed that several, at least, if not all our present schools, could do this without violating their respective charters, either in letter or spirit. Four professors might be sufficient for a beginning. The sum of at least \$50,000 should be raised by private subscription for a library, \$40,000 of which should be expended at once, and the remaining \$10,000 invested securely, and the interest applied to the increase of the library in all time to come. The further sum of \$15,000 would be amply sufficient for buildings. Nothing more would be needed than a plain house with six or eight rooms, one of which (for the library) should be large; the others might be of ordinary size. Dormitories, &c., are out of the

question. An institution of this kind would, in time, at least, if not at once, meet all our demands for enlarged education. Should the proposed plan be found on proper inquiry to be impracticable, it is the opinion of the writer that the project of a great central theological school had better, for the present, be abandoned.

2. But by far more important than any such school, is a plan for placing what may be called marketable instruction within the reach of the *many*. This the writer thinks may be done, and done effectually, and almost without effort. We have already a number of theological schools, in all of which graduation in college, or its highest equivalent, is a requisite to admission, nominally, at least, if not practically, and the fact that it is even nominally so, breaks the charm and spoils their power. Let this theory be abandoned. Let the qualifications for admission into *these* schools be no more than those requisite to enter the Freshman class in ordinary colleges, *with the classics omitted*. Let this fact be industriously advertised. Let the course of study be adapted to the wants of each student, but consist mainly, and for the most part, solely of two things—Systematic Theology and the art of Preaching. Let Latin, Greek, Hebrew, Biblical Criticism, Ecclesiastical History, Patristic Theology, &c., as a general rule, be eschewed. If a student having some knowledge of Greek wished to inform himself a little more, he might do so under the instruction of the professor. Or if one had time for it, and inclination likewise, he might look into Ecclesiastical History or other matters more or less, according to circumstances. But the great object should be to teach Theology and Homiletics, i. e., *what* to preach and *how* to preach it. Nothing like *graduation* should be proposed. Theology should be taught not so much from textbooks, as from the Bible itself. Uninspired writings need not, of course, be excluded; but as most of our preachers

can hope for but limited knowledge of books in general, and as the Bible is to be almost their only dependence, they should be taught how to use *that* to the best advantage, and how to find in it, and prove by it, the principles of the evangelical system.

Homiletics should also be taught not so much by books, as by oral instruction and daily practice in the structure of skeletons, under the directions of the professor. The student should be taught how to select a text, how to analyse it, how to illustrate it, and how to construct his thoughts into a discourse; guarding against *making* the text teach what it does *not* teach, and yet fairly exhausting all its real teachings, clearly distinguishing between what is actually taught and what is merely inferential. Even a few weeks' daily instruction such as is here hinted at, could not fail to make any man of ordinary understanding a tolerably systematic thinker; or to say the least, would be quite an improvement on the homiletic power of our ordinary ministers. The course of study should be comprehended within a longer or shorter period, whether weeks, months or years, wholly at the option of each student. Some might attend regularly from the beginning to the end of their course; and some might attend a few weeks or months (say in the winter) for several years in succession. In short, let it be understood that each student can come and go when he pleases, and during his attendance, study what he wants to learn, and nothing else. A library of moderate size at each of these seminaries would be sufficient. No small benefit would accrue if the students were taught *what* to read, and how to investigate. They should be made acquainted with the ordinary sources and means of information, and should have some general knowledge of the more important theological works. Even six months' instruction such as has been described would in a few years make an immense difference in the average intelligence of

our ministers and people. If there were such an institution in every State, there is reason to believe that many hundreds would avail themselves of their advantage who would otherwise not enter the ministry at all, or having entered it, would live and die utterly uninstructed. If this supposition even approximate the truth, it is perhaps not too much to presume that a sufficient number of such seminaries would do more to increase the average power of the Baptist pulpit than any other instrumentality that could be used.

The writer believes that a school of this kind in each of the Southern States would be crowded with students. The funds, buildings and libraries already on hand in most of the States, might be devoted to this purpose. The plan proposed calls for no money; it only suggests a change in the theory of education. The writer also believes that one great school of high order might be sustained at a point agreed upon. The plan proposed for this requires \$65,000 for a library and for buildings, but calls for no endowment fund, the necessity for this being superseded by the endowments of existing institutions, each of which, as already set forth, would sustain one professor at the central school.

It is greatly to be desired that both the plans suggested be adopted and carried out; but if either must be dispensed with, let it be the central school, which would in a measure have to create a demand, as well as supply it; and let the others in a humbler way supply the demand that *exists*.

"JOHN BUNYAN."

[The foregoing article was prepared for, and presented to the Southern Baptist Theological Convention at Augusta, Ga. It affords us pleasure to give it circulation among the readers of the Memorial, as adapted to arouse thought on the great subject of which it treats. The Convention was a meeting of interest, and an impulse was given to the cause. The question of a General Theo-

logical Seminary at the South seems to us only one of time and manner. In some way or other, sooner or later, it is an indispensable necessity; and we believe it will be realized ere long.—Ed.]

### For what did Ridley and Latimer suffer Martyrdom?

THE following fine passage is from the Rev. J. C. Miller's Sermon, entitled "The Martyr's Candle," commemorative of the Tercentenary of the Martyrdom of Ridley and Latimer, preached at Oxford, on Tuesday, October 16th, 1855:

They died as Protestants. Not the Protestantism of a mere negation, with which we are sometimes taunted. They clearly saw and firmly grasped substantial verities of evangelical truth; but were called, in the good providence of God, to maintain those verities in direct antagonism to Christ-dishonoring error.

But with solemn interest do we mark that this tercentenary of their martyrdom finds this Church of the Reformation, and therefore this ancient and famous university, engaged in painful strife on that same point of the great controversy between scriptural and catholic truth and Romish error, which formed the turning point with these Oxford martyrs. To the Sacramentarian controversy is it that mainly the strength of true-hearted English churchmen is now directed, in their protest and their struggle against Romanizing errors. For Christ's pure doctrine of the Lord's Supper, for the maintenance of his spiritual presence, was it, in truth, that our Ridley, our Latimer, no less than our Bradford, died. "Christ," said the last-named, "is present in the sacrament by faith, to faith, and in faith, and none otherwise."<sup>o</sup>

To this point and to the sacrificial character of the mass, had the studies of Cranmer, Ridley, Latimer and Bradford, in the Tower, been directed:

"There they read over the New Tes-

tament together with great deliberation and study, on purpose to see if there was anything that might favor that popish doctrine of a corporeal presence. But after all, they could find no presence but a spiritual: nor that the mass was any sacrifice for sin. But they found in that holy book that the sacrifice of Christ upon the cross was perfect, holy and good, and that God did require none other, nor that it should be ever done again."

To this the questions proposed to the three prelates at Oxford had been confined.

Emphatically, then, for the pure doctrine of the Sacrament of the Lord's Supper was it that these fires were, as on this day, kindled—that doctrine which, blessed be God! yet stands in all its simple purity and integrity in the formularies and the articles of our church. Christ present to his own people in the supper, but not in the substance of the elements; these elements, as to their material substance, utterly and absolutely unchanged by any priestly consecration or divine interposition; but "to such as rightly, worthily, and with faith receive the same, the bread which we break," "a partaking of the body of Christ; and likewise the cup of blessing," "a partaking of the blood of Christ"—that "body of Christ given, taken and eaten, in the supper, only after a heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the supper—*Faith*."

In contending for this doctrine, we contend for that which is emphatically a doctrine of the Reformation. The battle which we are now, after three hundred years, called upon to renew, is emphatically the battle of the Reformation. The more painful, but not the less incumbent, because we have to fight it within the bosom of our Reformed Church. But in such a conflict—a conflict for truth so vital—we may "know" "no man after the flesh." Our Oxford

<sup>o</sup>Stypp's Mem. Eccles. anno 1655, c. 22.

martyrs well discerned the momentous bearing of this truth—they well discerned that the antagonistic error of any other than a spiritual presence to the soul of the true believer, was so capital a point in Rome's other gospel, that for this truth they were tortured, "not accepting deliverance." Let this truth be dimmed or darkened, and the candle of God's truth, though never to be put out in our world, amid all the blasts of earth or hell, shall speedily be removed from our own church's candlestick, and our glory be departed. For this testimony our martyrs died.

And stand we here this day wantonly and uncharitably to re-open a quarrel with a church which drank their blood, and, after the lapse of three hundred years, to rekindle the spirit of enmity against her for a crime better forgiven and forgotten? Or, in laying at her door the charge of blood-guiltiness, do we ignore the fact that not in Mary's reign only, but in Elizabeth's, religious persecution was pursued, and that neither by a Calvin or a Cromwell, by Protestant Churchman or by Puritan, were the true principles of religious liberty understood? Nothing of all this do we forget: nothing of all this do we ignore. But upon us—upon churchman and puritan—a fuller light has dawned. We have cut off, in this matter, the entail of our father's sins. Has Rome repented? Has Rome changed? Which of her claims has she withdrawn or modified? Which of her dogmas has she renounced? Which of her canons has she rescinded? Her claim to-day is what her claim was three hundred years ago: "Mother and mistress of all the churches;" her bishop Christ's vicegerent; without her pale no salvation. Holds she not at this moment that heresy is punishable with death; that the secular arm is to be called in to execute the sentence of the spiritual power? Her creed and claims necessitate persecution. By this she is bound to persecute. Toleration becomes flagrant inconsistency; nay, more, unchar-

itableness to man and unfaithfulness to God.

Yes, the church which gave Rogers, and Hooper, and Rowland Taylor, and Bradford, and Latimer, and Ridley, and Cranmer to the flames, is the church with which we have to do. To shut our eyes to this fact is infatuation the most mischievous, madness the most perilous. Eventful have been the three hundred years which have rolled away since these heroes of Christ's church militant thus fell beneath her rage. To every corner under heaven have they brought change. Nations have been added to Christendom—commerce hath knit the family of man together in an all but universal brotherhood—discoveries the most momentous, inventions the most marvelous, have changed the face of the civilized world; and could Ridley and Latimer, and others of that "noble army," be clothed awhile in their mortal bodies and revisit this earth, amid what changes would they stand! But one thing would they find unchanged—save in the addition of a new dogma of falsehood—ROME. The Rome of the nineteenth century, the Rome of the sixteenth—false, idolatrous, cruel; and if drinking less of "the blood of the saints and of the martyrs of Jesus," drinking less, not because her thirst is slaked, but because her hand is fettered.

Brethren, of all the cant of the days in which we live, be it in politics or in religion, in senate or pulpit, on the platform, at the hustings or through the press, what cant so nauseous as the cant of liberalism on the lips of Rome? The Romanist who tells us, "I would burn you if I could," we understand; and for the intelligence of his principles, for his honesty, and for his candor, we respect him. But the man who prates of liberalism and toleration and liberty, while yet he owes allegiance to a church whose pretensions and whose principles bind her, if consistent, to persecute—him we regard as ignorant of the first principle of the church to which he trusts, or

recoil from his protestations as from a Judas' kiss.

But while yet we linger on "the word of their testimony," there come crowding on us remembrances to which, however intensely painful, utterance must on this day be given. In Oxford was it that "the word of their testimony" was uttered. Yon college walls re-echoed that sentence, than which none other uninspired watchword thrills more deeply through the heart of every son of the Reformation. In Oxford's streets was the martyr's candle lighted. And in Oxford was it that the conspiracy was formed to falsify the martyr's prophecy, to put out that candle, to "UNPROTESTANTIZE" this church and realm. By Oxford's sons has the Reformation been vilified, and with Oxford's precious and blessed name must that movement stand connected upon the page of history, which has done Rome's work more efficiently in our midst, than Rome's most untiring energies or Rome's most insolent aggressions. The thought of those who have gone out from us, bewitched by Rome's spell, and who are now drinking of the cup of her sorceries, is too intimately entwined with the fond and mournful memories of many hearts—with companionships once sweet, and ties once precious—to permit that our stern protest against their apostacy be tinged with personal bitterness or reviling.

Friends and pupils—where are they? We marvel at the fearful power of Rome's influence over the moral sense, which, in some cases, retarded their defection; in some, we fear, retained them to do Rome's work awhile in our midst, while ministering at our altars and eating of our bread. To think of such men—idolaters, Virgin-worshippers, believers in transubstantiation and in purgatory, votaries of a church which has endorsed winking pictures and a holy coat!—our tears for them are mingled with our fears for our own steadfastness: "Hold thou me up, and I shall be safe!"

## Persecution of English Baptists.

**A**N interesting work has been recently published in England with the following title: "THE HISTORY OF THE MIDLAND ASSOCIATION of the Baptist Churches, from its Rise in the year 1655 to 1855; with a Succinct Account of its Annual Meetings, and a Table of Chronological Events; several Ancient Letters to the Churches, including one from the Rev. S. Pearce of Birmingham; with the Confession of Faith of 1689; also an Essay on Creeds. *By William Stokes.*"

From some extracts given by the Baptist Reporter, (London) we extract the following:

"Soon after the death of the Protector, in 1658, the condition of nonconformists generally, and that of Baptists in particular, became dark and distressing to a fearful degree. As one consequence, the meetings of this Association were discontinued, or held in great secrecy, until the year 1690, during most of which period it was scarcely safe for the minister of any nonconforming body to appear abroad, and little was left them but to retire and to mourn in silence over the desolations of Zion. In 1660 Charles II. landed, and he lost no time in following up the deeds which his fawning parasites had already begun to perpetrate; for in that year John Bunyan was imprisoned. In 1662 the Act of Uniformity passed, and two thousand of the most godly ministers were driven from the Establishment, to encounter poverty, a dungeon, or death itself, rather than conform to a human ritual, which protestant popery had determined to impose. In 1664 the Conventicle Act passed, and in 1665 the Five Mile Act also became law, which, after a considerable interval, was followed by a more stringent Conventicle Act, and by the odious Test Act. Determined, if possible, to crush the last remains of religious liberty in the kingdom, a dissolute monarch, leagued with an unprincipled and

merciless hierarchy, made hateful haste to warp the British constitution into an approval of their cruel purpose, that they might the more effectually accomplish their wicked projects in the solemn name of law. The meetings for divine worship were either broken up altogether, or exposed continually to the intrusion of gangs of low and vulgar informers, and of petty and heartless officials, who took brutal delight in carrying out to the very letter the persecuting designs of a licentious court.—Between the year 1660 and 1688, it is a well authenticated fact that 60,000 non-conformists were incarcerated by the religious despotism of the day, about 5000 of whom actually died in prison; and that the loss of property to that injured body of men, occasioned by fines, confiscations, and other legalized modes of robbery, amounted, according to Neal, to between twelve and fourteen millions sterling.”

“About the year 1664 they were taken at their meeting (at Hook Norton) and carried to the castle at Oxford. At another time they were sent to Witney gaol. Mr. Wilmot (the pastor) was fined £20, for which all his goods were seized. They not finding enough on the premises to satisfy them, seized upon the goods of Mr. Humphrey Gillet, a woolman, who was taken at the same meeting with him. Mr. Wilmot's father, a zealous churchman, went to Sir Thomas Pennystone, the justice who committed him, and desired him to release his son. The justice replied, he should rot in jail. Says Mr. Wilmot another justice has said the same, but he is now dead. Though he be dead, replied Sir Thomas, yet his work shall not die. Mr. Thorpe, the gaoler at Oxford, was very severe. He would not permit them to pray together; and if they craved but a blessing on their meat he would come in a great rage and disturb them, saying, “What, are you preaching over your victuals?” The goods of Mr. Wilmot, who had been imprisoned twice,

in Oxford gaol, were carried to Chipping Norton, and there publicly cried for sale on several market days, but none would bid for them. Then they were carried to Swansford, to one of the informer's houses, who could make no money of them; in the end they brought them again to Hook Norton, and proclaimed there, that if any one would lay down twenty shillings they should have them all. A friend of Mr. Wilmot's did so, and he had all his goods again. When Mr. Wilmot was released from Witney gaol they excommunicated him, and several writs were issued out against him. But he, being informed of them, absconded, and so escaped their hands. Mr. Eccles, the pastor of the Bromsgrove church, was also a severe sufferer, being greatly abused, and put into a dungeon in Worcester gaol. And here he might have lain, had not his Divine Master raised him up a friend in Mr. Swift, who was one of the county members for Worcester. To the honor of this gentleman be it recorded, that he was not ashamed of the cause of an imprisoned Baptist minister, but stood bound for him in one thousand pounds in order to procure his liberty. This persecution continued, with a slight interruption in 1687, to the year of the glorious revolution, 1688, when, by the abdication of James II., the ascent to the throne of William of Orange, and the speedy passing of the Toleration Act, religious liberty was once more restored to this unhappy kingdom. Of this gratifying change in their favor the Baptists were among the first to take advantage, and in 1689 they met in London to consider the condition of the denomination, and to decide on plans that might restore it to prosperity.”

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**MORAL ABILITY.**—Much time, ingenuity and temper has been expended in discussing man's moral ability to keep the law of God. One thing is certain: *every man has more than he uses.*

### Creeds and Confessions.

**T**HE true object of a creed was well expressed in the old Latin sentence, "*Symbola credita, non credenda, exprimunt.*" Creeds express the things which *are* believed, not things which *must be* believed. It is rather for the *exhibition* of the faith of the church, than for its *enforcement* on the conscience; and though the true design has been often forgotten and often perverted, it still remains as useful now as in former days, to have "set forth in order a declaration of the things which are most surely believed among us." Their utility is rendered obvious by the very objections which are urged against them by errorists. They are standing witnesses against heresy, an abiding "testimony" most inconvenient and disagreeable to those who love to wander from the old paths.

We extract from the History of the Midland Association, above named, some valuable facts with reference to their use among early churches:

Ancient creeds or confessions of faith are known to have been generally used in the age immediately following that of the apostles. Lord King, in his "Primitive Church," alluding to the apostles' creed, remarks: "But though they had not that (he disputes the antiquity of that particular creed,) yet they had other creeds very like thereunto, which contained the fundamental articles of the christian faith, to which all Christians gave their assent and consent, and that publicly at baptism." The most ancient creed extant is that of the venerable Irenaeus, who had been a pupil of the holy pastor Polycarp, and who flourished as "Bishop" of Lyons from about A. D. 157 to 180, when he suffered martyrdom. It has been preserved to us as follows: "The church, though it be dispersed over all the world, from one end of the earth to the other, has received from the apostles and their disciples the belief in one God the Father Almighty,

maker of heaven and earth, the sea, and all things in them: and in one Christ Jesus, the Son of God, who was incarnate for our salvation; and in the Holy Ghost, who preached by the prophets the dispensations of God and the advent, nativity of a virgin, passion, resurrection from the dead, and bodily ascension into heaven of the flesh of his beloved Son Christ Jesus our Lord, and his coming again from heaven in the glory of the Father, to restore all things, and raise the flesh of all mankind; that according to the will of the invisible Father, every knee should bow, of things in heaven, and things in the earth, and things under the earth, to Christ Jesus, our Lord, and God, and Saviour, and King; and that every tongue should confess to him; and that he may exercise just judgment upon all, and may send spiritual wickedness and the transgressing and apostate angels, with all ungodly, unrighteous, lawless and blaspheming men into everlasting fire; but having granted life to all righteous and holy men that keep his commandments and persevere in his love, some from the beginning, others after repentance, on these he may bestow the gift of immortality, and invest them with eternal glory." In allusion to this creed, Lord King remarks, that "Irenaeus having recited a creed, or a short summary of the christian faith, not much unlike to the apostles' creed, immediately added, "The church having received this faith and doctrine, although dispersed through the whole world, diligently preserves it, as though she had but one soul and one heart, and consonantly preaches and teaches these things as though she had but one mouth; for although there are various languages in the world, yet the doctrine is one and the same; so that the churches in Germany, France, Asia, Egypt, or Lybia, have not a different faith, but as the sun is one and the same to all the creatures of God in the whole world, so the preaching of the word is a light that enlightens every where, and



illuminates all men that would come to the knowledge of the truth." Tertulian, who died A. D. 220, confessed his faith in a statement of doctrine, of which the following is but a fragment: "The rule of faith is altogether one and the same, entirely firm and unalterable; namely, that we believe in one all-powerful God, the Creator of the world, and in his Son Jesus Christ, who was born of the Virgin Mary, was crucified under Pontius Pilate, was raised from the dead the third day, was taken up into heaven, sits now at the right hand of the Father, and will come to judge the quick and the dead by the resurrection of the flesh." The Nicene Creed dates from about A. D. 325, and the collection of Articles called "The Apostles' Creed" followed soon after. With the increase of schismatics, who denied various great doctrines of christianity, such as the Gnostics, the Ebionites, the Encratites, the Simonians, the Marcionists, the Arians, and a host of others, who advocated most pernicious errors, while professing a general belief in the scriptures; confessions of the orthodox faith increased also, and these are to be found in the fragmentary writings of Origen, Cyprian, Thaumaturgus, Lucian the martyr, and other early authors. In addition to their declaratory purpose, they were evidently employed to test and expose the character of dishonest men, who under the plea of believers, entered the church to pollute its doctrine, and to divide and scatter its members. These men were the agents of the wicked one, and crept into the church that they might all the more effectually do the work of their master. The orthodox creed was employed by the church to correct the mischief by exposing such men. In the year 1120, and amidst the thickest darkness of popery, the simple-minded, holy, faithful Vaudois published their Confession of Faith, and thus struck out the first ray of light in the dawn of the reformation. In 1530 the Augsburg Confession appeared, and was followed, in 1552, by

that of the Moravians. In 1585 the noble-minded Waldenses declared their faith in a Confession of seventeen articles; in 1549 the Protestant churches of Hungary avowed their faith in twenty articles; and in 1556 the Swiss Confession was printed at Torgau. In 1560 the Scotch Reformed Church published their Confession; and in 1562 the Articles of the Church of England, which had been drawn up by Cranmer and Ridley, were adopted in full convocation. In 1643 appeared the Westminster Confession of Faith; in the same year that of seven Baptist churches in London; and in the year 1656 the Somersetshire Baptist churches published their Confession, that of the Midland Association having been framed and adopted in 1655. In 1660 the General Baptists published a Confession of Faith. From this rapid sketch it will be obvious that, in all ages, the best men and the most noble of churches have considered it perfectly consistent with a full belief in the sufficiency of the holy scriptures, to declare their faith to the world in the form of Creeds and Confessions. It never entered into their minds to suppose for a moment that such a practice was in the slightest degree derogatory to divine truth as contained in the Bible; but loving that truth with more than mortal affection, even to a readiness to die rather than forego its claims, they conceived it expedient and honorable to avow before the world the principles to which they pledged their obedience and their life. That eminent divine, John Howe, says of creeds, that "such schemes or collections of doctrines, reduced into an order (as gold formed into a vessel, whereas truth, as it lies in the holy scriptures, is as gold in the mass) may be of use (as they have always been used in the church in all ages) more distinctly to inform others concerning our sentiments, provided they be avowed to be looked upon, but as a measured rule, reserving unto the Scriptures the honor of being the only measuring rule, and so that we only own them as agreeable to the Scriptures."



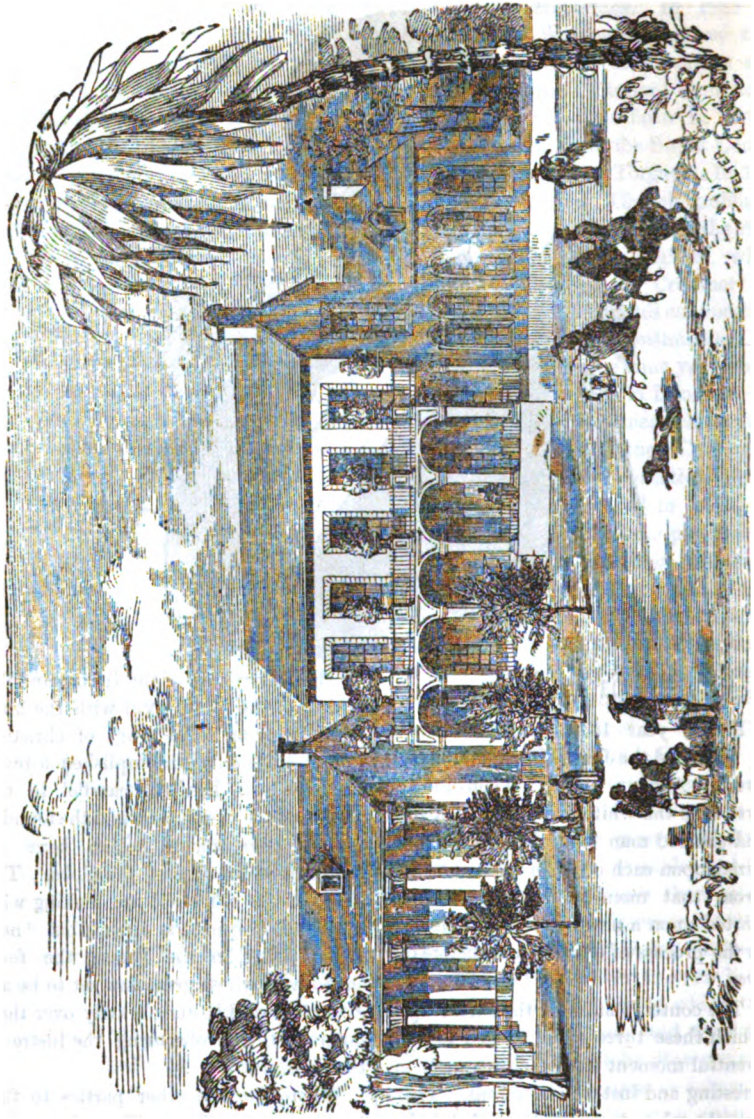
### Liberia in Africa.

**I**N the year 1620, a Dutch vessel ascended the James River, and landed twenty African slaves. Then for the first time the white man, the black man and the red man stood face to face and gazed upon each other in the new world. From that moment these three races started upon a new career, which is now in the process of development before our eyes.

The contemplation of the career upon which these three races started at that eventful moment will teach us some interesting and instructive lessons. There was the white man, the type of christian civilization. He began immediately to increase in the most rapid and wonderful manner. In a very few years, he penetrated every river that opened its mouth into the Atlantic Ocean; he ascended every hill, passed every mountain, poured along the valleys, and spread over the continent. But not only has he subdued the wilderness, and made those vast solitudes, hitherto unbroken, save

by the war-whoop of the Indian and the scream of the eagle, vocal with the hum of industry and the songs of christian praise, but he has accomplished a revolution which has no parallel in the annals of the world, and laid the foundation of governments which have no model upon the face of the globe. The kings of the old world are looking with awe and disquietude upon this "new Rome rising in the West; the fore-shadows of whose greatness yet to be are extending darkly and heavily over their dominions, and obscuring the lustre of their thrones."

Where are the other parties to this interesting meeting? The red man has retired before the rising tide of white population: receding from the Blue Ridge to the Alleghany, from the Alleghany to the Mississippi, and disappearing from each in quick succession, like snow before the rising sun. He may linger for a few years on our western horizon, but is destined ere long to make his "ocean grave with the setting sun." But in the mysterious providence of



God, the African was "bound to the car of the Anglo-American," who has borne him along with him in his upward career, protecting his weakness and providing for his wants. Accordingly, he has grown with our growth and strengthened with our strength, until he is numbered by millions instead of scores; and if the accession by immigration had not been arrested, the black might have

surpassed the white population. In the meantime, the black man has been trained in the habits, manners and arts of civilized life, been taught the christian religion, and been gradually rising in the intellectual and moral order, until he is far above his race in their native seats.

The discussion of plans for returning these people, with the arts and knowledge they had acquired, to the homes of

their fathers, commenced even before the permanent organization of our government.

A comprehensive plan was presented by Mr. Jefferson in 1776, and various suggestions were made at subsequent times, but with little practical effect.

In 1820, just two hundred years after the landing of the blacks at Jamestown, the Elizabeth sailed for the coast of Africa with eighty-three emigrants and a few white men, who had volunteered to be pioneers in the experiment of establishing a colony on the shores of Africa. Their infant settlement was named Monrovia, in honor of their efficient friend, President Monroe.

A generation has passed away since then: and whatever may be thought of the motives or wisdom of those who planned and promoted the enterprise, the following facts are undeniable:

There exists upon the coast of Africa a *Republic of free blacks* from the United States, organized after the American model. They live under a constitution *recognizing the principles of civil and religious liberty*, which lie at the base of our own institutions, and which are not enjoyed by any other people under the sun. They have a *President*, who is elected every two years, and *senators and representatives*, who are elected annually. These elections have been for many years conducted with order and according to law. The annual messages of the President compare favorably with similar documents from the governors of our States, and breathe a more enlarged and elevated tone of morals and statesmanship than many of the latter documents. They have *courts of justice*, in which the laws are administered with dignity and intelligence. They have *printing presses and newspapers*; high schools and common schools; and many churches, which are vocal every Sunday with the sound of the gospel, and with songs of praise. They have driven the slave trade from five hundred miles of the coast; thus accomplishing with the Dove of Peace

what the Lion of Great Britain and the Eagle of America, floating at the mast-heads of proud squadrons, have failed to achieve.\* They have extended their jurisdiction over a hundred thousand natives, who have renounced many of their savage customs, and are being gradually trained in the arts of civilization.†

They have advanced the base of our missionary operations across the Atlantic; and make the centre of African missions coincide with what was lately the centre of African barbarism. They have provided an asylum for the exile, a home for the homeless, and a nursery of *indigenous* missionaries, who can live in a climate fatal to the white man.

When we compare the feeble instruments by which these results have been wrought, and the short time in which they have been working, with the immense expenditures of "civilization and missionary societies" for two hundred years before the founding of Liberia, it seems little less than a miracle, and looks like one of those instances in which the great Disposer of events chooses the weak and foolish things of the world to confound the wise and mighty.

The territorial limits of the Republic of Liberia on the sea-coast, are the Sherbro river, on the north, in latitude 7° 20', and the grand Sesters river on the south, in latitude 4° 30'. The distance between these points on the coast is about 500 miles. It is divided into three counties—Montserado, Grand Bassa and Sinou. *Monrovia*, in Montserado county, is the Capital of the Republic, and has about 2000 inhabitants. It is located near the mouth of Messurado river, about four miles south-east of the entrance of the St. Paul's river into the ocean. It occupies an elevated site behind Cape Messurado. The summit

\* It is universally admitted that the slave trade has been banished from the whole Librarian coast.

† One native has been already a representative in the Assembly; and the kings and head men are sending their children to school.

of the Cape is 250 feet, and the highest point of the town about 80 feet above the level of the sea. The town is partly hidden by the promontory. Commander Lynch says, "the pitch of the Cape is gently rounded, and would present a rugged appearance, were it not covered with the richest mantle of green which I ever looked upon." Except a narrow strip of beach with a few outlying rocks at the water edge, all is one mass of tangled vines and shrubbery beneath, and above, a dense growth of trees half-concealing the light-house upon the summit of the cape. The houses in the town are detached, being built on lots of a quarter of an acre each. The houses are generally one story or a story and a half high; some have two full stories. The best houses are built of stone and brick; many of them are neatly, and some handsomely furnished. In almost all the yards there are fruit trees, such as the lime, the lemon, the banana, the tamarind, the orange and the coffee tree. On Broadway, south of Fort Hill, is the Government House, a large stone building with arched windows, and a balcony in front. The lower floor is used as a court room and printing office, and the upper one as the hall of the Legislative Council; behind it is the jail; directly opposite is the President's House, a double two-story brick building with a portico, the roof of which is supported by lofty columns. There are five churches well attended. Capt. Lynch says: "I never saw a more thorough church-going community, nor heard a greater rustling of silks when the congregation dispersed. One of the most gratifying things I saw was the great number of well-dressed and well-behaved children."

We take pleasure in presenting to our readers engravings of the Government House, at Monrovia, and of President Roberts, the late President of the colony, a man of uncommon energy and talent—formerly a resident of Petersburg, Va. For these cuts, and also for the facts already given, we are indebted to the

kindness of Rev. P. Slaughter, and to his work on the Virginian History of African Colonization.

There are some views of our own, which we wish to add, that may commend themselves, we think, to all who love the cause of Christ, irrespective of conflicting views on that exciting topic which threatens to rend our fair confederacy. Leaving the whole question of slavery untouched, there is a common ground, on which those who uphold it, and those who would abolish it, may stand and labor for the good of Africa. This is the Colonization enterprise, which proposes simply to take those free colored persons who are willing and desirous to go, and land them, without expense, on the shores of Liberia, with ample provision to support them for six months after their arrival. And dismissing, for the time, all inquiry as to its bearing on the colored people of this country, let us simply look at it as a missionary agency for the moral regeneration of Africa.

The colored people of America, beyond question, are far in advance of their countrymen who have never left their native shores. That there was a providence in bringing them here—even those who would desire to deny Providence cannot fail to see. Their immigration hither, attended though it was by so many circumstances of horror and oppression, was the source of the greatest benefit that was ever experienced by those who came, or by their descendants. Transferred, as they were, not from freedom, but from bondage in heathenism, to a bondage, alleviated at least by Christianity, and limited by law—their physical condition, their intellectual condition, and their moral condition, have improved. And many of those who, by freedom, are now endowed with the right, have also, by cultivation, obtained the fitness, to be bearers of moral illumination and examples of Christian piety to their father land.

It would seem that this is really one of the most efficient and least expensive

plans of missions in the world. It proposes to remove a number of Christian families, among others, into the very borders of heathendom—living trees, as it were, with branches, roots and leaves, all as little impaired as possible; to send thither, not a single lamp, but a whole chandelier, and let the light of an every day Christian influence shine into the territories of darkness around.

It is to be remembered, also, that the native tribes adjoining the republic are ever and anon applying to be taken under its wing, that they may receive its protection, and share in the benefit of its laws and civilization. And the leavening effect of a few real Christians in the forming period of a nation may be immense.

The indirect influence of African Colonization on missions to that country, is another, and one of the most powerful arguments in its favor.

All along the west coast of Africa there are now scattered missionaries of the various religious denominations, who are laboring with self-denying zeal in the effort to illumine Africa's dark sons with gospel light, and to save them with an everlasting salvation. At the peril of their lives they are there. They need help—they deserve it. We cannot be guiltlessly deaf to the voice of humanity. We cannot suffer these our brethren to labor without aid, when we are able to render it.

Africa has usually been painted as a land of darkness unalleviated; the soil barren, parched and desolate; the natives as thirsty for blood as their sands are for water; the climate deadly, the religions fierce and barbarous superstitions. Exploration has materially altered some of these views. In the interior, especially, away from the influence of the foreigner, and from the miasmas of the ocean shore, there have been found regions elevated and attractive, inhabited by races comparatively, mild and ready to receive the gospel. They are not only accessible, but they are actually calling for mission-

aries. They send messengers after our brethren, and arrest their progress, and refuse to let them proceed till they have promised that a gospel teacher shall be given them. Tired of the wars and cruelties which have eaten up the life of their nation, they are anxious to learn the arts and the habits of civilized life. Dissatisfied with the emptiness of their own religious systems, they hear, with eagerness, the *glad tidings* of Jesus Christ. In this region, which is denominated Central Africa, the Rev. T. J. Bowen, W. H. Clark and others, have commenced efforts, under the superintendence of the Southern Baptist Convention.

Now, a colony in Liberia, if successful, lends invaluable aid to missions in Africa, whether in the interior or on the coast. It draws commerce; it helps to provide outlets for trade, and to create a market for the productions of the country. It stimulates agriculture, the mechanic arts, and other useful pursuits throughout the whole extent of country over which its influence is felt. It supplies examples and incentives to regulated industry. It facilitates mail communication, the construction of roads, and the transportation of necessities to the missionaries. It lends them a moral influence by which they can operate most beneficially on the natives. If they merely *describe* the state of things in this country, as developed and prospering under the mild rays of Christianity, the natives may disbelieve their accounts, or may consider that the difference is due to the distinction in color and race. They may argue, as we know they do, that while our religion is best for white men, their's is best for black men. But the spectacle of a free Christian nation of black men, located among themselves, is something which they cannot fail to see, or be affected by—a *visible argument* which they cannot deny, and cannot easily evade.

We may form, perhaps, some conception of the benefits which a vigorously sustained and prosperous colony might

afford, by attempting to trace the evils which would result from the failure of the present attempt, the withdrawal even of those influences which it is now exerting, little as they are regarded, and much as they are disparaged by those who are ignorant of, or inimical to the enterprise.

Suppose, then, that you recall the colonists, and abandon the colony. Blot out Liberia, with its little sisterhood of towns, which, small though they be, are the stars of Africa's night, that herald and await the approach of day. Raze to the ground Monrovia, Bassa, Bexley, Harper, Greenville, Millsburg, and the other villages, where American civilization, transplanted to Africa, is beginning to take root and flourish. Restore to that long line of 500 miles of coast the slave trade, with all its barbarities. Establish there again, as the only inhabitants, the native tribes, unrestrained in all their wild excesses and sanguinary conflicts. Burn up the bibles which are open there—close the Sunday schools which have been instituted there—shut the mouths of preachers—disband the churches—demolish the neat structures erected for God's worship on ground so lately given up to heathenism—lay waste the fields waving with the products of agricultural toil, and the peaceful homes, where the black man has dwelt with his family in all the comfort of a Christian household, and for the first time felt that he was indeed free! And besides all this, take away from the fifty thousand *natives*, who have joined the republic, the moral and religious influences which have been insensibly exerted over them by the emigrants with whom they came in contact. Restore them, if such a thing be possible, to the *worse* than ignorance, the positive and gross error as to all subjects of true importance, the "darkness which might be felt," that rested like a sable pall over the whole country. And then leave the ruins of what you have destroyed—melancholy memorials of what good men spent their lives to ac-

complish, and died praying for its success—leave these mournful ruins to declare that there had been an attempt to civilize and Christianize Africa—an honest, hearty effort, conducted with wisdom, zeal and perseverance, and that it *failed, totally failed!* Leave these facts thus to discourage all future attempts, and dishearten all hope, and I ask, if a deeper shade would not be added to the gloom.

B. M., Jr.

### Ministers Multiplied.

NEVER, in the history of the world, were the opportunities and facilities for promulgating the gospel so favorable as now. In a sense most glorious, the fields are white to the harvest. Old superstitions are dying out. The old idolatries are effete. Paganism is in its dotage, and ceases to satisfy the heathen mind or heart. The waters of the Euphrates are drying up, and the Mahomedan crescent wanes before the splendors of the star of Bethlehem. The utterances of the prophet of Mecca have almost ceased to seem divine. Popery is palsied at the heart, and no galvanism can long maintain life in the extremities. Commerce has brought the world into contact with protestant civilization, and, by destroying the force of old ideas, prepared the world for a change. But all this preparatory work is destructive. It overturns and overturns existing systems, but it constructs nothing in their place. It pulls down old temples, but the new are to be built upon these ruins. By whose hands? Protestant Christianity must undertake the great work for the nations, or it will remain undone. The fields are white. The harvest is ripe and great. The way was never so widely or so thoroughly prepared. The prospects for the conversion of the nations were never so bright. The old passes away, that the new creation may appear. Where, I ask again? where are the laborers for this great harvest? Look for them, brethren. Scan your theological catalogues, your college rolls. You cannot find there one



for a thousand, who might be well employed. They are in the fields and the shops, the stores and the counting rooms. There is nothing left us but to pray for their consecration to this great work of God.

*The ministers of the gospel are only the servants or agents of the Church* for the accomplishment of this sublime design. It is not a ministerial work—it is a church work. Every instruction and every charge in relation to it is given to the associated disciples of Christ, without reference to the official position of any of its members. Every initiative movement is to spring from the body of the Church. The living waters go forth from Jerusalem—the light shines out of Zion, and those who conduct the streams, and bear the torches, are only the servants of the churches, going forth, by their commission, prosecuting their work, while sustained by their liberality and made successful through their prayers.

If the work does thus belong to the churches, then *they are to seek out their agents*, to instruct them, to urge them to the work, and to sustain them in it. If more of these agents are wanted, they must hunt for them, pray for them, encourage them, and furnish them all possible facilities for the successful prosecution of their labors. I need hardly say that this part of the duty of the churches has been most strangely neglected. Do you know any church, in whose bosom there has been a watchful, earnest solicitude for ministers from among themselves? Those young men in your own church—how many of them have been encouraged, exhorted and urged to consecrate themselves to the ministry? Is not the whole subject left to the spontaneous strugglings of individual hearts? If a young man can modestly force himself up, from under this mass of indifference, he is regarded as a sort of wonder.

Am I reminded that *God calls men to the work of the ministry*? I know it. I would never forget it. But men do not always obey God's call. He calls each

one of us to many duties, which we, nevertheless, neglect. He calls to repentance, faith and obedience. And God makes known a man's duty to preach his gospel, just as he makes known to him every other duty. It is by enquiry, reflection, study, prayer. And we are to convince men of this, as of every other duty. It is as proper for us to urge a man to preach, as to pray with his brethren, or visit the sick, or give of his property. If the church will increase its corps of agents and laborers, let it seek them out, then, and take such measures as may lie in the line of such prayers as they offer. To pray for a thing, and do nothing ourselves for its attainment, is an abomination to God. We may pray for wisdom to guide our search, wisdom to direct our minds aright—we may pray that the hearts of our brethren may be directed to the work, but at the same time, we must use the wisdom which we ask, and strive to impress a sense of duty upon the hearts of our brethren.

When, in answer to our prayers and labors, a young man gives suitable evidence that he is called of God to the work of the ministry—then it becomes *our duty to furnish him with every aid and facility* possible for the most effective usefulness. He has now separated himself from mere secular pursuits—he has given himself to the especial service of the church. If he was dependent upon his secular pursuits for a livelihood, and God and the church have called him from them, then he must be supported by the church. Common justice requires this. If, for your service, you ask a man to give up the employment necessary to his subsistence, then you virtually pledge him a subsistence, if he works for you. Is he already prepared for the work? Then thank God and send him to his field. Does he need instruction? Then it is the duty of the church to see that he has the means of obtaining it. The Spirit of God will help him, it is true, but it will help him in the line of his own



mental endowments and activities. He must know in order to teach, and learn in order to know. He need expect no miraculous endowments, no direct inspiration. To comprehend the harmonies of divine truths—to be able to contend for the faith against prevailing errors—to expound and enforce plainly and profitably the doctrines of the gospel—to think clearly in order that he may be understood plainly, knowledge is necessary—knowledge gained through the ordinary methods of instruction and study. And if the church wants him, it ought to furnish him with the means of such instruction and study. This is my only argument for the education of the young minister by the church. Only admit that an education will probably render him more useful and efficient, and you are under obligations to furnish him the means of such an education.

An effective ministry is necessary, *in order to the efficiency of all other methods* of dispensing the truth, and therefore should churches pray and strive for an increase of laborers. We believe that God requires his people to send His gospel to the heathen lands—to all lands, and therefore we love the foreign mission work, and watch in faith for its triumph on every barbarous shore. But an intelligent and godly ministry is absolutely essential to the prosecution of this sublime work. The fundamental want, to which every thing else is subordinate, is the want of faithful men to preach the gospel. Without these, all the machinery is as the wheels and gearing of a flouring mill, without the stones. What would so quickly stimulate the waning zeal of our churches, in the foreign mission work, as the consecration of a score or a hundred godly men, imploring the privilege of bearing the glad tidings of salvation to the perishing? We need ministers—more ministers, to urge its claims at home, and bear its messages abroad. Pray for them.

Our bible societies, and societies for the dissemination of a religious literature,—

what are they without expounders, col-porteurs, translators? And for these we must look mainly to the ministry. Our home missionary organizations, whether local or general, are useless burdens upon the churches, unless we have the men, the proclaimers of the gospel, to send to the destitute. They are all formed with this end in view, the preaching of the gospel. And let it not be forgotten, that the more intelligent and pious and zealous the ministers connected with these various organizations, the more mighty and rapid will be the overthrow of the strong holds of sin. Whatever other department of Christian benevolence we may neglect, this must be sustained; for, to neglect this, is to weaken all the rest. It is the prime motor, next to the grace of God, of all the evangelical machinery.

There are impressive motives, then, why every Christian should cherish a profound interest in our colleges and all educational institutions; why they should earnestly strive, and liberally give, to elevate them to the highest possible condition of efficiency; and why, above all, they should encircle them in a perpetual cloud of prayer, that their influence may be all sanctified to the advancement and the glory of God. In answer to such interest and prayer, might we not hope to see a larger proportion of the young men there gathered, renewed by the Spirit of God, piously, zealously, consecrating their lives to the service of the churches of God.

We owe it to our young men, to the churches, to humanity, to God, to furnish all that Christian men can furnish, for the intellectual discipline and culture of our youth. From our colleges must come, not exclusively, but to a most influential extent, the preachers of the gospel, and the disciplined leaders in our churches, by whose influence the kingdom of Christ among us is to be perpetuated and enlarged.

There are many other motives by which our interest in educational progress might be deepened, but there are

none so powerful with Christians as that which we have been discussing,—the necessity for a cultivated as well as a godly ministry.

But I cannot close without a word of appeal to young men. First of all, you should be the humble and earnest disciples of Jesus Christ. Then should every one of you honestly enquire, whether it is not your personal duty, in view of the greater good you might effect for the world, to devote your life to the ministry of the word. Lay yourselves at the foot of Christ's cross, and there, pondering what He has done for your soul, and what are his purposes and travails for the world, and in view of what the world needs, listen for the intimation of His will. From such a position and view, when you hear the call of God and the church, "Whom shall we send and who will go for us?" your heart may give the solemn response, "Here am I, send me." And why should you not go? You may be useful Christians in other positions, I know; but, if you will be a true man of God, the pulpit needs you more than any other vocation. The soil will be tilled without you—commerce and trade will not suffer from the withdrawal of your labor. There will be a sufficient number at the bar and on the bench to secure the honor of law and justice; legislators enough will offer without you. I know of no community likely to suffer from want of medical service. But the great cry of the age is for ministers of the gospel. If you mean to live mainly for yourselves, to secure your own worldly interests, and to make your religion secondary to these, then go to the plough, or the counter, or the bar. You are unfit for this work of the Lord. But if you can leave all your worldly interests in his hands, consent to a humble laborious life for other's good, you will find that He gives strength in every infirmity, wisdom in every perplexity, and rewards in the consciousness of usefulness, in His own smiles, and in His final commendation, more precious than any

that can be won by men in any other calling. Upon your own consciences, young men, I lay these thoughts. When you pray the Lord of the harvest that He will send forth more laborers, stop and ask why should not I be one of those laborers.  
J. L. B.

### What infants ought to be Baptized ?

Baptists are agreed on this point. They all say *none*,—none of whatever age, who do not give credible evidence of faith in Christ.

Pedobaptists have no agreement on this subject, vital as it is to their whole system. They cannot agree where to find the infants. Dr. Wardlaw thinks they are in the covenant. Dr. Halley says they are not. Professor Wilson, an eminent Presbyterian of Ireland, labors hard to prove that Dr. Halley is wrong, and that Dr. Wardlaw is right. Hence all is disunion on this point. Augustine, Leighton and Halley would baptize *all infants*. Mr. Bradbury and others, reject the infants unless one of the parents were a *communicant*. Others would baptize the *seed* of believers, if not communicants. Mr. Baxter would baptize infants taken *captive in war*, or bought as *slaves*; others would reject them. The Synod of Dort did not decide this point. Dr. Ames thinks that *exposed infants*, under some circumstances, ought to be baptized; Mr. Logwood would not do it, unless some one would solemnly engage for their Christian education. Matthew Henry thought that if *parents are excommunicated*, the right of baptism to their infants was for a time suspended. Dr. Ames would baptize them if suitable sponsors could be found: and Beza says, charity bids us *hope well of all*. Some baptize the infants of *pious ancestors*, though their parents are ungodly.—Who shall decide?

Let no one fear God's doing *less*, nor calculate on his doing *more*, than he has promised.—*Whately*.

## Editor's Garner of Gleanings.

DECEASED MINISTERS OF OTHER DENOMINATIONS.—*Dr. Benj. F. Rice*, who recently died in Prince Edward county, Va., age 74, was a most estimable man. It was our privilege to know him while he was pastor of the Presbyterian Church, at Princeton. His death was affecting. While preaching, he was struck with palsy, and compelled to break off in the midst of his sermon, and to be carried home. Before leaving the pulpit he made an effort to speak, but could only articulate, "I wish to say a word to my Christian brethren. Are you all going forward in the divine life? Are you growing in grace and fitness for heaven?" These were his last words.

*Rev. N. S. Prime*, in the 71st year of his age. He was a clergyman of long and active service, and leaves several sons eminent in the learned professions, among them Rev. S. I. Prime, Editor of the N. Y. Observer.

*Dr. Thomas E. Bond*, for many years editor of the N. Y. Christian Advocate, died March 14th, aged 76. He was a native of Maryland. From his position and talents, he exerted an immense influence in the Methodist Church.

BAPTIST VIEWS OF COLERIDGE.—The remarkable article of Coleridge on Baptism, contained in his *Aids to Reflection*, is familiar to many readers. He denies altogether the examples of household baptisms in showing precedents for infant baptism, and repudiates the alleged analogy between infant baptism and circumcision. In his *Literary Remains*, the 5th volume of Harper's edition of his *Complete Works*, in a note in which he is expressing surprise at language used by Robert Robinson, he throws in this passage:

"When the Baptist says, 'I attribute no saving importance to baptism, no loss of divine power to Infant Baptism; but I think myself obliged to obey Christ scrupulously, and believing that he did not command Infant Baptism, but on the contrary, Baptism under conditions incompatible with infancy, (faith and repentance,) therefore, I cannot with innocence, because I cannot in faith, baptize an infant at all, or an adult other than by immersion,'—I honor the man, and incline to his doctrine as the more scriptural."

THE VALUE OF BAPTIST PRINCIPLES.—Rev. Dr. Brown, the moderator of the British Congregational Union, in an address recently delivered before that body, paid the following noble tribute to Baptist principles:

"Thus modified by Christian charity, the prominence given by the Baptists to the personality of the Christian character and profession, becomes a valuable force arrayed on the side of Scriptural Evangelism against human traditions, sacerdotal pretensions, and ecclesiastical superstitions. It is the direct antidote and antagonist to that official virtue and authority upon which the Church of Rome has based the grand apostacy, and from which neither the Church of England, nor even the Church of Luther, to name no other man-made Churches, has purged or will purge itself free. On this principle, perhaps, we may account for the dawn of a new Reformation in Germany being apparently identified with the diffusion of Baptist sentiments in so many of its States, and for the virulence with which those persons who teach, and those who adopt them are persecuted and oppressed by governments inspired by ecclesiastical jealousies and alarm. In like manner, it may be expected, that in proportion as the same views of the strictly personal nature of religion come into conflict with the rank and rampant Popery of Ireland, and with the scarcely less Popish though quieter sacerdotalism still infecting the rural parishes of England, the labors of the Baptist Irish and Home Missionary Societies will tend to precipitate the final battle one day to be fought between the phalanx of Truth and Error."

AFRICAN LOGIC.—An old farmer, one who feared neither God nor man, had hired a devout negro; and to get some Sunday work out of him, would always plan a case of necessity on Saturday, and on Sunday morning would put this case to the man's conscience. One morning Sambo proved refractory. "He would work no more on Sunday." The master argued with him that it was a case of 'necessity;' that the Scripture allowed a man to get out of a pit on the Sabbath day a beast that had fallen in. "Yes, massa," rejoined the black, "but not if he spent Saturday in digging a pit for de berry purpose."

SWALLOWING TWENTY-FOUR YARDS OF LAND.—*Jack*.—"Dick lets have a drink," said a railway hand to his mate.

*Dick*.—"No, no, Jack, I can't afford to drink twenty-four square yards of good land, worth ten dollars an acre."

*Jack*.—"What's that you say, Dick."

*Dick*.—"Why, every time you spend five cents in liquor, you spend what would buy 24 yards of land. [*Takes a piece of chalk out of his pocket, and begins to make figures on his spade.*] See here Jack, just look at this. One acre contains 4840 square yards. At 10 dollars an acre, one dollar would buy 484 yards, and ten cents would buy 48 yards, and five cents would buy half of that, or 24 square yards; and I can't afford to gulp down that much good land at a drink, and make a fool of myself besides."

ELDER JACOB KNAPP ON UNIVERSALISM.—"Suppose in passing one of the beautiful farms contiguous to your city, you see a man sowing. You cannot divine the kind of seed. You halt till the sower approaches—you ask him what kind of crop he designs raising on that field. He replies that he wants to raise a crop of wheat. You observe the strange appearance of the seed, and venture to suggest that it is not wheat. 'I know very well,' says the farmer, 'that it is not wheat; it is cockles and chess. But do you know that I am a Universalist, and my preacher, Mr. Flanders, assures me that it *makes no difference* what may be the nature of the seed, the crop will be wheat anyhow.'"

TIMES AS THEY WERE.—In the year 1784, the Legislature of Pennsylvania, to abolish the practice then prevailing, passed the following resolution, after considerable opposition: "That hereafter no member shall come into the chamber bare-footed, nor eat his bread and cheese on the steps of the capitol."

ORIGIN OF SHAVING IN ENGLAND.—The smooth chin, short hair, and shaved lip of the English, were adopted to distinguish those obedient to the Norman rule, in contradistinction to those Saxons who manifested, by persevering in the use of the long hair and beard of their ancestors, a fixed determination to free themselves whenever possible.

Consider how much more you often suffer from your anger and grief, than from those very things for which you are angry and grieved.

A PARABLE.—A man was cutting down branches in a forest, to make up a load which he was to carry home on his shoulders. He gathered a large bundle, tied it together, lifted it up, and attempted to carry it away; but finding it very heavy, he laid it down again. He then went to work and cut down more boughs, and heaped them on. He now tried a second time to carry it off, but again laid it down. This he repeated a great many times, till it became so heavy that he could not lift it from the ground. At length, when it had become an enormous pile, he attempted, as it were in desperation, to remove it; but his limbs tottered, his strength ebbed away, and the shadows of death gathered around him. After a convulsive, but impotent effort, he fell down under his burden and expired.

Here you have an exact representation of those who, sensible of the burden of their sins, resolve to repent, but delay it from day to day and from year to year. They are always increasing the burden, and as the duty becomes more and more irksome, they put it off still longer, in the vain hope that they will by and by be more able to accomplish it. Thus they go on till, in despair of God's mercy, and with their sins unpardoned, they lie down and die. Delay not, then, to give thyself to God. Repent, and believe in the Lord Jesus Christ.

LATE SUPPERS.—Dr. Cutter, in his physiology of a man who complained to his physician of having troublesome dreams, stating that he saw his father every night, finding on enquiry that the man was in the habit of eating a quarter of a mince pie before retiring to rest, the witty doctor advised him to eat a half a mince pie, and then he could see his grandfather too. And he might have added, eat a whole one regularly for a few nights, and you'll see all your relations that have gone before.

A JOKE "BY AUTHORITY."—The N. Y. Commercial Advertiser notices an unintentional joke in that very grave document, the United States Treasury Report, viz:

"We find in the enumeration among the articles which we do not import, but manufacture for ourselves, '*vices of all descriptions.*'"

Of course, iron tools are meant.

The friendship of some people is like our shadow, keeping close while we walk in the sunshine, but deserting us the moment we enter the shade.

**AMERICAN AND FOREIGN BIBLE SOCIETY.**—The Annual Meeting occurred May 7, in New York; Rev. B. T. Welch, President. Receipts for general purposes, \$43,030 89. Total receipts, including those for building purposes, \$105,618 10. Expenditures, \$44,822 35. The annual sermon was by Dr. Hague, on "The first Missionary Movement of an organized Church," from Acts xiv: 26—27.

**THE HOME MISSION SOCIETY** met May 9, at Oliver street church, New York, Hon. Albert Day, President.

The number of missionaries employed by the Society for a part or the whole of the year, is 113. Of this number, 109 were under appointment on the 1st of April, 1855. A few new appointments were made in the course of the year, but only four became permanent arrangements, and only 52 missionaries remained in commission at the close of the year. Nine collecting agents, also, have been employed during the whole or portions of the year.

The missionaries were distributed as follows: In Canada (East,) 7; Canada (West) 1; New York, 2; Pennsylvania, 4; Ohio, 6; Michigan, 5; Indiana, 10; Illinois, 17; Wisconsin, 25; Iowa, 12; Minnesota, 7; Oregon, 3; California, 4; New Mexico, 5; Kansas, 2, and New Grenada, 1—making the number of States and Territories occupied fifteen.

Of the number of missionaries employed, 19 have preached the gospel in foreign languages, viz: German, Swedish, Danish, Norwegian, Dutch, French, Spanish, Pueblo and Navajo Indian. Nearly all of the 19 are themselves of foreign nativity.

From the reports received from missionaries, it appears that 196 stations and out-stations have been supplied, and the aggregate of time bestowed upon the field is equal to that of one man for 87 years.

The missionaries report, also, the baptism of 543 persons—the hopeful conversion of 194 others—the organization of 21 churches—the ordination of 15 ministers—the completion of 9 church edifices, and progress in building 4 others.

The missionaries also report the following: Sermons preached, 11,269; lectures and addresses, 843; pastoral visits, 24,060; prayer and other meetings attended, 6,403; signatures to temperance pledge, 171; miles traveled in discharge of duty, 137,220; schools visited, 311; Sabbath schools in the churches, 145; Bible classes, 86; number of

teachers, 929; number of scholars, 6,817; volumes in Sunday school libraries, 20,003; stations where monthly concert of prayer is observed, 56; preparing for the ministry, 16.

The churches, aided by the Society, contributed during the year to the usual objects of Christian benevolence, \$3,361 87, besides about \$14,000 for the support of the cause of Christ among themselves.

Eighteen churches, recently aided by the Society, have determined to sustain their pastors hereafter, without further drafts upon our treasury.

Receipts during the year were \$51,541 88. Deficiency of resources to meet the liabilities, \$3,781 24. The question of location was earnestly discussed. It was recommended to the committee who had it in charge last year.

**THE AMERICAN BAP. HISTORICAL SOCIETY** held its third anniversary on Saturday, May 10, at the Calvary Baptist church. Rev. J. N. Brown read the annual report. Rev. R. B. C. Howell made an able address on the "Early Baptist Churches of Virginia."

**AMERICAN BAPTIST PUBLICATION SOCIETY.**—The annual sermon was preached on Sabbath at Strong Place Baptist church, Brooklyn, by Rev. G. B. Ide. The report, by Rev. W. Shadrach, the secretary, exhibited the following facts:

In 1840, the year of reorganization, the entire property of the society, in stock, funds and cash, was \$4,121 70. In 1856, after deducting all liabilities, it was \$63,687 03. Being a gain in fifteen years of \$59,545 32.

As a Tract Society, in the sixteen years from 1824 to 1840, it issued fifty-four millions of pages.

As a Publication Society, in sixteen years from 1840 to 1856, in books and tracts of all sizes, it issued about one hundred and forty-six millions of pages; together, making a total of *two hundred millions of pages*.

The stages of progress will be more distinctly seen, if we divide the period from 1840 to 1856 into three portions of five years each, thus: in the first half decade, from 1840 to 1845, were issued 4,230,255 pages; in the second, from 1845 to 1850, 18,151,863; in the third, from 1850 to 1855, 107,587,800.

The total number of pages printed the past year is 16,376,293; equal to 18,478,293 pages in 18mo.

The number of new publications is twenty-

seven, comprising 2,157 pages; being equal to 2,421 18mo. pages.

The total number of publications now embraced in the society's catalogue is 501, of which 237 are bound volumes; of the tracts, 232 are in English, 6 in French, 15 in German, and 11 in Swedish.

The receipts from all sources have been \$54,501 63, being an excess over the previous year of \$1,793 89. Disbursements for the year, \$54,407 51.

Of these receipts, \$32,368 20 were from sales of publications, \$13,279 07 for various objects of benevolence, such as colportage, general and specific grants of books and tracts to needy ministers and Sabbath schools; and \$5,068 60 to the capital of the Society for the Publishing and Building Funds.

The assets of the society, including bills receivable, invested fund, real estate, book stock and materials, such as paper, plates, wood cuts, engravings, &c., foot up the sum of \$78,432 76, against which there is a debt of \$9,339 26, being less than the debt of last year by \$6,464 46, leaving a balance, after discharging all liabilities, of \$69,995 60.

The number of colporteurs in commission was 109.

It is proposed to raise an additional endowment of \$100,000, of which \$30,000 may be devoted to buildings. Towards this amount \$40,000 are already subscribed.

**THE AMERICAN BAPTIST MISSIONARY UNION.** The Board of Managers met May 13. The annual report exhibited the following facts:

The receipts were \$129,493 81; the expenditures, \$106,898 42. Of the receipts, \$3,000 were from the American and Foreign Bible Society, \$2,200 from the American Tract Society, and \$3,000 from the United States Government. As compared with the previous year, there was a decrease in expenditures, of \$38,629 89, and an increase in the receipts, of \$18,586 23. The indebtedness of the Union was reduced by the sum of \$22,595 39, and now amounts to \$38,737 86.

The number of missions sustained by the Union is 21, of stations 98, and of out-stations 641. Of the out-stations, 441 are connected with the German mission. The number of laborers sent from this country, including 57 female assistants, is 112; and of native laborers, 295; total 407. There are 278 churches. The number of baptisms reported from the missions the past year, is 3,406. Aggregate membership in the churches, 21,104.

The chief topic of discussion was the difficulty between the Executive Committee and the missionaries in Asia. It resulted in the unanimous adoption of the following resolution, offered by Dr. Wm. R. Williams:

*Resolved*, That, without endorsing in detail either all the history of the past, or the comments on that history found in the very able report of the Committee of Reference, this Board would gratefully and unitedly accept its general statement of principles, as to the relation of missionaries to the churches, and also its concluding recommendation that the brethren abroad and at home suspend further discussion, and await, in mutual prayerfulness and patience, the return of that better intelligence yet to be hoped for on the present platform.

**BIBLE REVISION ASSOCIATION.**—The fourth annual meeting of the Bible Revision Association was held with the Walnut street Church, Louisville, April 10th and 11th, Rev. Dr. Lynd presiding. The annual report, by the Secretary, James Edmunds, stated that the life members and directors of the Association have increased, between April 1, 1856, and March 1, 1856, from 1,184 to 2,223; 350,000 pages of tracts have been sent out from Louisville within the year. The Treasurer reported \$12,949 87 receipts during the year. Dr. Lynd was re-elected president.

**THE SOUTHERN BAPTIST PUBLICATION SOCIETY** met at Augusta, Ga., April 30. We have not at hand an abstract of the Report, but have gathered from authoritative sources the following facts. The contributions for the past year have amounted to about eight thousand dollars, being a large increase over the preceding year. The new issues for the past year amounted to twenty-five thousand volumes, comprising six million and fifty thousand pages. The original publications for the year have embraced nine volumes, with new editions of former ones, including Sunday reprints. The total number of the Society's publications is now forty-five.

Extensive operations in colportage are carried on through home missionaries and colporteurs commissioned by State Conventions, Associations, and other local Societies. The sales from the depository proper, have amounted in the year to twenty-four thousand dollars.

An effort is in progress to obtain an endowment of twenty-five thousand dollars for the Publishing Department. Of this, five thousand dollars have been raised in Geor-

gia, the same in Alabama, six thousand in South Carolina, and sums from other States, making the whole about three quarters of the amount proposed, up to our last advices. It is hoped and believed that this effort will be entirely successful; and when accomplished, the Society will doubtless enter upon a new career of prosperity.

**SOUTHERN BAPTIST BOARD OF FOREIGN MISSIONS.**—The Annual Meeting was held in Augusta, Ga., May 1. Receipts, (not including \$4,328, balance on hand at the beginning of the year,) \$26 231. Expenditures, \$26,298.

The Corresponding Secretary, Rev. J. B. Taylor, in giving a summary of his report, stated that the demands now pressing upon the Board required that the appropriations for Western Africa, and for Central Africa, should at once be doubled. The Home and Foreign Journal, the organ of the Board, now has a circulation of 14,000 copies. The "Commission," a pamphlet Missionary Magazine, is just issued. Two missionaries, Rev. G. H. Cason, and Rev. J. W. Priest, have been appointed to the African Missions in the past year.

The *Central African Mission*, is the great field which now invites Southern Baptists. The city and region of Yorruha are open; and several populous cities in contiguous parts are accessible to our Missionaries. Rev. Messrs. Phillips and Beaumont have arrived in that field during the past year. It was intimated that Bro. Bowen, the pioneer missionary, may soon be invited by the Board to visit this country, to print his grammars, vocabularies, &c., and to reinvigorate his exhausted powers. There is probably no known field, all things considered, so inviting to missionary labor as this.

The *Liberian Mission*, is so progressive, that the appropriations require great reinforcements at once. The summary of work, under this Board, shows 3 missions, 21 stations, 41 missionaries and assistants, and 90 baptized during the year.

The *Canton Mission*, is now so well established that daily preaching is held in the Chapel, in week time as well as on the Sabbath, with an average attendance of from 150 to 200 hearers.

The *Shanghai Mission*, has gained much ground during the past year by the timely services rendered to multitudes of the poor Chinese during the turbulent times of the present revolution which is before that city.

THE DOMESTIC MISSION BOARD of the Southern Baptist Convention, had its anniversary at Savannah, Ga., on Saturday, April 26. Receipts for the year, \$22,000, which, with the balance of \$3,000 from preceding year, was all expended. The 100 missionaries and agents of this Board are scattered throughout all the Southern States. The Indian Missions, lately transferred to this Board, have greatly increased its labors.

THE BIBLE BOARD of the Southern Baptist Convention, was represented at Augusta by the Corresponding Secretary, Rev. A. C. Dayton. The Treasurer's Report not being forwarded, a verbal abstract was given, showing the collections for the year, to the amount of \$7,139, including \$1,214 balance on hand from last year. The Secretary set forth the objects and measures of the Board, with great force and clearness, and especially aimed to remove various misapprehensions which have prevailed both as to the necessity for its existence and the policy by which it is governed.

THE SOUTHERN BAPTIST EDUCATIONAL CONVENTION met in Augusta, April 30. Rev. B. Manly was made Chairman. The result was to kindle increased interest, and awaken new hope for a General Theological Seminary at the South. Another meeting of a similar character was appointed at Louisville, two days before the Southern Biennial Convention. A committee was raised to inquire and report to the said meeting what funds exist, subject to the control of Baptists, for theological instruction, in each of the institutions at the south and south-west.

Whether the trustees or other parties, holding legal control over these funds, can and will contribute them in any form, and if any—what, to the uses of a common theological institution to be located at any other point, within or without the limits of their own States severally,—should the Convention, to assemble at Louisville in 1857, adjudge such different location best for the common good.

Whether these funds, in case they are limited to a spot, can and will be placed within the control of such a Board of Trustees as may be appointed by competent authority agreed upon for a common theological institution,—located at the point now occupied; also, if any restrictions are to be imposed on the use of such funds, when placed under new authority,—what restrictions.

The same committee was authorized to use adequate means for ascertaining what efforts will be made in favor of any location, already occupied or not, by the inhabitants and friends thereof, and what pecuniary subscriptions or pledges will be given as a nucleus, in case such locations should be selected for the common institution; the object of all these enquiries being to ascertain in the fullest manner possible, whether such a demand is felt for a common institution of this kind as may be a basis and encouragement for future united action.

The committee was authorized to expend the sum of five hundred dollars if necessary, to carry out the objects of this Convention, and the individual members present pledged themselves to meet liabilities to this amount.

THE BIBLE IN RUSSIA.—It has been lately announced that the annual contribution of the Great (British and Foreign) Bible Society may now again, by a special grace of the Czar, be expended in the printing of Bibles. But this sum is thrown altogether into the Protestant provinces of the Baltic, where the Greek Church possesses only the right of a conqueror, overriding express national compacts.

In Russia proper, says the North British Review, "the Bible has been every-where banished; not a single Slavonic Bible has been printed in the gigantic empire since the year 1826, and that in a church which never made a principle of excluding it. No foreign mission among the Mohammedans is allowed; while the Russian Church herself does not pretend ever to have made any conversions among the heathen without the help of the bayonet and the dram shop. Even the peaceful mission of the Herrnhutters (the excellent evangelical Moravians) among the Tartars was suppressed."

SQUEEZING OUT SINS.—Multitudes of pilgrims annually visit Malabar Point, near Bombay, for the sole purpose of squeezing themselves through a narrow cleft in the rock, apparently not wide enough to receive the body of a child, as a sure way of squeezing out their sins.

Sure, it is most painful not to meet the kindness and affection you feel you have deserved, and have a right to expect from others; but it is a mistake to complain of it, for it is of no use: you cannot extort friendship with a cocked pistol.

Sidney Smith.

## Book Notices.

MATHEMATICAL DICTIONARY AND CYCLOPEDIA OF MATHEMATICAL SCIENCE. By Charles Davies, LL. D., and William G. Peck, A. M. A. S. Barnes & Co., New York.

A new work, in which the author finishes his deservedly popular and complete course of Mathematics. After a careful examination, we think we hazard nothing in pronouncing this last necessary and admirable as a conclusion to the series, in supplying unavoidable omissions, and in giving symmetry and compactness to the course.

A dictionary of the kind, fully equal to the demands of instruction, and the existing development of the science, has long been needed. That of Hutton has become obsolete, and has passed off, with the "Course" of its author and his epoch. His was a period of transition, in which the science had not quite caught the new spirit, nor shuffled off the old body of the Greek Geometry, which last, amid tender regrettings of old Fogeydom, and in spite of its ingenious spirit and elaborate finish of methods, has now been displaced in part by the subtler modern Analysis. The age of the stage coach and the old Geometry has been hurried off by that of the railroad and of the Calculus.

The elementary and practical portions of the work have been elaborated, we observe, with unusual pains. The Topographical department also appropriately comes in for a good share of notice, as a branch of concrete Mathematics; and, while the abstruse labors of Lagrange, Gauss, &c., in the theory of numbers and the higher Mathematics are noted, the whole is made to assume a practical cast, and to advance the Mathematics as an art.

In our view, the work might have been improved, if the historical development of the science had not been held so much in abeyance. The literature of the mathematics is not altogether worthless nor dull; and, in a work of this kind, might not be an impertinence.

COMMENTARY ON THE EPISTLE TO THE EPHESIANS; by Charles Hodge, D. D. Ro. Carter & Bros.

The author's Commentary on the Epistle to the Romans has taken a high rank ever since its issue, among the standard exegetical productions of the world. The present work is one evincing great labor, calm judgment and critical acumen. It is the reproduction, after careful revision year by year, of the in-



structions which the Professor was in the habit of giving to his classes in the Theological Seminary, on this epistle.

While it has drawn copiously from the later German, as well as the earlier Latin commentators, there is a studious avoidance of any display of learning. In method and style it appears to us to be a very model of excellence in such writing. The one single idea kept prominent is, What does the word of God in this place mean?

We do not agree, of course, with all the author's views. We quote, for instance, without comment, his remarks on the expression "having cleansed it (the church) with the washing of water by the word," (Ephes. v: 26)—not because we prefer controversy to concord, but simply that our readers may see his statement of his views:

"Baptism is a means of grace, that is, a channel through which the Spirit confers grace; not always, not upon all recipients, nor is it the only channel, nor is it designed as the ordinary means of regeneration. Faith and repentance are the gifts of the Spirit, and fruits of regeneration, and yet they are required as conditions of baptism. Consequently the Scriptures contemplate regeneration as preceding baptism. But if faith, to which all the benefits of redemption are promised, precedes baptism, how can these benefits be said to be conferred in any case through baptism? Just as a father may give an estate to his son, and afterwards formally convey it to him by a deed."

The epistle to the Ephesians is one, however, in which as few occasions for disagreement between evangelical Christians would arise as any other part of the word of God. And hence there is little in this volume which we cannot heartily commend.

From C. Wortham.

**THE BAPTIST DENOMINATION.** *By Rev. D. C. Haynes, with an Introduction by John Dowling, D. D.* Sheldon, Blakeman & Co., New York.

A storehouse of gleanings respecting our denomination, its history, doctrines and ordinances; its polity, persecutions and martyrs; facts and statistics of its missionary institutions, schools of learning, &c.; the indebtedness of the world to Baptists, and their duty to the world.

The author has compiled, from various sources, a volume of 350 pages, bringing forth out of his treasures things both new and old, and arraying a mass of facts which will be valuable for reference.

**THE YOUTH OF THE OLD DOMINION.** *By Samuel Hopkins.* J. P. Jewett & Co., Boston.

With a certain romance loving class of

readers, this book will tend greatly to make history popular. It is like the old fashioned novels, "founded on fact," and really conveys the whole history in such a life-like style, that you feel as if it *ought* to be true, whether it is or not. As depicted by the glowing pen of our author, Captain John Smith becomes a prodigy, scarcely less remarkable than the heroes of the Arabian Nights or that military miracle recently brought into being, Mr. Abbott's Napoleon, who rides to death incredible numbers of horses, without ever growing weary, and performs the most unheard of feats in such astounding succession.

Nevertheless, we must admit that we have read the book with interest—even we, sober reviewers—and that we have derived much more vivid impressions of the facts, than we had received from reading the same things, in the more accurate and polished style of history proper. In the main, too, the account is strictly correct, and will help to excite an interest in the early annals of our country.

From Price & Cardozo.

**MEMOIR OF REGINALD HEBER, D. D., BISHOP OF CALCUTTA;** *by his widow; abridged by a clergyman.* John P. Jewett & Co., Boston.

The former edition of this valuable work was so loaded down with extraneous matter, and so high in price, as to fail of an extensive circulation. The present appears to be a judicious and careful condensation of the two bulky volumes of the former edition into a neat and handsome duodecimo. It will find, as it deserves, a ready sale.

From Price & Cardozo.

**THE THREE GARDENS;** *by William Adams, D. D.* C. Scribner, New York.

Eden, Gethsemane, Paradise! What a cluster of themes! Man's ruin, redemption, and restoration; how engrossing the interest that belongs to such topics! The author has happily chosen and skilfully handled his subjects. It appears to present the old theology, though in a new style, more attractive to many modern readers, yet not devoid of the soundness and savor belonging to the simpler earnestness of the older writers.

**THEODOSIA ERNEST, OR THE HEROINE OF FAITH.** Graves, Marks & Rutland, Nashville, Tenn.

This volume has been laid on our table just as we are going to press. We have glanced over a portion of it, and must say we are disappointed. From what has been

said of it, in advance, we had supposed, without examining, that it belonged to the class of wishy-washy trash, ycleped *religious novels*, and that like most dialogue controversial works, it distorted its opponent's arguments first, and then demolished them. But we are agreeably disappointed. So far as we read, it was fair and candid, as well as forcible. It will create a sensation, and we hope will do good.

It is an intensely Baptist book; but, aside from that, we see not what cause of complaint there is against it. If the Baptists are wrong, the book is wrong; but if not, it cannot be condemned. The argument is woven in with the story, and presented in a clear and attractive manner.

THE COMMISSION, or Southern Baptist Missionary Magazine, Richmond, Va.

The first number of this new applicant for public favor has made its appearance. Its matter is good, worthy of a better dress. We happen to know that the conductors of it intend to give it a more tasteful appearance, before it is again sent forth. In the mean time, we heartily commend it to our friends, and earnestly urge on all Southern Baptists to subscribe. Its price is \$1 00 a year. It will be the organ of the Foreign Mission Board of the Southern Baptist Convention.

THE OUTCAST DAUGHTER—A story of the West, by the Author of *Ellen Montrose*, American Baptist Publication Society, Philadelphia.

A work for the young—giving a sketch of the way in which persecution for Christ's sake may be endured even in America, in these days. It will fill very suitably a niche in our Sunday School Libraries.

CAMPBELLISM RE-EXAMINED, by J. B. Jeter, Sheldon, Blakeman & Co., N. Y. 25 cts.

Dr. Jeter's book, to which this is a sort of supplement, seems to have suffered the fate of Nehemiah's wall. The opponents first laughed at it, and said, What do these feeble Jews? and then they laughed very much at it; and then grew angry; and then grew very angry; and then they changed their line of opposition, and proposed to meet and have a talk about it. When "Campbellism Examined" first appeared, it was said to be very weak—pity that Dr. Jeter should permit himself to do so weak a thing as to publish it; then the amusement rose to ridicule; and next the ridicule was transmuted into rage; and finally, after reviewing the book monthly, for half a year or so, Mr. Campbell proposed that they should "meet together,"

and debate the matter. But Dr. Jeter had chosen his own method of conducting the discussion, and had no reason to be dissatisfied with it, if Mr. Campbell had.

The present *Re-examination* adds nothing material to the general argument, but is merely a reply to the points raised by Mr. Campbell in his articles in the *Harbinger*. It will be read with interest by all who have become acquainted with the controversy.

POPULAR HISTORY OF ENGLISH BIBLE TRANSLATIONS, by Mrs. H. C. Conant, Sheldon, Blakeman & Co.

An attempt—and we think a successful one—to popularize the annals of bible translation. The larger works, with all their learning, were too costly, and too dry for common reading. Mrs. Conant has made a candid and thorough examination of the subject, and given the public the results in a condensed form. The book supplies an existing demand, and will help to increase the interest already aroused on such subjects.

METHODIST EPISCOPACY AND REPUBLICANISM, by Rev. Messrs. Hamill & Henderson—So. Bap. Pub. Society, Charleston, S. C.

A very readable discussion, adapted to excite no unkind feelings, and unusually free from the odium *theologicum*; though the topic was one very naturally leading to warm and earnest dispute. But both the disputants happened to be gentlemen, and more than that, they were Christian gentlemen. We heartily commend the book. Mr. Henderson has triumphantly maintained his ground, against an accomplished and talented adversary.

THE RISE OF THE DUTCH REPUBLIC—A history by John Lathrop Motley—Harper & Brothers, N. Y.

A most valuable and interesting contribution to history. The theme is one little handled, but well worthy of attentive study. The sturdy Hollanders maintained the flame on the altars of civil and religious liberty when it was almost extinct every where else. And the theme has found a meet historian, for Mr. Motley has already acquired an enviable reputation by his scholarly production, though it has been so recently issued.

APPLETON'S CYCLOPEDIA OF BIOGRAPHY—Edited by F. L. Hawks, D. D. D. Appleton & Co., N. Y.

Based on an English work, but much improved and enlarged by the contributions of the American Editor, this work is the best of its class now before the public. The embellishments are numerous and valuable, the letter press condensed and reliable, the whole worthy of a place in every library.

THE LIFE OF REV. SPENCER H. CONE, by his Sons—*Livermore & Rudd, N. Y.* 484 pp. \$1 25.

The record of a man of mark, written with all the warmth of filial affection, and with considerable graphic power. We have looked for it earnestly, read it with interest, and rise up from its perusal, instructed, refreshed, animated to renewed exertions for that Redeemer whom brother Cone loved and delighted to honor.

Upon several topics occurring in the memoir, the biographers have expressed opinions which we think admit of very serious doubt. This is not to be wondered at, perhaps; though we think it would have been preferable to let the embers of former strife go out. After making every allowance, however, the book is one which will command and deserve a most extensive sale.

SOUTHERN SCENES AND SCENERY—By a Lady. *Southern Baptist Pub. Society, Charleston, S. C.*

The authoress, who veils herself under this modest title, has no need to seek the shelter of anonymous publication, except to avoid the compliments which her graceful and instructive writings merit. The three narratives which make up this little volume, were evidently written out of the heart, and will touch many a responsive chord in others' bosoms. We trust this is but the earnest of future offerings to the press, from the same pen.

### Our Own Book.

THE MONTHLY RECORD.—Owing to the press of other matter, particularly with regard to the anniversaries of our various religious societies, we cannot find room for our usual Monthly Record. It will be given in our next, embracing the occurrences of both months.

DUES FROM SUBSCRIBERS.—During the last month we have sent out bills to all our subscribers who were in arrears. Our only dependence for carrying on the Memorial is the prompt payment of dues by the subscribers. We have earned the money, and are justly entitled to it. It is only a matter of simple justice that it should be forwarded to us, without delay. Many have already done so. Some, however, have neglected this, and we wish most respectfully to remind them of our necessity, and their duty.

READING ONE'S OWN PAPER.—We believe

that, as a general thing, our subscribers are as honorable men as can be found anywhere. Occasionally we meet with instances of a different character. Now and then a woe-begone moneyless epistle makes its advent to our office, from some subscriber who hasn't paid a cent for his paper for years, but which concludes with the laconic injunction, "Stop my paper." On such occasions we are tempted to soliloquize somewhat as follows: "*My* paper," eh? Why, man, you haven't owned a paper for years! You have taken a paper, and read a paper—but was it *your* paper? *Your* paper, forsooth! Why, the very ink that erases your name from the subscription list was paid for, with other people's money! Stop *your* paper! Why, you might as well talk about stopping the revolution of *your* earth—or commanding *your* sun to stop the supply of *your* daylight! Go to, man! "Pay what thou owest," and the next time thou writest to an editor for a discontinuance, be sure that thy request is accompanied with enough money to render "stop my paper," other than a mere figure of speech.

So much for the soliloquy. Now for the contrast. We have just opened a letter from a subscriber, whom we have never seen, but who is obviously an honest man. It is a model letter. Thanks to our kind friends, we are receiving many such. He says: "I must apologize for not sending the money before. I have been a reader of the Recorder for many years. I have always paid in advance until the present year. I find that I do not feel right when I take *your* paper out of the office. I send you three dollars, which you will please place to my credit. I shall then have the pleasure of reading *my own* paper."

We clip the above from the Western Recorder. We have a subscriber, a model subscriber, whose neat epistle to us is highly suggestive:

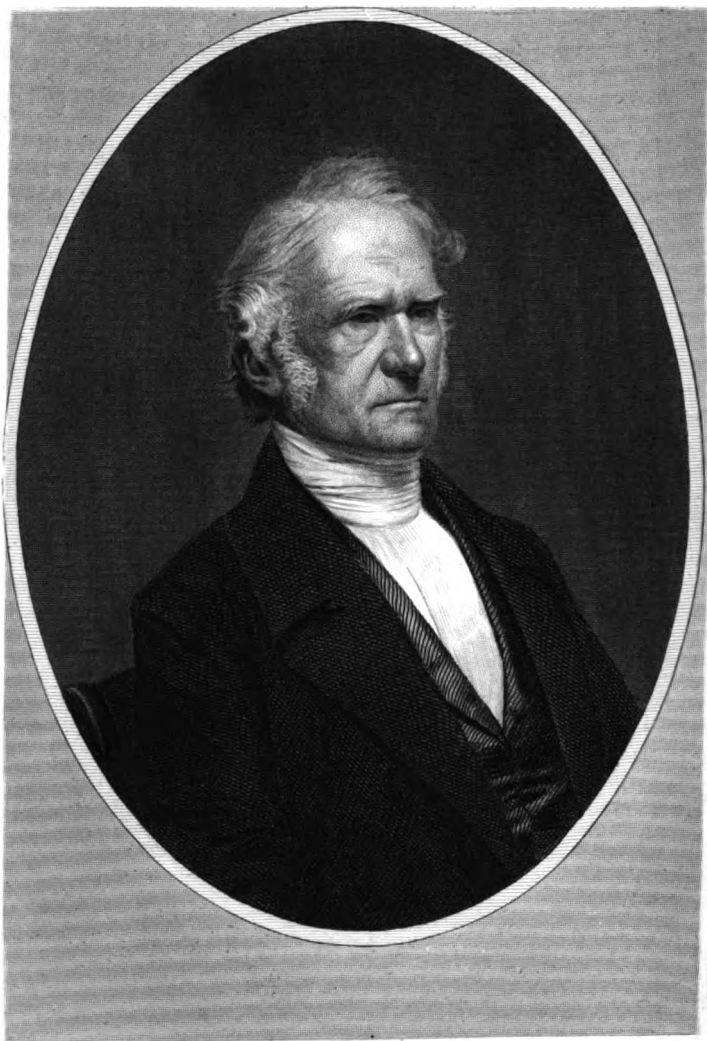
APRIL 21, 1856.

Dear Sir,—I have been absent several months, and on my return found the Memorial awaiting my perusal. I embrace the opportunity to send "*that dollar*," with interest, enclosed in this letter. It ought to have been sent before.

Yours with respect,

The letter contained a one dollar bill and twenty-four cents in postage stamps, by way of interest. Now, is not that a subscriber worth having?





*Bannister sc*

*Yours affectionately,  
Dan<sup>l</sup>. Sharp.*

# AMERICAN BAPTIST MEMORIAL.

JULY, 1856.

## The First Baptist Church, Charleston, S. C.

BY REV. B. MANLY.

No. 1.

THE Baptist Church in Charleston, S. C., owes its origin to some of those mysterious, but wise dispensations of Providence, in which mercy and judgment are blended.

In the year 1655, according to Ivi-mey's history of the English Baptists, under the head of Somersetshire, the Rev. Mr. Henry Jessey, Baptist Minister of London, was invited by his brethren in Bristol, to assist them in regulating their congregations. The principles of dissent and of believers' baptism, which had been first avowed there about fifteen years before, had now spread into many adjacent parts;—and the congregation at Wells, Cirencester, *Somerton*, Chard, Taunton, Honiton, Exeter, Dartmouth, Plymouth, Lyme, Weymouth, and Dorchester, were all visited during this journey by Mr. Jessey, undertaken at the request above named, and all shared in the benefits of this pastoral visitation. In the following year, 1656, these churches published "A confession of the faith of several churches in the county of Somerset, and in the counties near adjacent," subscribed by twenty-five persons, ministers and laymen, in behalf of the whole. Among these names is that of *William Screven*, of *Somerton*. This is the individual, as is with great probability supposed, who

afterwards became the honored founder of this church.

WILLIAM SOREVEN.

Driven by persecution, or impelled by those other motives which may lead good men to emigrate, he left his native land for America; but at what period he arrived, or where he first settled, does not appear. In 1681, however, we find him settled at Kittery, a place on the Piscataqua river, county of York, and province of Maine,—and employed in holding religious meetings in his own house. He himself had entered into particular membership with the first Baptist Church in Boston, Mass., on the 21st of June, 1681; and several of his neighbors, through the good hand of his God upon him, being brought to the knowledge of the truth, joined the same church in that year.

HE IS LICENSED TO PREACH.

The opening prospect now invited these Christians at Kittery to more regular and systematic efforts for the promotion of their Master's cause. Wherefore, very early in the next year, they sent their most gifted brother to the mother church in Boston, with a letter of recommendation and request; which procured for him a license to preach. This instrument bears date January 11th, 1682, and is in the following words:

"To all whom it may concern: These are to certify, that our beloved brother, William Screven, is a member in communion with us: and having had trial

of his gifts among us, and finding him to be a man whom God hath 'qualified and furnished with the gifts of His Holy Spirit and Grace, enabling him to open and apply the word of God, which through the blessing of the Lord Jesus may be useful in his hand, for the begetting and building up of souls in the knowledge of God: we do, therefore, appoint, approve and encourage him to exercise his gift, in the place where he lives, or elsewhere, as the Providence of God may cast him: and so the Lord help him to eye his glory in all things, and to walk humbly in the fear of his name.

Signed by us in behalf of the rest,

ISAAC HULL,  
JOHN FARNUM."

#### PERSECUTION ABOUSED.

This step roused the same spirit of persecution at Kittery, under which the Baptists about Boston had already suffered severely. By the procurement of Mr. Woodbridge, the minister, and Huckle, the magistrate, the people who attended Mr. Screven's meetings were summoned to answer for their conduct, and threatened with a fine of five shillings, should they repeat their offence. Mr. Screven himself, continuing to preach Christ to all who came, was apprehended and taken before the General Court; on whose records is found the following entry:

"*William Screven*, appearing before this court, and being convicted of the contempt of his Majesty's authority, and refusing to submit himself to the sentence of the Court prohibiting his public preaching, and upon examination before the Court, declaring his resolution still to persist therein, the Court tendered him liberty to return home to his family, in case he would forbear such turbulent practices and amend for the future; but he refusing, the Court sentenced him to give bond for his good behavior, and to forbear such contentious behavior for the

future, and the delinquent to stand committed until the judgment of this Court be fulfilled.

A true copy, transcribed, and with the records compared, this 17th of August, 1682.

Per EDWARD RISHWORTH,  
*Recorder.*"

To this is added a copy, of the same date, by the same hand, of an act of their executive Court, which says, "This Court, having considered the offensive speeches of William Screven, viz., his rash and inconsiderate words tending to blasphemy, do adjudge the delinquent, for his offence, to pay ten pounds into the treasury of the county or province. And further, the Court doth forbid and discharge the said Screven, under any pretence, to keep any private exercise at his own house or elsewhere, upon the Lord's Days, either in Kittery or any other place within the limits of this province, and is for the future enjoined to observe the public worship of God in our public assemblies upon the Lord's Days, according to the laws here established in this province, upon such penalties as the law requires, upon such neglect of the premises."—*See Backus's History*, pp. 502—506.

#### STURDY DEFIANCE.

Mr. Backus adds, that "he was so far from yielding to such sentences, that on September 18, he with the rest sent a request to Boston that Elder Hull and others might visit and form them into a church, which was granted; so that a covenant was solemnly signed on September 25, 1682, by William Screven, Elder; Humphrey Churchwood, Deacon; Robert Williams, John Morgandy, Richard Cutt, Timothy Davis, Leonard Drowne, William Adams, Humphrey Azell, George Litten, and a number of sisters."—*See Backus*, p. 505.

#### THE BAPTISTS DRIVEN AWAY.

This little church, thus begun, was

able to maintain its ground but a short time. They were persecuted in such a manner that they were obliged to flee to some more favored parts of the country. Whereupon, William Screven, and 'his Baptist Company' removed to Carolina; and settled on the Cooper river, not far from the present site of the city of Charleston, and called their settlement *Somerton*. This, it is probable, took place in the same year of their constitution, and towards its close; the vigorous and summary methods of persecution adopted against them not allowing a longer respite.

To the constitution, and subscription of a covenant above mentioned at Kittery, September 25, 1682, the Baptist church in Charleston traces its origin;—and from all the means of information now accessible, it is most probably concluded that their settlement about Charleston was only a transfer of the seat of worship of the persecuted flock (or a majority of it) which had been gathered on the *Piscataqua*.

We, who live in these times of universal toleration, are astonished that men, professing godliness, should have been guilty of such absurd, cruel, and unchristian proceedings. But we are not to suppose that therefore they were all bad men. This part of their conduct surely was an error. But their error was that of the times in which they lived, and "the severities they practised were not so much the result of disposition, as of the principles they had adopted." Although they had fled from the old world to enjoy liberty of conscience in the new, it was not against spiritual tyranny, in itself, they objected, but against its bearing upon themselves. They still cherished a notion of the right of the civil magistrate to interfere in religious concerns, and labored as much to secure uniformity in the modes of worship in the new world, as their oppressors had done in the old. Happy are we who live at a period when the prin-

ciples of civil and religious liberty are better understood.

#### EMINENT BAPTIST EMIGRANTS.

About the time of William Screven's arrival in Carolina, (viz., 1682, or beginning of 1683,) there came over from the west of England a number of "substantial persons," as they are called by Hewit, (see his *History of South Carolina and Georgia*), in company with Joseph Blake, the friend and trustee of Lord Berkeley, one of the Lords Proprietors. The Lady Blake, and her mother, Lady Axtell, were a part of this accession to the strength of the infant church; and Mr. Blake himself, if not a communicant, at least entertained the sentiments of the Baptists, and favored their cause.—*Hewit*, vol. 1, p. 140.

He, together with Paul Grimbail, also a Baptist, and five other persons, was a member of the committee for revising "The Fundamental Constitutions," prepared for the Lords Proprietors by the celebrated John Locke; and he succeeded Governor Archdale in the government of the Colony, in the close of the year 1696. He died, September 7, 1700, a wise, persevering, and distinguished magistrate. Lady Axtell, whose plantation was in Colleton county, was a benefactress of the church, and gave the glass chandelier which hangs in the old Baptist Church, now the place of worship for seamen.\* Mrs. Blake, besides

\* Among the families then united under the pastoral care of Mr. Screven, Morgan Edwards has enumerated the respectable names of Atwell, Bullein, Elliott, Raven, Baker, Barker, Blake, Child, Cater, Whitaker, Bryant, Butler, Chapman, &c. To which, we may add that of Morton. Joseph Morton, son of Gov. Morton and of the sister of Gov. Blake, signalled himself in 1703, in the upper house of Assembly, as the friend of religious liberty, by voting against the establishment of the Church of England, as the religion of the State; but he was refused permission to enter his protest on the journals of the house.—*Hewit*, vol. 1, p. 166.



contributing to aid her own denomination, gave largely to adorn the first St. Philip's Church.

Not long after this period, Lord Cardross, a nobleman from the north of England, came over to Carolina, bringing with him a colony of North-Britons, who were chiefly Baptists, and settled at Port-Royal Island. But the neighboring Indians, and more particularly the Spanish settlement at St. Augustine, proving hostile, soon obliged them to remove their residence to a place more secure; and before 1686, we find them settled at the mouth of the Edisto River. (*Hewitt*, vol. 1, 89. See also appendix to Gov. Archdale's description of the Colony, page 4.) The Baptist part of this company attached themselves to Mr. Screven's Church, still worshipping at Somerton. And thus, by the special interposition of Divine Providence, had Mr. Screven the satisfaction of finding himself suddenly surrounded in the land of his banishment, by a large number of pious, intelligent christians, of kindred sentiments and feelings, and by a still greater number of influential adherents and friends.

#### SETTLEMENT AND GROWTH OF CHARLESTON.

In the course of a few years, the neck of land between Ashley and Cooper Rivers, which had begun to be settled about ten years before Mr. Screven's arrival, had attracted a considerable part of the Colonists to it, on account of its facilities for commerce; and while a part of the Church at Somerton, pushed their settlements out into St. John's Parish, on the western branch of Cooper River, (so speaks Humphreys in his *Historical Account of the Society for propagating the Gospel in Foreign Parts*, page 88,) and remained there, "very pious and devout," even as late as 1707, and perhaps later, the far greater portion of the members had removed to the neck, before the year 1698; which made it expedient for them to transfer thither also the or-

dinary seat of their public worship. Whether they left a house of worship at Somerton, we cannot now ascertain; indeed it is impossible even to identify the spot. But "after their removal to *Charlestown*,<sup>\*</sup> they held their worship at the house of one William Chapman, in King street, until they built" a place of worship for themselves. Thus they continued until 1699; when by the gift of William Elliott, one of the members, the Church was put in possession of a lot, in Church street, (No. 62, in the model of the town, recorded in the Surveyor General's office,) which is the same on which our house of worship now stands.† They began to build soon after, and must have completed the building in that and the following year; since there is on record a deed for a lot "bounded north on the Baptist Meeting House," which bears date, January 20, 1701.

The population of the place was now reckoned at five to six thousand. There

\* The neck of land, formed by the confluence of the Cooper and Ashley Rivers, was at first called Oyster Point. In 1677, the settlement beginning to increase, and a town to be formed, it was called *Oyster Point Town*. In 1680, in some official papers, the place was called *New Charles-Town*, in 1682 *Charles-Town*; and so it continued to be written and called until 1783; when it was incorporated and called by the name of the city of Charleston. (Dr. Daleho's Church History.)

† This lot belonged originally to Josiah Willis mariner. Mr. Elliott bought it of Elizabeth Willis, the only daughter and heiress of Josiah Willis, for twenty pounds. The deed bears date July 18, 1699. The Trustees to whom it was conveyed for the Church, were William Sadler, John Raven, Thomas Bullein, Thomas Graves, and John Elliott. The Church are styled in the deed: "The people of the Church of Christ, baptized on profession of their faith, meeting in Charlestown, distinguished from all other Churches, by the name of Antipædo-Baptists." The lot was 100 feet wide, and 250 feet deep; and was designed for the seat of a parsonage house, as well as of a church.

was one Clergyman of the Church of England,\* and one of the Establishment of Scotland.†

#### CONFESSION OF FAITH.

No sooner were the Baptists settled in their new place of worship, than they began to seek after their spiritual establishment on the foundation of the doctrines of grace. Simultaneously with the erection of the building, they sent to England for copies of "A confession of the faith of more than a hundred congregations of Christians, baptized upon profession of their faith, in London and the country, in 1689; called the *Century Confession*." This they carefully examined, and adopted verbatim, in the year 1700, as the confession of this Church; and so it has remained to this day.

#### ACTIVITY IN PREACHING THE GOSPEL.

But while they were thus careful to secure among them *soundness in the faith*, they were no less "careful to maintain good works." Animated with the spirit, and guided by the example of Mr. Screven, who at the age of more than "three score years and ten," was still the laborious missionary, they procured ministers, and some among themselves, who had the gift of exhortation, aided in the work, to go into the surrounding settlements, and preach the everlasting Gospel. So early and abundant were they in this species of labor, that with all the commendable zeal of

\* There is no mention of an Episcopalian Clergyman in Charlestown, before 1680. And it is uncertain whether any body of communicants had been collected in the capacity of a Church, until after the first St. Philip's Church was finished in 1681 or 2. (Dalcho's Ch. His. pp. 26, 32.)

† Hewit mentions no more than these. Dr. Dalcho states, that "the Independent or Congregational Church, was built about 1690. The Calvinistic Church of French Protestants, was built before 1693; and the Quaker Meeting House about 1696. Gov. Archdale, a Quaker, promoted the building."

the society in England, for propagating the gospel in foreign parts, it is acknowledged by their historians, that in most places which their missionaries visited in this neighborhood, they found themselves preceded by the Baptists. See *Humphreys*, pp. 88, 95, 108, &c.

#### DECLINING HEALTH OF MR. SCREVEN.

The vigor and health of Mr. Screven, which had sustained him amid the labors and trials of a well-spent life, now began sensibly to decline. And as the situation of the Church was such as not only enabled them decently to support a minister, but required more active service than he supposed himself capable of bestowing, he made arrangements for retiring from the pastoral office. With the affection of a father for his beloved flock, he wrote a treatise containing his latest counsels, entitled "An Ornament for Church Members, &c.," which he left with them in manuscript; and which the Church published after his death. It is much to be regretted that not a copy of this, so far as I can learn, seems now to be extant. Morgan Edwards, observing that the style of the whole was good, has preserved a part of the closing paragraph, as follows: "And now, for a close of all, my dear brethren and sisters, (whom God hath made me, poor unworthy me, an instrument of gathering and settling in the faith and order of the Gospel,) my request is that you, as speedily as possible, supply yourselves with an able and faithful minister. Be sure you take care that the person be orthodox in the faith, and of blameless life, and does own the confession put forth by our brethren in London, in 1689, &c."

"Had they attended to this counsel," observes Morgan Edwards, "the distractions, and almost destruction of the Church, which happened twenty-six years after, would have been prevented." This written counsel, Mr. Screven supposed, might be his last public ser-

vice of the Church he had gathered;—and accordingly he retired in 1706.

But the old age and retirement of this venerable saint was not to be spent in indolence and ease. He looked for that "rest" only "that is to come." Instead of remaining in Charlestown, where he might have enjoyed a competency, and the society of his numerous family and friends, he removed his residence to the head of Winyaw Bay, purchased and settled the lands on which Georgetown is now built, and commenced proclaiming to the destitute around him, as his health allowed, the message of salvation. Meanwhile, the church had obtained a minister from England, whose name, it would appear, was *White*; but of whom we know but little, except that he seems to have been high in Mr. Screven's esteem. But it pleased Divine Providence, in his inscrutable wisdom, that Mr. White should be early removed by death. In consequence of the destitution occasioned by this unexpected event, the church were now again dependent for a season on the labors of their former venerated pastor; and Mr. Screven seems to have met the occasion with a spirit becoming "the man of God." With him, the choice did not lie between labor and repose, but between the different fields of action which might invite his toil. The circumstances in which he was now placed seemed to be embarrassing. Not only had he to choose between leaving his family and his incipient settlement at Georgetown, and suffering the Charlestown church to remain without the ordinances; but an urgent call from another and a very imposing quarter, now reached him. The First Baptist Church in Boston, of which Mr. Screven had been a member, had suffered several years' destitution, since the death of their pastor, Elder John Emblen; at length, unable to procure a pastor in this country, they wrote to England for help. To this letter, an answer, signed by nine ministers, and dated "London, March 17, 1706," was returned, expressing re-

gret that they "cannot think of a minister, who is at liberty, proper for" them. The Boston church then lifted an imploring cry to Mr. Screven, to come to their relief; and he was at first "inclined" to go. But while weighing the subject, the unexpected death of Mr. White in Charlestown, seems to have decided him, and accordingly he wrote to Boston, "Our minister, that came from England, is dead, and I can by no means be spared. I must say, 'tis a great loss, and to me a great disappointment; but the will of the Lord is done, and in His will I must be satisfied. I pray the Lord to sanctify all his dispensations, especially such awful ones as this is to us, and to me especially. I do not see how I can be helpful to you, otherwise than in my prayers to God for you, or in writing to you. The Lord help us to pity one another in our affliction; as the Gospel counselleth, if one member be afflicted all mourn."

It is not thought that Mr. Screven removed his family again to Charleston, but that he ministered to the church occasionally, as he was able, until his death. A flourishing church of about ninety communicants was now before him, waiting to be enlightened by the last rays of his setting sun—a scene this which enkindled afresh the energies of his soul. But though, like the sun, he had come forth from his chambers, rejoicing as a strong man to run his race, it pleased God that the remainder of his race should be short. On the 10th day of October, A. D. 1713, at Georgetown, having completed his eighty-fourth year, he was called to rest from his labors. He came down "to his grave in a good old age, like as a shock of corn, fully ripe, cometh in, in his season." Thus died William Screven, a servant of the Lord Jesus Christ; pure in morals, sound in doctrine, abundant in labors—tender and affectionate to all, but especially to the church of Christ—honored and revered by all who knew him—and, whether in persecution or success, "showing, out of a good conversation, his works, with the meekness of wisdom."

## First Baptist Church, Philadelphia.

IN the year 1684, the Rev. Thomas Dungan immigrating, with others, from Rhode Island, founded the first Baptist community in Pennsylvania. This body of baptized believers existed until 1702, when it was absorbed by the church at Pennepek—the first distinguished and permanent Baptist Church in the province. On the second Sabbath in December, 1698, five males and four females were organized into a regular Baptist Church, in the store-house on the Barbadoes lot, at the N. W. corner of Second and Chesnut streets, Philadelphia. From this time to the year 1746, the membership of this church was augmented both by immigration and the preaching of the word; during which period the church enjoyed the transient labors of the following named ministers: Elias Keach, Thos. Killingsworth, John Watts, Samuel Jones, Wm. Davis, Evan Morgan, John Hart, John Swift, Jos. Wood, Nathaniel Jenkins, Thomas Griffiths, Daniel White, Thomas Sanford, Timothy Brooks, Eliza Thomas, Enoch Morgan, Thomas Simmons, Benj. Griffith, Joseph Eaton, Isaac Steele, George Weed, John Burrows, Thos. Selby, Abel Morgan, George Eaglefield and Wm. Kinneraley.

During this time, however, the Philadelphia church was regarded as a branch of the church at Pennepek, and it was not until 1746 that the Philadelphia brethren were separated from the Pennepek Church, by regular letters of dismission, dated April 5, 1746. On the 15th day of May, 1746, the First Baptist Church of Philadelphia was constituted, with a membership of fifty-six, and Rev. Jenkin Jones was the first pastor.

The house in which these people originally worshipped was the store-house of the Barbadoes Company, which the Baptists and Presbyterians occupied conjointly, until the arrival of a pastor for the latter people, when the Baptists were excluded from the premises. Fail-

ing to secure a satisfactory adjustment of the difficulty with the Presbyterians, the Baptists secured a building known as Morris' Brewery, near the draw-bridge, where they worshipped until March 15, 1707, when they were invited to occupy the meeting house in Second street, between High and Mulberry streets, erected by the Keithians, in 1692. Accordingly, the church removed its worship to the Keithian building, which affording insufficient accommodations for the increasing church, was torn down in 1781, to give place to one of larger dimensions. This also was demolished in 1762, for the erection of a more spacious edifice, which was built at a cost of £2200. In 1784, legal measures were employed by the Episcopalians for the purpose of obtaining possession of the house and lot improved by the Baptists in 1781. These measures the Baptists resisted, but ultimately compromised with the Episcopalians by paying them the sum of £50, by which the latter left the Baptists in full possession, which they have maintained to this day.

The following have been the pastors of this church since its organization, viz:

|                                                                    | Elected. | Served.   |
|--------------------------------------------------------------------|----------|-----------|
| Rev. Jenkin Jones,                                                 | 1746,    | 14 years. |
| *Rev. Ebenezer Kinneraley,<br>contemporary with Jen-<br>kin Jones. |          |           |
| Rev. Morgan Edwards,                                               | 1760,    | 11 "      |
| Rev. Wm. Rogers, D. D.,                                            | 1772,    | 3 "       |
| Rev. Thomas Ustick,                                                | 1782,    | 21 "      |
| Rev. Wm. Staughton,<br>D. D.,                                      | 1806,    | 6 "       |
| Rev. Henry Holcombe,<br>D. D.,                                     | 1811,    | 13 "      |
| Rev. Wm. T. Brantly,<br>D. D.,                                     | 1826,    | 11 "      |
| Rev. Geo. B. Ide, D. D.,                                           | 1838,    | 15 "      |

At a regular meeting of the church, held September 27th, 1852, the following resolution, presented by Rev. Geo.

\* The Rev. E. Kinneraley, above referred to, was a contemporary and friend of Dr. Benjamin Franklin, and assisted him in most of his philosophical discoveries on the subject of Electricity.

R. Ide, our late pastor, was unanimously adopted:

*Resolved*, That the First Baptist Church of Philadelphia, believing that the indications of Providence and the wants of the population of this city, require them to erect a new and more eligible house of worship for their own occupancy, do now resolve, that, relying on the divine blessing, they will at once take measures to carry this design into execution.

Consequent on the above resolution, the following persons were appointed a committee to secure a suitable lot, viz: Thos. Watson, J. C. Davis, Washington Butcher, John A. Gendell, W. S. Hansell, Thos. S. Foster, Sam'l M. Hopper, and of the congregation, John M. Ford, Wm. B. Potts.

At a church meeting, held October 25th, 1852, the above named committee reported that they had purchased a lot on the N. W. corner of Broad and Arch streets, 147½ feet on Arch street, and 188 feet on Broad street, for the sum of \$55,000, which action received the approval of the church.

At a church meeting, held April 11th, 1853, the plan of a church edifice, submitted by the committee on location, was adopted as the basis, and a building committee appointed, consisting of the committee on location with the following additional members, viz: S. F. Hansell, J. H. O'Harra, Thos. M. Davis, Charles H. Auner, Jas. M. Bird, H. B. Fairman, R. A. Caldwell and A. H. Lane.

At a meeting, July 11th, 1853, it was resolved to appoint a committee to make the necessary arrangements for laying the corner stone of our new building, when Rev. B. R. Loxley, Edwin Hall and Samuel H. Clarke were appointed. In accordance with the foregoing action, the corner stone of the new church edifice for the First Baptist Church was laid by Rev. George B. Ide, D. D., of Springfield, assisted by the ministry of our city—Rev. J. H. Kennard, Rev. John Dewing, Rev. J. W. Smith, Rev. J. L. Burrows, Rev. B. R. Loxley.

The house was dedicated the first Sabbath in May, 1856, by appropriate exercises, Dr. Fuller and the pastor, Rev. J. H. Cuthbert, participating.

#### THE ARCHITECTURAL CHARACTER OF THE HOUSE.

This magnificent structure occupies the site at the N. W. corner of Broad and Arch streets—the two broadest avenues of the city. It has a front on Arch street of seventy-two feet, and extends back along Broad street, one hundred and fourteen feet. It is of the Byzantine style of architecture, which, while it sustains all the ecclesiastical appearance of the gothic, is more cheerful and far more convenient in its interior, for public worship, having no obstruction to the view of speaker and hearers. The exterior surface is of brown stone, including the towers, three in number; the main one of which is directly on the corner of the two streets, and is surmounted by a lofty spire, built entirely of stone, which looms up to an altitude of 226 feet to the top of the *finial*—the vane and lightning rod extending some fifteen or twenty feet higher. For those who take a special fancy to lofty stand points, a grand scene presents itself to the view, viz: all the rural districts and villages, with the romantic Schuylkill, and the Delaware with its steamboats, ships, tugs and craft of all sizes, moving to and fro, like things of life, showing, at one glance, commerce, manufactures, agriculture, city, country, village, &c., &c.

The interior is composed of the basement, (which is sufficiently elevated above the pavement to prevent dampness,) and above it is the main audience room. The basement communicates with the street by four doors, and with a side yard by two doors. It is divided into lecture room, Sunday school room, trustees' room, &c. There are no less than six flights of stairs leading to the main floor, being, perhaps, the best arranged outlet for a congregation in this city. The audience room is neat, chaste and

plain: there appears to be but little unnecessary ornament wasted about the interior, or even the exterior. The ceiling, which is arched in the form of a segment, is very considerably ornamented, as is also the pulpit, but so chaste and well ordered has this work been that one would be at a loss to say in what particular it is superabundant or lacking. The galleries are narrow, according to the taste of the present day, and in the entire length, there is not a column placed to support them, the strength being gained by heavy iron trusses buried within the wood work. The organ gallery is directly over the back part of the pulpit, being somewhat of an innovation upon the ideas of many. The main objection we have heard is, that the space for the pulpit appears too low. The objection, however, is not a good one, as the space, in this instance, is over ten feet, and even at that, the speaker stands in advance of the organ gallery, thereby giving every thing a spacious appearance; it is also a large saving of room. The space at the south gallery is large enough for the Sunday school, and then, the audience, in this case, can "face the music," instead of the very inconvenient way of turning about, or keeping your back towards it; one good plan of examining ourselves in this respect is, to suppose we had been accustomed to the organ in front all our lives, and then to suppose some of the congregation wanted to change the order, and put the music behind us, would we be satisfied with such a change? We presume not. West of the organ gallery is a fine large room, used for the infant school, and also intended for a sewing society.

The baptistery is so constructed that in the event of baptism occurring, no moving of chairs, no changing of the desk, or taking up of carpets will be required; it is only necessary for "Wilson," the sexton, to will it, and the lid of the baptistery, the carpet and desk, gradually move back, and the baptistery is ready

for the ordinance. Behind the pulpit are two dressing rooms, and to the west of these is the pastor's study, all which are conveniently fitted up for the purposes intended. The windows are all of stained glass, and while they admit a soft mellow light, are so "obscured" as to keep out the unpleasant rays of the sun, thus entirely doing away with the former mode of using blinds, which, in consequence of their size and weight, are always getting out of order. The pews have been arranged more with regard to convenience in size, than to crowding in a greater number of them. The regular pews will contain some 1200 adults; but as the aisles are capacious, the church has provided a large number of extra seats, by which means some 1800 or 2000 persons can be accommodated. A good plan has been adopted in all the vestibules, which is, to have them covered with German flags, instead of wooden floors, and carpeted, and the pavement, all around the outside, is also of North River flags; and as shade will be necessary a portion of the year, a row of ornamental trees has been planted. We understand also that a beautiful railing will surround the church, to protect the walls from being defaced.

The steeple, we learn, has the gas pipes extended to the top, on the inside, and will occasionally be lighted up; this will be quite a novelty, and must form quite an imposing appearance at night.

S. B. Button, Esq., is the architect, and has acquitted himself to the entire satisfaction of all concerned.

Speaking of the steeple—it is a matter of great gratification that such an immense weight of masonry should have settled, as has been found, upon examination, but a *single eighth of an inch*. This is regarded as almost unprecedented in the annals of architecture, and is accounted for from the fact, that extraordinary care was taken in laying the foundations, which are twelve feet thick, and based upon solid substance, some twenty-five feet below the surface.

of the sidewalks. After the final had been placed on the top, a few defective stones which had "shelled" on the tower facing were removed, and it now stands firm and perpendicular; and far away in the distance, and miles down the Delaware, may be seen the exact location of the First Baptist Church of Philadelphia.—*Chris. Chron.*

### Facts about Sunday Schools.

BY REV. W. C. DUNCAN.

**T**HE Sunday School enterprise, as now conducted, had its origin in England in the latter part of the 18th century. It is an error, however, to suppose, as many have done, that schools having the same end in view were unknown before the time when the present system was commenced and carried into execution by Robert Raikes and his fellow helpers in the gospel. As long ago as the beginning of the Protestant Reformation in Germany, a regular plan of Lord's day instruction for youth was adopted by Luther, which was, in its essential idea, similar to that acted upon in the present day. He founded Sunday schools "for exercises in the Bible, catechism, singing and worship, better adapted to the capacities of youth than the public religious instructions of the pulpit." This was done as early as 1527, 329 years ago. Thus "it will appear," as the Rev. Dr. Sears, the biographer of Luther, well remarks, "that the 19th century has made less advance than is commonly supposed upon the 16th in respect to the religious education of the young: in respect to books and organizations, there is a difference; in respect to the thing itself, the object sought, the comparison would not be discreditable to the reformer."

There were Sunday Schools even in America before Mr. Raikes began his note-worthy movement in Lancashire, England, in the year 1782. Such a school is known to have existed more than a century before that time in con-

nection with one of the churches of the then lately planted New England colonies. It was established in 1680, in the Pilgrim Church, under the care of the Rev. John Robinson; in which the congregation voted, as the records declare, "that the deacons be requested to assist the minister in teaching the children during the intermission on the Sabbath." This is the first Sunday School of which we find any mention made in America. In 1740, Dr. Bellamy is reported to have established an organization of a similar character in Bethlehem, Connecticut, and this has continued to exist without interruption up to the present day. About the same time Ludwig Thacker opened a school in Ephratah, Pennsylvania, which was kept up some thirty years. In 1791, nine years after the commencement of Mr. Raikes' operations in England, a school was established in Philadelphia; and in the same year another was opened in Pawtucket, R. I., by Mr. Collier, a student at the time in Brown University. Two years later (in 1793) Bishop Asbury, of the Methodist Episcopal Church, organized another in Hanover, Pa. \*

Such were the beginnings of the Sunday School movement in America; and from these, small as they were, large results have flowed.

It is now about three quarters of a century since Mr. Raikes commenced his Sunday School in Gloucester, England, with the idea of giving religious instruction therein to the idle, ragged children of his native town, who were desecrating the day set apart in holiness to the Lord. Soon after, in 1685, a society was formed for the establishment and support of similar organizations; and, by the end of 1786, some 200,000 children were receiving, in these, regular

\* For the matter of the foregoing facts respecting the origin and progress of the Sunday School enterprise, I am indebted to an article in the *Southern Baptist*, (1855,) from the pen of its able editor, Rev. J. P. Tustin. Collected and verified by him with care, they are of permanent interest and value.

Lord's day instruction. By the year 1800, the system had extended itself over the whole of Great Britain. Since then it has continued to grow in favor, and now the Sunday School is regarded almost universally a necessary component in a prosperous church organization.

The Christians of England have bent their energies to the work, and God has granted them the most cheering prosperity and success. In the three great cotton manufacturing districts of the country, (Lancashire, Yorkshire, Cheshire,) out of 60,000 operatives employed in 1779, not one was to be found at that time in a Sunday School; whereas, in 1845, from among the vastly increased number of 2,000,000 then engaged in the manufactures spoken of, some 400,000, or one-fifth of the whole, were receiving religious instruction regularly every Lord's day. The results of this training were plainly visible in the general propriety of conduct, and in the sober, persevering, industrious application of the people at large in the districts. No other system, it is said by those who have carefully examined the point, could have produced such marked and abiding effects. Any plan in which the religious element had been wanting, "would have been powerless for good in respect to the great bulk of the population."

In other parts of the British Isles, Sunday Schools have met with like encouragement. In 1811, there were in England and Wales alone, (Scotland and Ireland not being taken into the calculation,) 4,508 schools, with 477,225 scholars. The population then was 11,642,688. In 1858, by which time the people numbered 17,927,000, the schools had increased to 28,495; in which 2,408,000 pupils were receiving instruction from 318,000 teachers. These statistics are reliable, being compiled from full and accurate returns. They show that nearly one-seventh of the whole population of England and Wales were,

three years ago, being taught the rudiments of learning, and the life-giving truths of God's word, once a week at least, in the Sunday Schools of the land.

As in the mother country, so in America, this worthy enterprise has continued to grow in Christian regard, until it has become a part of the fixed and determinate policy of every denomination. Each is nobly vying with the other in the effort to educate the rising generation, for they each feel that, other things being equal, *that church will prosper most which takes most care of the children*. There were, in 1855, according to a computation which I have made out from partial returns, some 35,000 Sunday Schools in the United States. These contained, in round numbers, 2,500,000 pupils, presided over by 350,000 teachers. Assuming our white population (which was twenty millions in 1850) to have been about 25,000,000 last year, we shall find that *one-tenth* of the people of our land were then receiving religious instruction on the Lord's day. In many places, for want of system and punctual attendance, the training must have been quite defective and partial; but after making all deductions, there still remains a vast amount of effort in this direction, followed in general by gratifying results.

When we look around and see what this Sunday School agency is accomplishing for the cause of religion, we can but conclude that it is an instrumentality specially chosen and favored of God. The fruits of the *past* show us what we may expect in the *future*, if we but do our duty as lovers of our country, and as believers in the gospel of Christ. There is yet much, very much, to be performed in this department of labor by Christian men and Christian women. They must rise to loftier heights of effort, before the system will unfold its wondrous capacities as a means of imparting religious knowledge to the ignorant and destitute, of building up Christian congregations, of strength-



ening the cords of the church, and stimulating it to more vigorous, regular, united, and well-planned action in behalf of the gospel. But the time will come—nay, I trust it is even now at hand—when the mass of believers will see how potent an instrumentality the Sunday School is for furthering the interests of that cause for which it is honor to live, and glory to die. And I hope whenever they do perceive this—and may that hour speed its blessed coming—that they will unite heart and hand in upholding the enterprise as the safeguard of the church, of our country, and of the world.

### *The Bible in Turkey.*

UNDER the auspices of the British and Foreign Bible Society, the word of God is making rapid way in the land of the False Prophet. From a periodical issued by Bagster & Sons, entitled "The Book and Its Missions," we copy the following interesting intelligence:

"A few years ago we must have crossed over to Galata to find the Bible in a small, obscure shop, which was open only twice a week, into which a Turk never put his foot, and which Christians entered rarely and by stealth. Now we shall enter the great depot, kept open all day long, in the most frequented street in Constantinople, leading to the principal bazaars. We shall find the British Bible Society's books in the grand street of Pera, at the Scripture Readers' Depository at Galata, and carried about everywhere by colporteurs, or sold at stands at the corner of the streets, and on the floating bridge.

"Tuscany, Spain, Portugal and Austria, may sign Concordats with the Pope, and cast out the Scriptures from their frontiers; at least, their blinded rulers may do so to the grief and anger of their people; but Turkey is not rejecting the good word of God, and the Christians within her borders may be the means of her salvation in this her troublous day. Her Sultan, it is said,

has been so struck with the fact of English ladies devoting themselves to the good of the soldiers, as they have done at Scutari, that he came to the conclusion, it must be 'their book' which caused the difference between them and the Turkish women, who 'are thought to have no souls.' So he has begun to read the Bible in his palace, to compare its teaching with that of the Koran.\* Whether this be true or not, in November, 1850, he issued a firman, which would have astounded his Mahommedan ancestors, to his vizier, signifying 'that it is his sublime and august will that his Christian subjects who have embraced the Protestant faith shall not be exposed to trouble, but shall live in peace, quiet and security; that they shall have an agent to attend to their affairs; and that in their rightful privileges they are not to be molested an iota, otherwise they shall, through their agent, appeal to the Sublime Porte.† A somewhat different document to that now signed in Vienna, by which it is declared that 'the Government will take proper measures to prevent certain injurious books from being spread over the empire; that the priests of one dominant church shall control all private education; that the bishops shall not, in any way, be impeded in inflicting ecclesiastical punishment on all believers who offend the church;' with thirty-three other 'deadly stabs' at liberty of conscience and freedom of will, which would shame the crescent, and are in themselves an abjuration of the doctrines of the cross.

"Under the imperial signet, and in 'the protected city of Constantinople,' which is the date of the Sultan's firman, a hundred Turkish Testaments are sold monthly, principally by colporteurs. The Turkish grandee now ventures to buy the formerly scorned Bible from the colporteur sitting by the way-side. The veiled lady, attended by her black

\* *Evangelical Christendom*. October, 1855.

† Report of British and Foreign Bible Society, 1851.

slave, now stops to purchase it from the same useful agent, and carries home the New Testament into the recesses of the harem.\* Many Turks, of high rank, are known to be reading the Scriptures. 'Everybody buys,' say the colporteurs, 'and the word speaks to everybody!' It is **THE BOOK** against the priestcraft of the world! One tells another, and each will examine for himself. The Ulemas will not much longer persuade the people against the acquisition of the sciences, for fear they should turn them from the Koran; and 'Christian missionaries perceive,' says a lady in a letter from Pera, 'that the time is not coming, but is come already, for doing good to the poor Turks. They read our Scriptures with avidity, in defiance of all Ulemas; a Turkish bookseller has even offered to sell for them as many Bibles as they liked to give him. They were afraid of bringing the man into trouble; to which he replied, 'I have no fear. Give them to me; the time is come; and as I have read the book, I will say it is worth its weight in gold. Why should not I sell it to my people, and let them read it too?' The missionaries said, 'Not yet, my friend; we fear the time is not yet quite come. If we give it you, it may lead you to disgrace and death.' He importuned them every week: 'You are wrong; the time is come; I have no fear, so give me as many of your books as you like to sell, and I shall soon come for more. We are tired of the Koran; there is no food for the soul in it, as there is in your book.'

"We believe, with Lord Stratford de Redcliffe, that the Bible 'is beginning to set aside **THE FALSE BOOK**.' Mr. Barker, since the war began, has transferred his residence from Smyrna to Constantinople, that he may be at the centre of communication with all the Protestant missionary stations, and preside over his increasing work. 'The depot,' he says, 'is full of life; colpor-

\* A fact recently communicated to the Bible Society.

teurs and boxes of books always passing in and out.' Seventeen thousand Bibles have been scattered this year through Turkey; and now even the wandering Kurds are fast forsaking Mahomedanism."

### *A Free Conversation among Great Men.*

The *Christian Intelligencer* gives an account from an unpublished journal, which introduces very pleasantly De Witt Clinton, Abraham Van Yetchen, Chancellor Kent, and Stephen Van Rensselaer, noble specimens of a past age.

The conversation was free and general, turning very much on religious subjects. The inquiry was started by Governor Clinton, how we are to account for the great change respecting the truth of Christianity, which has taken place in the last twenty years, in the minds of the educated classes, and especially among public men, "which have produced or brought it about?"

"As to the fact," said Chancellor Kent, "there is no doubt—there can be no doubt. I remember," he added, "that in my younger days there were very few professional men that were not infidels, or at least so far inclined to infidelity, that they could not be called believers in the truth of the Bible. What has led to the change?"

Although the question was addressed immediately to me, I was desirous to learn the views of those around me, and replied that I should like to hear how the gentlemen themselves would answer the question.

Chancellor Kent at once said: "One great reason of it is with the ministers of the Gospel themselves. As a profession they are better qualified for their work than they were formerly. Notwithstanding the venerable names of Edwards, Davies, and some others, who are to be had in all reverence for their learning and ability, take the clergy, as a class, and they were not, forty or fifty years ago,

what they are now. Pains are taken to educate ministers for their work, and to a level with educated minds in other professions.

"If thinking men are to embrace Christianity, our understandings as well as our consciences must be addressed. We must have argument as well as exhortation; and I believe one great reason which has contributed to place educated men on the right side of the question is, that we find our clergy able to give us both—to act like Paul, who reasoned concerning righteousness, temperance, and judgment to come, while he also rebuked with all long suffering and doctrine. When that great apostle had occasion to preach before the men of Athens, he showed himself a man of learning, and preached in a way that constrained the Athenians to hear him with respect."

"There is, no doubt, much in that," said Mr. Van Vetchen. "An intelligent ministry for intelligent hearers is indispensable, and the founders of Theological seminaries, which have recently been established in our country, deserve all praise as wise men and good Christians. They begin at the foundation. We have as good material in this country for making an able ministry as can be found in any other. But we must provide for making them, and not leave them in the raw material. There is an emulation springing up in this matter among the different denominations, which is yet among the best signs of the times."

"These considerations all speak to the point," said Governor Clinton, "and I will add another reason, which has operated to produce the happy result. It is the more frequent and friendly intercourse which now subsists between the clergy and the more intelligent classes of the laity. Although in former times we had such able men among the American clergy as have been named, they seemed to have been secluded from mankind. The consequence was injurious to themselves; for to a clergy whose business it

is to act on the minds of men, acquaintances with the people is needed as well as acquaintance with the truth he is to preach to them.

"But it was still more injurious to the men of cultivated minds on whom their high attainments might have enabled them to exercise a salutary influence. They were too much left to contemplate religion only as it was presented to them in their intercourse with men far inferior to themselves in talent, learning and general cultivation. Indeed," he added, with much earnestness, "while I would not have a pastor of the most brilliant attainments neglect the humblest member of his flock, I would have him consider all men of minds like his own entitled to a special portion of his pastoral care. Let him take every fit opportunity to bring them into active sympathy with himself in the wild fields of knowledge, and he will soon find how much good he may do them as a minister of the Gospel.

In this respect, our Bible Society anniversaries, and such occasions are of great service. They bring leading clergymen and leading laymen together on the same platform, to speak and consult on the same great subjects; and on both sides we gain great confidence in each other, by becoming better acquainted with each other.

"We should not forget another cause," he went on to say, "which has greatly contributed to the change. The twenty or thirty years which spread over the latter part of the last century, and beginning of the present, have given demonstration of the awful result to which infidelity leads. Facts, which speak for themselves, and too loudly to be disregarded, have shown that infidelity makes war as well on the social and civil welfare of man as his eternal safety. No man can read the history of France during the revolution, and the convulsions following it, without a conviction that the horrors which then shocked the civilized world sprang mainly from the absence of a religious sentiment in the nation. No

thinking man can contemplate such atrocities without concluding that the tree is evil which produces such evil fruit.

"I have sometimes thought that the Almighty seemed to have allowed that deluge of guilt and misery to overspread France and all other nations, in order to show them in frightful clearness what must be the consequences of that general renunciation of Christianity into which the distinguished men of the times were so inclined to fall. It was enough, if any thing could be enough, to make every wise man pause and turn back. It was the sight of a whirlwind, reaped by those who had sown the wind.

"But," he continued, "here is another that has often presented itself to my mind. So far as I know, when men of enlarged and disciplined minds have renounced infidelity and embraced Christianity, they have generally become what is usually called evangelical christians."

"Yes, it is so," was observed by several in the company; and name after name being given in proof of it, I was asked, "Why is it that such men usually embrace evangelical doctrines?" when I replied:

"It was because they have studied the subject carefully. We must suppose that their change from infidelity to faith in the Bible as an inspired book, is the result of thoughtful investigation: and, in my view, no man can study the Bible in spirit and sound philosophy, and not find as its prominent teachings what are usually termed the doctrine of grace."

"You remind me," said Chancellor Kent, of the story respecting Lord Bolingbroke and Dr. Clarke."

"Let us hear it," was the general reply.

"As the story runs," said the Chancellor, "Lord Bolingbroke was one day sitting in his house at Battersea, reading Calvin's Institutes, when he received a morning visit from Dr. Clarke. After the usual salutation, he asked the Dr. if he could guess what the book was

which then lay before him; 'and which (says Lord Bolingbroke,) I have been studying,'

'No, really, my Lord, I cannot,' quoth the Doctor.

'It is Calvin's Institutes,' said Lord Bolingbroke; 'what do you think of those matters, Doctor?'

'Oh, my Lord, we don't think about such antiquated stuff, we teach the plain doctrines of virtue and morality, and have long laid aside those abstruse points of grace.'

'Look you, Doctor,' said Lord Bolingbroke, 'you know I don't believe the Bible to be a divine revelation, but they who do can never defend it on any principle but that doctrine. To say truth. I have at times been almost persuaded to believe it upon this view of things; and there is one argument which has gone far with me in behalf of its authenticity; which is that the belief in it exists upon earth, even when committed to the care of such as you, who pretend to believe it, and yet deny the only principle upon which it is defensible.'

"When he had finished the story," he added, "I cannot vouch for the truth of the anecdote, but I will say, if it is not true, it ought to be."

"I see no reason to question it," said Governor Clinton. "I consider John Calvin as one of the greatest of men, one to whom full justice has scarcely been rendered, even at this late day. Great men, who act as reformers, or projectors, very seldom receive their just reward while they live. On the contrary, they usually have to encounter opposition and reproach. In some cases justice is rendered soon after they are in their graves, when they can be no longer pursued from motives of personal pique or jealousy; but in other cases they and their labors are not fully appreciated till centuries after their death. The seed they have sown does not produce its fully ripe fruit till generation after generation has passed by. Such a reformer was John Calvin. I am not going to say whether

his theology might or might not be improved. Nor do I say he was always right in his views or his conduct. No mere man is always right."

### Rev. John Overton Choules, D. D.

THE following sketch of Dr. Choules' life has been condensed from the admirable Funeral Discourse of Dr. W. Hague, delivered in the Second Baptist Church, Newport, E. I.

As one of the earlier editors of the Memorial, Dr. Choules deserves special notice at our hands. But, apart from this, his genial character, his activity in Christian enterprises, his vivacity and ability combined to win from a large circle of admiring friends that warm regard which now demands a tribute to his memory:

John Overton Choules was born in Bristol, England, February 5th, 1801. His parents were Wesleyans, esteemed for their piety, and were accustomed to receive as guests into their family circle such men as Dr. Adam Clark, and other distinguished ministers of the Wesleyan connection. At the age of twelve years, he was deprived of his father and his mother by the hand of death, and he passed through the period of his youthful orphanage under the guardianship of his uncle, Henry Overton Wills, Esq., a pious man, a wealthy merchant, a Congregationalist or Independent, and a manager of the Bristol Tabernacle, which was built by Whitfield, and occupied through successive terms of every year by the most distinguished ministers of England.

A little more than half a century ago, might have been seen at his daily school-tasks a playful boy, who seemed to feel his life in every limb, the embodied expression of health, strength, and overflowing joyousness, that the most rigid discipline could scarcely restrain, with a mind that could not only master easily the lessons that were set for it, but would seek inquisitively for information on a

score of points which those lessons had suggested; and then, after he had bounded away from the bondage of the class-room, this same boy might have been met at almost every turn of the observer's walks, now watching the doings and sayings of the merchants who were gathered on 'Change, now exploring the wonders of an "old curiosity shop," now climbing the shrouds of a ship at the docks, or questioning the mariner about foreign climes, now lingering on some neighboring height to enjoy a rural landscape, now listening with rapture, amidst a crowd, to the voice of some eminent orator, and now again, seated in the humble abode of a friendly shoemaker, like a scholar at his feet, to hear this man discourse of the marvels he had seen, or had read of in books of voyages and travels.

A youth of such a constitution and temperament would be, of course, exposed to peculiar temptations; and to no one, perhaps, would it have appeared very probable that the ministry of the gospel, and that, too, amongst the dissenters from the Established Church of his native country, would ever become the profession of his choice. To no one would a determination like this have seemed less likely than to himself. Especially would this issue have been little thought of immediately after he had completed his school duties, when by his daily employment in the business of a mercantile establishment, he was learning the mysteries of trade, and projecting schemes for the acquisition of a fortune. But his plans and projects were overruled by the power of Him who holdeth the hearts of the children of men in his hand and turneth them "as the streams of water" are turned, by the skill of the husbandman, who cuts his own channels for their flow. The religious truths that fell upon his ear from the teachings of the Sunday school, followed by the ministrations of the pulpit, were carried by a divine energy to his heart, and there "wrought effect-

ally." He was awakened to a deep sense of his native sinfulness, accompanied by a clear perception of the spirituality of the divine law. In this state of mind he was prepared to welcome the all-sufficient grace revealed in the gospel, by Jesus Christ, unto eternal life. He rejoiced in the hope of his personal acceptance with God; and, having avowed "the reason of the hope that was in him" to the Broadmead Baptist Church, under the pastoral care of the Rev. Dr. Ryland, he was baptized and received into their fellowship on the 9th of September, 1819, being then in the nineteenth year of his age.

Soon after this event, he left Bristol to reside at Dunstable, Bedfordshire, in order to pursue his studies under the Rev. William Anderson, a man distinguished for his classical attainments, his skill in teaching, and the severity of his scholastic discipline. Mr. Choules always mentioned his name with profound respect, and with expressions of gratitude. During the later years of his life, when recalling the scenes of the past in the rapid flow of his conversation, he would not fail to do justice to the fidelity of his tutor, and to the attractions of his "glorious old library." "Never," he was wont to say, "never have I known such years of study as those I passed at Dunstable." At this time, also, he was engaged considerably in preaching, occupying various pulpits in Bedfordshire.

In the year 1822 he returned to Bristol, and entered the college in that city, under the presidency of Dr. Ryland, as a theological student. Whilst he was there enjoying educational advantages of a high order, his long-cherished desire towards this country as his home was awakened anew; and in the year 1824 he arrived in New York, bearing letters of introduction to Divie Bethune, Esq., and to others also, clergymen and laymen, of that city and vicinity. There he spent his first winter in America, and was much engaged in supplying the

pulpits of various Christian denominations.

Following the advice of the friends whom he found in New York, he accepted, for a time, the charge of the Red Hook Academy, at Red Hook, in Dutchess county, on the eastern shore of the Hudson. He was a popular teacher. He could see at a glance the real capacity of a scholar, and with admirable tact he would make the most of it. With the vivacity and playfulness of a child, he combined the manly strength, the decided judgment, and the force of will that are requisite for the control of young minds; and there are those now living, occupying positions of civil and social distinctions in different parts of the land, who regard his influence over them in their youth as being intimately connected with their success in life, and who speak of their school days at Red Hook with benedictions upon his name.

But in this position, so agreeable to him, he was not allowed to remain for a long period. In the year 1827, this church (which had been known since the year 1656 as the Second Baptist church of Newport) suffered a severe loss by the death of its pastor, the Rev. Wm. Gammell, "whose praise was in all the churches" of the land, and whose removal, in the forty-second year of his age, from a sphere of usefulness that was daily extending itself, covered this community with a pall of gloom. Very rarely have brighter hopes of ministerial success been suddenly blighted than those which were blighted in the grave of Mr. Gammell. It became, at once, to the denomination generally, a question of great interest whether any man could be found, at liberty to accept a call, qualified to occupy a pulpit that had just been vacated by one who had the most favorable access to the public ear, and at the same time enjoyed the confidence and affections of the church that he served. In circumstances like these, a pastoral charge presents peculiar difficulties to the view of any one, especially

of a young man. Nevertheless, these difficulties were mastered. The fame of Mr. Choules as a preacher had already reached New England. His first sermons in this place were delivered on the 10th of June, 1827; after remaining a few weeks he accepted the unanimous call of the church and congregation; and on the 27th of September, the services of ordination were performed by an ecclesiastical council, who appointed the Rev. Dr. Gano, of Providence, to deliver the discourse appropriate to that occasion. Immediately the ministry of Mr. Choules won public favor. It was not only popular, but it was greatly blessed of Heaven; and, during the year that followed the ordination, more than fifty persons were baptized, and received into the church on a profession of their faith.

During this period of his first pastorate, Mr. Choules's pen was constantly employed. In 1829, he edited *James's Church Member's Guide*, which was issued from the press of Lincoln and Edmands. In 1831, he was engaged in bringing out a religious annual, entitled, "The Christian's Offering." This book led the way in that class of publications. The following sentence from his brief preface indicates his aim and his motive. "There can be no doubt entertained by a reflecting mind that the wide diffusion of the light and elegant literature of the day is exerting a powerful influence in the community, and especially on the youthful mind; and it is therefore incumbent on the friends of truth to aid the circulation of such works of taste as shall produce the best moral and religious effects."

Early in the year 1832, Mr. Choules committed to the press the *History of Missions*, in two quarto volumes; a work which had been commenced by the Rev. Thomas Smith, an eminent minister of England, who died in the midst of his arduous labors, in the year 1830. Mr. Choules completed the history, bestowed much time and toil upon its editorship,

and was gratified with its favorable reception by the public.

After a pastorate in Newport of six years duration, Mr. Choules resigned his charge, in order to accept a call from the First Baptist Church, in New Bedford, Massachusetts.

While residing in New Bedford, Mr. Choules was united in marriage to the lady who still lives to bewail his loss. Three years afterward his father-in-law, Thomas Pope, Esq., determined to remove to a new home, in the State of Michigan, and it was his wish that Mr. Choules should reside somewhere in his neighborhood. This wish was partially gratified. It was in these circumstances that a call from the Baptist Church in Buffalo was invested with some attractions, apart from those which pertained directly to the sphere of influence that was opened to him in that lively, thriving city of Western New York. He entered upon his work with great delight, and labored with acceptance, although suffering often from a disorder of the throat, produced by the harsh winds from Lake Erie.

After a residence of four years' continuance in Buffalo, a call was presented to him by the Sixth Street Baptist Church in the city of New York, to become their pastor. It was a church that could offer him no inducement to accept their invitation arising from their position, their wealth, strength or influence. The experiment was not successful. Although a hopeful impulse was given to it by the zeal and energy of the preacher, yet, before the lapse of two years, it was evident that a state of permanent prosperity was quite impracticable. The enterprise was ultimately abandoned. But then it is worthy of notice, in this connection, that the experiences of Mr. Choules verified the saying, that adversity is not without its uses. This period of gloomy discouragement displayed the character of the man to the eyes of his

friends in those aspects which would have been hidden by success—

As darkness shows us worlds of light,  
We never saw by day.

In the year 1843, he accepted a call from the Baptist Church of Jamaica Plain, a part of the town of Roxbury, near Boston. There again his situation, with all its surroundings, was most agreeable to his cherished tastes. Every feature of it, too, he fully appreciated. It is a place that has been justly styled the Eden of New England. Nature and art have there combined to spread out before the eye the most enchanting scenery. On every side, in its natural landscapes, its cultivated fields and gardens, as well as in its genial society, there was much to realize his finest conceptions of an English home. Moreover, every talent, and every acquisition that was peculiar to him, was highly estimated there. At that period the church was comparatively young, its members few, but it was full of vitality, and the pulpit occupied by Mr. Choules attracted to the house of worship a numerous and appreciative audience. His efforts were not put forth in vain; he did good service in the ministry, by diffusing widely throughout the community a candid spirit, and by conciliating a favorable regard to the Gospel which he preached.

While enjoying his residence at Jamaica Plain, Dr. Choules received into his family five or six boys, from wealthy families in New York, in order to prepare them for college or the counting-room, and also employed the hours of leisure that were at his command in preparing for the press a new edition of Neal's History of the Puritans, which was issued in 1844, from the press of Harper and Brothers.

In the year 1847, Dr. Choules was delighted to receive a communication from his former parishioners in Newport, which, in fact, was nothing less than an earnest request that he would return to his "first love," and set his hand again to the work

of his ministry in the place where it had been commenced. He welcomed this communication, because it was a proof of long-cherished affection which he warmly reciprocated; not on account of any desire, on his part, to leave the church and people whom he was then happily serving. So far was he from this, that the thought of another removal was painful to him. After a friendly correspondence the invitation was declined. A few months passed away, and the call was then repeated. The strength of early attachments at last prevailed; and most cordial was the welcome with which Dr. Choules was greeted when he returned, in the strength of his manhood, to the official position that he had occupied so honorably in the days of his youth.

From the time of his return to these scenes and associations of his younger days, until the last moment of his existence upon the earth, Dr. Choules has enjoyed the confidence and affections of those with whom he stood most closely connected as a man and a Christian minister. He was loved by his people; he *knew* that he was loved; and he felt in his heart the joy that springs from a full reciprocation of the sentiment.

When we consider that, in addition to the works already mentioned, Dr. Choules has put forth an American edition of Foster's Statesmen of the English Commonwealth, that he has furnished a continuation of Hinton's History of America, ending with the administration of President Taylor, that for several years he has edited the Boston Christian Times, or contributed regularly to other papers, that his lecture on the character and administration of Oliver Cromwell, and also his lectures on other subjects, have been received with favor throughout the country, we are led to the conclusion that his pen was seldom idle, and that it has done good service in the cause of literature and religion.

The last labor that specially tasked his pen, was a commemorative discourse on



the life and character of the Rev. Joshua Bradley, one of his predecessors in the ministry of this church, almost half a century ago, and late Superintendent of Public Instruction in the State of Minnesota, who died in November last, at St. Paul's, in the eighty-fifth year of his age. On the Sunday following that on which this discourse was delivered, the last Sunday of the year, Dr. Choules preached in this pulpit from these words: (Eph. v. 14,) "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." None who heard him then surmised that they were listening to the preacher for the last time; but with that sermon his public ministry was finished. The subject itself, the sentiments suggested, and the spirit in which they were inculcated, rendered that discourse as truly appropriate to the circumstances, as if his mind, by some strange forecast, had anticipated the solemn aspects with which subsequent events have invested that occasion.

The evening of the ensuing day, Monday, December 31st, was passed by Dr. Choules at the house of one of his parishioners, where was gathered a benevolent society, whose object was to furnish aid to the Grand Ligne Mission. It is said that he had seldom appeared to be more animated; more keenly alive to the enjoyments of a social circle. Between eight and nine o'clock he took leave of his friends for the purpose of visiting New York, on business connected with his school. He had then been suffering from a severe cold for a few days; but his natural flow of spirits was such, that it was always difficult, when he was somewhat indisposed, to ascertain the degree of indisposition under which he labored. Nothing occurred, however, to interfere with his various engagements until Wednesday. On that day, towards evening, while returning to the residence of Nelson Robinson, Esq., whose guest he was, he fell upon the ice, and complaining of much pain, he was assisted to the house by Mr. James A. Robin-

son, one of his former pupils. Nevertheless, after obtaining relief, he soon went out again in order to fulfil his intention of passing that evening at the house of a friend, where he remained but a short time, the return of severe pain obliging him to leave quite early. The pain gradually increased through the night: his physician, Dr. Lindsley, was sent for, and it became evident that his disease was inflammation and congestion of the lungs.

He spoke of the unexpectedness of his departure, and remarked, "I had not looked for this: if it had been the Lord's will, I would have liked another month to have looked over the road more clearly; but it does not matter after all; 'twould have been the same thing; only simple faith in Christ. I have been hurried away through life by a tide of the most impulsive, impetuous nature, perhaps, that ever man had to contend with. This arose from the want of early training; but it has enabled me to do a great deal of good that I otherwise could not have accomplished, and has given me influence for others." He proceeded to note down with his own hand memoranda of many things that required attention, sent for Thomas S. Sommers, Esq., to draw up his will, and then, as he affixed his signature, said, "'Tis for the last time, Lizzie." Addressing his conversation to his wife, he said, "I have loved Christ; I have preached Christ and Him alone; I have loved to preach Christ and Him crucified." She then said, "Husband, you can trust Him now." He replied, "Only Christ. When I think of myself I shudder; but when I think of atoning blood, I commend myself to mercy alone, 'looking for the mercy of our Lord Jesus Christ unto eternal life.'" This text, from which he had lately preached, he seemed to dwell upon with delight. These words were followed by some strong and grateful expressions respecting the happiness of his domestic life, and he added, with deep emotion, "Lizzie, you have never been anything

to me but my heart's best earthly treasure."

During the course of that afternoon he received the visits of several friends. Mr. Charles T. Evans, who had from years of boyhood cherished towards him an attachment that was truly filial, entered the room, not far from four o'clock. "This is the last of earth, Charles," said he, "the end of all things." The tears of his friend restrained his speech, and, bidding him control his emotions, he charged him to bear messages of love to his father and mother. He was visited also by the Rev. Dr. Williams, who knelt at his side, and offered prayer. At one time, Mrs. Choules said to him, "Shall I give your love to your people?" He opened his eyes to their full extent, while a gleam of grateful feeling flashed from them; "My boundless love," was the earnest reply.

During his closing moments, his communications were with heaven; he addressed himself directly to his Saviour, using the words of Charles Wesley's beautiful hymn,

"Jesus, lover of my soul,  
Let me to thy bosom fly."

He repeated the whole hymn, his friend, Richard Fellowes, Esq., commencing the first line of the second, third, and fourth verses, and he alone continuing through each successively. The last words which lingered on his lips were these:

"His very word of grace is strong  
As that which built the skies;  
The voice that rolls the stars along  
Speaks all the promises."

He quietly ceased to breathe. He was reclining in his chair. No death-struggle marked the moment of his departure. The subtle ties of sympathy that united the spirit to the body were gently sundered, and then that spirit soared to its everlasting home.

It is easier to fly from sinful company than from sin: Lot fled from Sodom, but he fell into sin; "Hold thou me up, and I shall be safe."

## The Death of the Christian.

BY REV. C. H. SPURGEON.

"Thou shalt come to thy grave in a full age,  
like as a shock of corn cometh in in his season." *Jos v: 36.*

**A**FTER a few words upon the first point, Mr. Spurgeon proceeds:

II. And now comes a sweet thought, that death to the Christian is always *acceptable*:—"Thou shalt *come* to thy grave." Old Caryl makes this remark on this verse:—A willingness and a cheerfulness to die. Thou shalt *come*; thou shalt not be dragged or hurried to thy grave, as it is said of the foolish rich man, Luke xii., 'This night thy soul shall be required of thee;' but 'thou shalt come to thy grave—thou shalt die quietly and smilingly, as it were; thou shalt go to thy grave, as it were, upon thine own feet, and rather walk, than be carried to thy sepulchre.' The wicked man, when he dies, is driven to his grave, but the Christian *comes* to his grave. Let me tell you a parable. Behold, two men sat together in the same house: when death came to each of them, he said to one, "Thou shalt die!" The man looked at him, tears suffused his eyes, and he tremblingly said, "O death, I cannot, I will not die." He sought out a physician, and said to him, "I am sick, for death hath looked upon me. His eyes have paled my cheeks, and I fear I must depart. Physician, there is my wealth; give me health, and let me live." The physician took his wealth, but gave him not his health, with all his skill. The man changed his physician and tried another, and thought that perhaps he might spin out the thread of life a little longer. But, alas! death came and said, "I have given thee time to try thy varied excuses; come with me; thou shalt die." And he bound him hand and foot, and made him go to that dark land of shades. As the man went, he clutched at every side-post by the way; but death, with iron hands, still pulled him on. There was not a tree that grew along the way but he

tried to grasp it; but death said, "Come on, thou art my captive, and thou shalt die." And unwillingly, as the laggard school-boy, who goeth slowly to school, so did he trace the road with death. He did not *come* to his grave, but death fetched him to it: the grave came to him.

But death said to the other man, "I am come for thee." He smilingly replied, "Ah, death, I know thee; I have seen thee many a time. I have held communion with thee. Thou art my Master's servant; thou hast come to fetch me home. Go, tell my Master I am ready; whenever he pleases, death, I am ready to go with thee." And together they went along the road, and held sweet company. Death said to him, "I have worn these skeleton bones to frighten wicked men; but I am not frightful; I will let thee see myself. The hand that wrote upon Belshazzar's wall was terrible, because no man saw anything but the hand; but," said death, "I will show thee my whole body. Men have only seen my bony hand, and have been terrified." And as they went along, death ungirded himself, to let the Christian see his body; and he smiled, for it was the body of an angel. He had wings of cherubs, and a body glorious as Gabriel. The Christian said to him, "Thou art not what I thought thou wast: I will cheerfully go with thee." At last death touched the believer with his hand; it was even as when the mother doth in sport smite her child a moment. The child loves that loving pinch upon the arm, for it is a proof of affection. So did death put his finger on the man's pulse, and stopped it for a moment, and the Christian found himself, by death's kind finger, changed into a spirit; yea, he found himself brother to the angels. His body had been etherialized, his soul purified, and he himself was in heaven.

A Christian has nothing to lose by death. You say he has to lose friends. I am not so sure of that. Many of you

may have more friends in heaven than on earth; some Christians have more dearly beloved ones above than below. You often count your family circle, but do you do as that little girl, of whom Wordsworth, speaks, when she said, "Master, we are seven?" Some of them were dead and gone to heaven, but she would have it that they were all brothers and sisters still. O, how many brothers and sisters we have up stairs in the upper room in our Father's house! How many dear ones, linked with us in the ties of relationship, for they are as much our relations now as they were then. Though in the resurrection they neither marry nor are given in marriage, yet in that great world, who has said that the ties of affection shall be severed, so that we shall not, even there, claim kindred with one another, as well as kindred with Jesus Christ? What have we to lose by death? Come when he may, should we not open the door for him? I would love to feel like that woman who said, when she was dying, "I feel like a door on the latch, ready to be opened to let my Lord in." Is not that a sweet state, to have the house ready, so that it will require no setting in order? When death comes to a wicked man, he finds him moored fast; he snaps his cable, and drives his ship to sea; but when he comes to the Christian, he finds him winding up the anchor, and he says, "When thou hast done thy work and shipped the anchor, I will take thee home." With sweet breath he blows on him, and the ship is wafted gently to heaven, with no regrets for life, but with angels at the prow, spirits guiding the rudder, sweet songs coming through the cordage, and canvass silvered o'er with light.

III. The Christian's death is always *timely*.—"Thou shalt come to thy grave in a full age." "Ah!" says one, "that is not true. Good people do not live longer than others. The most pious man may die in the prime of his youth." But look at my text. It does not say,

Thou shalt come to thy grave in old age, but—in a “full age.” Well, who knows what a “full age” is? A “full age” is whenever God likes to take his children home. There are some fruits you know that are late in coming to perfection, and we do not think their flavor is good till Christmas, or till they have gone through the frost, while some are fit for table now. All fruits do not get ripe and mellow at the same season. So with Christians. They are at “full age” when God chooses to take them home. They are at “full age” if they die at twenty-one; they are not more if they live to be ninety. Some wines can be drunk very soon after the vintage; others need to be kept. But what does this matter, if when the liquor is broached, it is found to have its full flavor? God never broaches his cask till the wine has perfected itself. There are two mercies to a Christian. The first is that he will never die too soon; and the second, that he will never die too late.

First, he will never die *too soon*. Spencer, who blazed out so brilliantly some years ago, preached so wonderfully, that many expected that a great light would shine steadily, and that many would be guided to heaven; but when suddenly the light was quenched in darkness, and he was drowned while yet in his youth, men wept, and said, “Ah! Spencer died too soon.” So it has been sung of Kirke White the poet, who worked so laboriously at his studies. Like the eagle who finds that the arrow that smote him was winged by a feather from his own body, so was his own study the means of his death; and the poet said he died too soon. It was untrue. He did not die too soon. No Christian ever does. But, say some, “How useful might they have been had they have lived!” Ah! but how damaging they might have been! And were it not better to die than to do something afterwards that would disgrace themselves, and bring disgrace to the Christian character? Were it not better to sleep

while their work was going on, than to break it down afterwards? We have seen some sad instances of Christian men who have been very useful in God’s cause, but have afterwards had sad falls, and have dishonored Christ, though they were saved and brought back at last. We could almost wish that they had died rather than lived. You don’t know what might have been the career of those men who were taken away so soon. Are you quite sure they would have done so much good? Might they not have done much evil? Could we have a dream of the future, and see what there might have been, we should say, Ah, Lord, let it stop while it is well! Let him sleep while the music playeth; there may be hideous sounds afterwards. We long not to keep awake to hear the dreary notes. The Christian dies well: he does not die too soon.

Again—the Christian never dies *too late*. That old lady there is eighty years old. She sits in a miserable room, shivering by a handful of fire. She is kept by charity. She is poor and miserable. “What’s the good of her?” says everybody; “she has lived too long. A few years ago she might have been of some use; but now look at her! She can scarcely eat unless her food is put into her mouth. She cannot move; and what good can she be?” Do you not find fault with your Master’s work? He is too good a husbandman to leave his wheat in the field too long, and let it shale out. Go and see her, and you will be reproved. Let her speak; she can tell you things you never knew in all your life. Or, if she does not speak at all, her silent, un murmuring serenity, her constant submission, teaches you how to bear suffering. So that there is something you can learn from her yet. Say not the old leaf hangeth too long on the tree. An insect may yet twist itself therein, and fashion it into its habitation. O, say not the old sear leaf ought to have been blown off long ago. The time is coming when it shall fall gently

on the soil; but it remaineth to preach to unthinking men the frailty of their lives. Hear what God says to each of us: "Thou shalt come to thy grave in a full age." Cholera! thou mayest fly across the land and taint the air: I shall die in a "full age." I may preach to-day, and as many days as I please in the week, but I shall die at a "full age." However ardently I may labor, I shall die at a "full age." Affliction may come to drain my very life's blood, and dry up the very sap and marrow of my being. Ah! but affliction, thou shalt not come too soon: I shall die at a "full age." And thou, waiting man, and thou, tarrying woman, thou art saying, "Oh! Lord, how long?—how long? Let me come home." Thou shalt not be kept from thy beloved Jesus one hour more than is necessary; thou shalt have heaven as soon as thou art ready for it. Heaven is ready enough for thee; and thy Lord will say, "Come up higher," when thou hast arrived at a "full age," but never before, nor after.

IV. Now the last thing is, that a Christian will die with *honor*:—"Thou shalt come to thy grave like a shock of corn cometh in in his season." You hear men speak against funeral honors; and I certainly do enter my protest against the awful extravagance with which many funerals are conducted, and the absurdly stupid fashions that are often introduced. It would be a happy thing if some persons could break through them, and if widows were not obliged to spend the money which they need so much themselves, upon a needless ceremony, which makes death not honorable, but rather despicable. But, methinks that while death should not be flaunted out with gaudy plumes, there is such a thing as an honorable funeral which every one of us may desire to have. We do not wish to be carried away just as a bundle of tares, we would prefer that devout men should carry us to the grave and make much lamentation over us. Some of us have seen funerals that were very

like a "harvest home." I can remember the funeral of a sainted minister, under whom I once sat. The pulpit was hung in black, and crowds of people came together; and when an aged veteran in the army of Christ rose up to deliver the funeral oration over his remains, there stood a weeping people, lamenting that a prince had fallen that day in Israel. Then, verily, I felt what Mr. Jay must have experienced when he preached the funeral sermon for Rowland Hill, "How! fir tree, the cedar has fallen," there was such a melancholy grandeur there. And yet my soul seemed lit up with joy, to think it possible that some of us might share in the same affection, and that the same tears might be wept over us when we come to die. Ah! my brethren here, my brethren in office, my brethren in this church, it may somewhat cheer your hearts to know that when you depart, your death will be to us a source of the deepest grief and most piercing sorrow. Your burial shall not be that prophesied for Jehoiakim—the burial of an ass—with none to weep over him; but devout men will assemble and say, "Here lies the deacon who for years served his Master so faithfully." "Here lies the Sunday-school teacher," will the child say, "who early taught me the Saviour's name;" and if the minister should fall, methinks a crowd of people following him to the tomb would well give him such a funeral as a shock of corn hath when "it cometh in in his season." I believe we ought to pay great respect to the departed saints' bodies. "The memory of the just is blessed." And even ye little saints in the church, don't think you will be forgotten when you die. You may have no grave-stone; but the angels will know where you are as well without a grave-stone as with it. There will be some who will weep over you: you will not be hurried away, but will be carried with tears to your grave.

But, methinks, there are two funerals for every Christian: one, the funeral of the *body*; and the other, the *soul*. Fu-

neral, did I say, of the soul? No, I meant not so: I meant not so: it is a marriage of the soul; for as soon as it leaves the body the angel reapers stand ready to carry it away. They may not bring a fiery chariot as erst they had for Elijah: but they have their broad spreading wings. I rejoice to believe that angels will come as convoys to the soul across the ethereal plains. Lo! angels at the head support the ascending saint, and lovingly they look upon his face as they bear him upwards; and angels at the feet, assist in wafting him up yonder through the skies. And as the husbandmen come out from their houses and cry "A joyous harvest home," so will the angels come forth from the gates of heaven, and say "Harvest home! harvest home! Here is another shock of corn, fully ripe, gathered into the garner." I think the most honorable and glorious thing we shall ever behold, next to Christ's entrance into heaven, and his glory there, is the entrance of one of God's people into heaven. I can suppose it is made a holiday whenever one saint enters,—and that is continually, so that they keep perpetual holiday. Oh! methinks there is a shout that cometh from heaven whenever a Christian enters it, louder than the noise of many waters. The thundering acclamations of an universe are drowned, as if they were but a whisper, in the great shout which all the ransomed raise, when they cry, "Another, and yet another comes;" and the song is still swelled by increasing voices, as they chant, "Blessed Husbandman, blessed Husbandman, thy wheat is coming home; shocks of corn, fully ripe are gathering into thy garner." Well, wait a little, beloved. In a few more years you and I shall be carried through the ether on the wings of angels. Methinks I die, and the angels approach. I am on the wings of cherubs. Oh, how they bear me up—how swiftly, and yet how softly. I have left mortality, with all its pains. Oh, how rapid is my flight! Just now I passed the morning star. Far behind me now the planets shine. Oh, how swiftly do I fly, and how sweetly! Cherubs! what swift flight is yours, and what kind arms are these I lean upon. And on my way ye kiss me with the kisses of love and affection. Ye call me brother. Cherubs! Am I your brother? I who just now was captive in a

tenement of clay—am I your brother? "Yes!" they say. Oh, hark! I hear music strangely harmonious! What sweet sounds come to my ears! I am nearing Paradise! 'Tis e'en so. Do not spirits approach with songs of joy? "Yes!" they say. And ere they can answer, behold they come,—a glorious convoy! I catch a sight of them as they are holding a great review at the gates of Paradise. And, ah! there is the golden gate. I enter it; and I see my blessed Lord. I can tell you no more. All else were things unlawful for flesh to utter. My Lord! I am with thee—plunged into thee—lost in thee, just as a drop is swallowed in the ocean—as one single tint is lost in the glorious rainbow? Am I lost in thee, thou glorious Jesus? And is my bliss consummated? Is the wedding-day come at last? have I really put on the marriage-garments? Yes! I have. There is nought else now for me. In vain your harps, ye angels. In vain all else. Leave me a little while—I will know your heaven by-and-bye. Give me some years, yea, give me some ages to lean here on this sweet bosom of my Lord; give me half eternity, and let me bask myself in the sunshine of that one smile. Yes; give me this. Didst speak, Jesus? "Yes; I have loved thee with an everlasting love, and now thou art mine; thou art with me." Is not this heaven? I want nought else. I tell you once again, ye blessed spirits, I will see you by-and-bye. But with my Lord I will now take my feast of love. O, Jesus! Jesus! Jesus! Thou art heaven! I want nought else. I am lost in thee!

Beloved, is not this to go to the "grave in full age, like as a shock of corn" fully ripe? The sooner the day shall come, the sooner we shall rejoice. O, tardy wheels of time! speed on your flight. O, angels, wherefore come ye on with laggard wings? O! fly through the ether and outstrip the lightning's flash! Why may I not die? Why do I tarry here? Impatient heart, be quiet a little while. Thou art not fit for heaven yet, else thou wouldst not be here. Thou hast not done thy work, else thou wouldst have thy rest. Toil on a little longer, there is rest enough in the grave. Thou shalt have it there. On! on!

"With my scrip on my back, and my staff in my hand,  
I'll march on in haste thro' an enemy's land;  
Though the way may be rough, it cannot be long;  
So I'll smooth it with hope, and I'll cheer it with song."

## Editor's Garner of Gleanings.

THE FIRST FREE SCHOOLS IN AMERICA.—Mr. H. Barnard, in the notes to his "Biography of Ezekiel Cheever," gives some interesting information in regard to the origin of free schools in this country.

The Virginia Company in 1619, instructed the Governor for the time being to see "that each Town, Borough, and Hundred procured, by just means, a certain number of their children, to be brought up in the first elements of literature: that the most towards of them should be fitted for college, in the building of which they proposed to proceed as soon as any profit arose from the estate appropriated to that use; and they earnestly required their utmost help and furtherance in that pious and important work." In 1621, Mr. Copeland, chaplain of the Royal James, on her arrival from the East Indies, prevailed on the ship's company to subscribe £100 toward "a free schoole," and collected other donations of money and books for the same purpose. The school was located in Charles City, as being most central for the colony, and was called "*The East India School*." The company allotted 1000 acres of land, with five servants and an overseer, for the maintenance of the master and usher. The inhabitants made a contribution of £1500 to build a house, &c.

A second Free School was established in Elizabeth City in 1642; although Governor Berkeley, in 1670, in reply to the Question of the Commissioners of Foreign Plantations, "what course is taken about instructing the people within your government in the Christian religion; and, what provision is there made for the paying of your ministry?" answered as follows:—

"The same course that is taken in England out of towns; every man, according to his ability, instructing his children. We have forty-eight parishes, and our ministers are well paid, and, by my consent, should be better, if they would pray oftener, and preach less. But, of all other commodities, so of this, the worst are sent us, and we have had few we could boast of, since the persecution in Cromwell's tyranny drove pious, worthy men here. But, I thank God, there are no free schools, nor printing, and, I hope we shall not have these hundred years; for, learning has brought disobedience, and heresy, and sects into the world, and printing

has divulged them, and libels against the best government. God keep us from both!"

To the same question the Governor of Connecticut replied: "Great care is taken for the instruction of the people in the Christian Religion, by the ministers catechising of them and preaching to them twice every Sabbath day, and sometimes on Lecture days, and also by masters of families instructing and catechizing their children and servants, being required so to do by law. There is in every town, except one or two new towns, a settled minister, whose maintenance is raised by rate, in some places £100, in some £90, &c." In a subsequent answer to similar questions, the Governor states that one-fourth of the annual revenue of the Colony, "is laid out in maintaining free [common] schools for the education of our children."

The first school established in Manhattan [New York], was by the West India Company, in 1638. This was an Elementary Parochial School under the management of the deacons of the Dutch Church, and is still continued. The first "Latin Schoolmaster" was sent out by the Company in 1659. In 1702 a "Free Grammar School" was partially endowed on the King's farm; and in 1732 a "Free School for teaching the Latin and Greek and practical branches of mathematics" was incorporated by law. The bill for this school, drafted by Mr. Phillipse, the Speaker, and brought in by Mr. Delancey, had this preamble; "Whereas the youth of this Colony are found by manifold experience, to be not inferior in their natural geniuses, to the youth of any other country in the world, therefore be it enacted, &c."

The first school Act of Maryland was passed in 1694, and is entitled a "Supplicatory Act to their sacred Majesties for erecting of Free Schools," meaning thereby the endowment of "schools, or places of study of Latin, Greek, writing, and the like, consisting of one master, one usher, and one writing master." &c.

The earliest mention of the establishment of "free schools" by Gov. Winthrop, in his History of New England, is under date of 1645, in the following language: "Divers free schools were erected, as at Roxbury, (for maintenance whereof every inhabitant bound some house or land for a yearly allow-

ance for ever) and at Boston, where they made an order to allow 50 pounds to the master and an house, and 30 pounds to an usher, who should also teach to read, and write, and cipher, and Indians' children were to be taught freely, and the charge to be by yearly contribution, either by voluntary allowance, or by rate of such as refused, etc., and this order was confirmed by the general court [blank]. Other towns did the like, providing maintainance by several means." *Savage's Winthrop*, Vol. II., p. 215.

We know by the original documents published by Parker in his "Sketch of the History of the Grammar School in the Easterly Part of Roxbury," the character of the Free School erected in that town. It was an endowed Grammar School, in which "none of the inhabitants of the said town of Roxbury that shall not join in this act (an instrument, or subscription paper, binding the subscribers and their estates for ever to the extent of their subscription 'to erect a free school' for the education of their children in Literature to fit them for public service, bothe in the Church and Commonwealth, in succeeding ages,") with the rest of the Donors shall have any further benefit thereby than other strangers shall have who are not inhabitants." The school thus established was a Grammar School, as then understood in England, and was free only to the children of those for whom, or by whom it was endowed, and only to the extent of the endowment. This school, although not till within a few years past a Free School, or part of the system of Public Schools, according to the modern acceptation of the term, has been a fountain of higher education to that community and the state.

The early votes establishing and providing for the support of the "free schools" in Boston, as well as in other towns in Massachusetts, while they recognize, by grants of land and allowance out of the common stock, the interest and duty of the public in schools and universal education, also provide for the payment by parents of a rate or tuition.

Mr. Felt, in his annals of Salem, has given transcripts from the records of that town, which show the gradual development of the Free School, from an endowed school, devoted principally to preparing young men for college, and free only to poor but bright children, who gave promise of becoming good scholars—into a system of public

schools, for children of all ages, and of every condition and prospects in life, supported entirely by property tax or public funds. In 1641, at the Quarterly Court, Col. Endicott moved "a free skoole and therefore wished a whole town meeting about it." In 1644 it is "Ordered that a note be published on the next lecture day, that such as have children to be kept at schoole, would bring in their names and what they will giue for one whole yeare and, also, that if any poore body hath children or a childe, to be put to school and not able to pay for their schooling, that the town will pay it by a rate."

A CATHOLIC IMPRISONED, in Spain, for writing against the doctrine of the Immaculate Conception, Dr. Marguez, of Madrid, thus complains:—"Neither my age, which is 60, neither a paralysis from which I have suffered for four years, neither the cold which reigns in my cell, and is very injurious to my health, have had any weight with the Bishop's vicar. The clergy cry, with all their might, that I am a heretic, worthy to be burnt, worthy of the flame." Already this aged paralytic has been confined for more than a month, in this year 1856,—and yet Catholics prate about having established Liberty of Conscience in Maryland, two hundred years ago, when the facts are,—*first*, that they could not then arrogate more than they did to themselves, inasmuch as they were acting under a Protestant government; *second*, that the toleration which they established was no real liberty of conscience at all; *third*, that, such as it was, it was in striking contradiction to their manner of dealing with Protestants, wherever they had the power, both *then* and *now*.

A BAPTIST CHURCH EMIGRATING TO HONDURAS.—Arrangements are in progress to organize a new Baptist Church in the neighborhood of New York, who will remove, accompanied by their Pastor, to the State of Honduras next autumn. Thirteen families have already given in their names for the enterprise. Pioneers preceded them in May, to select ground and make all necessary arrangements. This is a new form of missions.

ANDOVER THEOLOGICAL SEMINARY.—It is proposed to raise \$150,000, additional endowment for Andover, partly to raise the salaries of the Professors, which are insufficient now, on account of the high prices of living, and partly to construct a fire proof building for the Library.



**IMPERCEPTIBLE INFLUENCE OF THE WORD.** President Edwards says, in his work on revivals, that much of the good which is done by sermons is wrought during the hearing of them. This may explain how simple and unlearned persons may derive great advantage from those things of which they can give no connected account. While they have the help and guidance of a preacher, they get along well enough; when they cease, they have but little time to rehearse; yet it is not a little, if during the time of the exercise, they have been moved to faith, love, or adoration.

A gentleman was once riding in Scotland by a bleaching ground, where a poor woman was watering her webs of linen cloth. He asked her where she went to Church, what she had heard on the preceding day, and how much she remembered. She could not even tell him the text of the last sermon. "And what good can the preaching do you," said he, "if you forget it all?" "Ah, sir," said the poor woman, "if you look at this web on the grass, you will see that as fast as ever I put the water on it, the sun dries it all up; and yet sir, *I see it gets whiter and whiter.*"—*American Messenger.*

**SCRIPTURE AUTHORITY FOR THE TERM REVEREND.**—The N. Y. Chronicle, in reply to a query of a correspondent, quotes the following texts: "Nevertheless, let the wife see that she *reverence* her husband;" "We have had fathers after the flesh, and we gave them *reverence*;" and adds,—"Our inference is, that if it is right for the wife to reverence her husband, and the child to reverence the parent, it is equally so for a people to *reverence* their Pastor, whom they acknowledge as a minister of Christ.

**BIBLES FOR THE MILLION.**—A large meeting was recently held at the church of the Puritans, in New York, the object of which was to consider the expediency of entering upon a second exploration of the entire United States, with the avowed purpose of placing a copy of the sacred Scriptures in every destitute household, where there is a willingness to receive it. Addresses were delivered by clergymen of various religious denominations—showing the necessity of the proposed movement, and the ability of the American Bible Society to meet its demand. Let the work go on, "that the Word of the Lord may have free course and be glorified."

**THE CONGRESS OF THE UNITED STATES AND THE HOLY SCRIPTURES.**—We are sometimes told by those who would banish the Bible from our public schools, that "for public authorities to use the powers invested in them by the people for the purpose of aiding and sustaining the circulation of the scriptures, is a virtual blending of Church and State, and is therefore at variance with the first principles of our Federal Government." It may be interesting to some of our readers to learn how our fathers felt and acted with reference to the propriety of the Government of these United States encouraging the general circulation of the sacred Scriptures. How "when from the circumstances of the war, an English edition of the Bible could not be imported, nor any opinion formed how long the obstruction might continue," they "*on this account particularly,*" as the Representatives of "*the United States in Congress assembled,*" applauded and encouraged Mr. Aitken for his undertaking to furnish an American edition. We commend to all the following account of

**THE FIRST AMERICAN BIBLE.**—Seventy-years ago Robert Aitken, of Philadelphia, published the first American edition of the Bible. The following advertisement accompanied the work:

*By the United States in Congress assembled,  
September 12, 1782.*

The committee to whom was referred a memorial of Robert Aitken, printer, dated 31st January, 1781, respecting an edition of the Holy Scriptures, report, that Mr. Aitken has at a great expense now finished an American edition of the Holy Scriptures, in English; that the committee have, from time to time, attended to his progress in the work; that they also recommended it to the two chaplains of Congress to examine and give their opinion of the execution; who have accordingly reported thereon; the recommendation and report being as follows:

PHILADELPHIA, Sept. 1, 1782.

Reverend Gentlemen—Our knowledge of your piety and public spirit leads us, without apology, to recommend to your particular attention the edition of the Holy Scriptures publishing by Mr. Aitken. He undertook the expensive work at a time when, from the circumstances of the war, an English edition of the Bible could not be imported, nor any opinion formed how long the obstruction might continue. On this account particularly, he deserves applause and encouragement. We therefore wish you

reverend gentlemen to examine the execution of the work, and if approved, to give it the sanction of your judgment, and the weight of your recommendation.

We are, with very great respect, your most obedient humble servants,

(Signed,) JAMES DUANE,  
Chairman in behalf of a Committee  
of Congress on Mr. Aitken's Memorial.

Rev. Dr. White and Rev. Mr. Duffield,  
Chaplains of the United States in Congress  
assembled.

#### REPORT.

Gentlemen—Agreeably to your desire, we have paid attention to Mr. Robert Aitken's impression of the Holy Scriptures of the Old and New Testament. Having selected and examined a variety of passages throughout the work, we are of opinion that it is executed with great accuracy as to the sense, and with as few grammatical and typographical errors as could be expected in an undertaking of such magnitude. Being ourselves witnesses of the demand for this invaluable book, we rejoice in the present prospect of a supply; hoping that it will prove as advantageous as it is honorable to the gentleman who has exerted himself to furnish it, at the risk of private fortune.

We are, gentlemen, your very respectful and humble servants,

(Signed) WILLIAM WHITE,  
GEORGE DUFFIELD.

Hon. J. Duane, Chairman, &c., of the committee of Congress on Mr. Aitken's memorial.

Whereupon, *Resolved*, That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken, as subservient to the interests of religion, as well as an instance of the progress of arts in this country, and being satisfied from the above report, of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper.

CHAS. THOMPSON, Sec.

Here we have a committee appointed by Congress "from time to time" attending "to the progress of" the publication of the sacred Scriptures, applying to the Chaplains of Congress to give to it their "particular attention," and the august assemblage of the representatives of the nation approving the "*pious and laudable*" undertaking, and recommending the book to the inhabi-

tants of the United States. Surely *these* had not the fear of the Pope before them, and who will say that they were not true Republicans?

WASHINGTON, D. C.—Rev. Mr. Teasdale writes to the *Western Watchman*: "The interior of our meeting-house is completed, and it was dedicated with appropriate services on the third Lord's day in January. It is a noble structure, we think, and is universally admired by strangers and citizens. The house is one hundred feet long by fifty-six in width, having only an organ gallery. It will seat comfortably a thousand people. The steeple is a model of symmetry and beauty; it is 160 feet high. The bell is a very sweet-toned instrument, and weighs 2163 lbs. It is easily distinguished from any other in the city. The organ is all that we can desire, also, as you will know when I tell you that it was used for a few years in Dr. Sharp's church, in Boston. It has been thoroughly overhauled, and gives out its sweet tones with almost resistless charms.

"The pews have all cushioned backs and bottoms, in uniform style, and the floors carpeted throughout in the best manner. The walls are beautifully frescoed in the best style of the art; and the pulpit is worthy of such a house. In short, the house is all that the most fastidious taste can demand in a structure, the design of which is intentionally so simple and so cheap. An additional expenditure of about \$1,000 on the exterior, in mastic work upon the front, and erecting a suitable fence, &c., will complete the job. And when some five thousand dollars more shall have been raised, the entire cost of the undertaking will be provided for, and the denomination will have added to the value of its church property at the national capitol some \$35,000. Indeed, I would not undertake to duplicate this house, on any site as eligible as that which it occupies, for that amount of money."

WHAT DOES SATAN PAY YOU FOR SWEARING?—"What does Satan pay you for swearing?" said Deacon Todd, (of the S. W. Baptist,) to one whom he heard using profane language.

"He don't pay me anything," was the reply.

"Well, you work cheap, to lay aside the character of a gentleman; to inflict so much pain on your friends, and all civil people; to suffer such pains of conscience as you must suffer, and lastly, to risk losing your own precious soul, and (gradually rising in

emphasis) *and all for nothing!* You CERTAINLY DO WORK CHEAP—VERY CHEAP INDEED.

"Now, my friend, let me advise you to say to your master what Peter said to his: 'I have left all, (civility, good breeding, regard for friends, hope of heaven,) and followed thee; what shall I therefore have?'"

RELIGIOUS DENOMINATIONS IN FRANCE.—It appears from official returns, that the number of persons in France belonging to the Roman Catholic religion is 35,931,032; Calvinists, 480,507; Lutherans, 267,825; Jews, 73,975; and other creeds 30,000. The following are the salaries of the bench of bishops: one archbishop at Paris 50,000 francs; 14 others 20,000 francs each; and 65 bishops 12,000 francs each; in all 80 Episcopal sees. The prelates invested with the dignity of cardinal receive in addition 10,000 francs a year each; and 23 bishops, residing in large and expensive centres of population, receive in addition 72,000 francs among them. The indemnities allowed for diocesan visits, &c., amounts to 143,000 francs a year. The total expense of the 80 sees is estimated at 1,385,000 francs per annum.

DAVIDSON COLLEGE, N. C.—This institution, under the control of the Presbyterian denomination, has recently received a bequest from Mr. Chambers, which will add probably \$250,000 to their funds. Their charter forbids their holding more than \$100,000, but it is hoped the legislature will take suitable measures to remedy this disability, and allow the noble design of the liberal testator to be carried into effect.

REV. ADOLPHE MONOD, of France, died April 6. He was a widely eminent minister; one of the shining lights of the French Protestant church. A few days before his death, he said, "My ministerial labors, my works, my preaching, I reckon all as filthy rags; a drop of my Saviour's blood is infinitely more precious."

HOW TO MAKE PREACHERS RICH.—We have found out the secret. Do any of the churches wish to know it? It is the simplest, easiest thing in the world. *Pay them nothing.* But what then? How will they get rich at that? They love the cause and the work too much to quit preaching, and so they will continue to do that, but devote themselves also to some secular business for a

living. The result will be, they will get rich. For there is not an efficient minister in the land who cannot, by his labor in the school, or at the bar, or by authorship, or some other way, make as much or more than even liberal churches are in the habit of paying their pastors.

Now think over the names of all the rich preachers you know, and see if they have not, many of them, become wealthy by *not being paid for preaching.* On the other hand, is there one who got rich by what he received from the churches?

THE SCOFFER SILENCED.—To a young infidel who was scoffing at Christianity because of the conduct of its professors, the late Dr. Mason once said: "Did you ever know an uproar to be made because an infidel went astray from the paths of morality?" The infidel admitted that he had not. "Then by expecting professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power." The young man had no reply to make.

SAYINGS OF SIDNEY SMITH.—Some very excellent people tell you they dare not hope; why do they dare *not* to hope? To me it seems much more impious to dare to despair.

A wise man hath his foibles as well as a fool: but the difference between them is, that the foibles of the one are known to himself, and concealed from the world; the foibles of the other are known to the world, and concealed from himself.

DEATH END OF TALLEYRAND.—During the illness which was destined to close his mortal career, the mind of the great statesman and diplomatist continually reverted to the past, and his tenacious memory evolved before him the several events which he had witnessed, and in most of which he had borne a distinguished part. His nights, often sleepless from bodily suffering, were occupied with these meditations. A paper was found on his table one morning, on which he had written by the light of the lamp, such lines as these—'Behold eighty-three years past away! What cares! what agitation! what anxieties! what ill-will! what sad complications! and all without other result, except great fatigue of body and mind, and a profound sentiment of discouragement with regard to the future, and disgust with regard to the past!'

## Book Notices.

**THE SUFFERING SAVIOUR; or Meditations on the Last Days of Christ,** by F. W. Kramacher. Gould & Lincoln, Boston.

Perhaps none of the modern Germans has a wider reputation for evangelical piety and affecting earnestness than Krummacher. And this work revives the pleasant reminiscences of hours spent over his "Elijah the Tishbite," "Martyr Lamb," &c. It cannot fail to be popular.

**COURTSHIP AND MARRIAGE; by Mrs. Caroline Lee Hents.** T. B. Peterson & Co., Phila.

A collection into one neat volume of several of Mrs. Hents's gems, heretofore published, and enthusiastically approved of.

**THE AGE OF GOLD, or Life and Adventures of R. D. Romaine,** written by himself. Phillips, Sampson & Co., Boston.

A queer book—a sort of German-French-Yankee Robinson Crusoe—with many sprigs of humor, and some touches of pathos. You won't understand it until you read it, if you do then. But if you commence it, you will be apt to read it through, just to see what it can be.

**SELECT WORKS OF REV. THOMAS BOSTON,** Edited by Rev. A. S. Patterson. Carter & Bros., N. Y.

One of the best of the old Scotch authors, whose theology did so much to nourish piety, and form a godly character. The Carters are doing a good service by reproducing his writings. The "Fourfold State," and "Crook in the Lot," will be familiar names to our older readers, and deserve the acquaintance of the younger.

**VASSALL MORTON. A Novel,** by F. Parkman. Phillips, Sampson & Co., Boston.

It is neatly printed, and seems to be on a level with the ordinary works of that class, designed for amusement rather than profit. It is quite a stirring story.

**HISTORY AND REPOSITORY OF PULPIT ELOQUENCE,** by Rev. H. C. Fish. M. W. Dodd, New York.

This is not a mere compilation of scraps, a kind of literary hash, made up of odds and ends, but a truly valuable, scholarly and interesting work. The editor deserves the thanks of the public for the manner in which he has carried out his plan. Every pastor ought to have the book; and it would be received, we doubt not, as a gratifying mark of your esteem and affection, dear reader, if you should present it to your minister.

It consists of two large 8vo. volumes, con-

taining nearly 1,250 pages, and 8 steel engravings. More than eighty of the most celebrated discourses of the most eminent men are presented, a number of them being translations from foreign languages.

It is designed to carry out the plan, by extending it, in subsequent volumes, to living divines. We cordially recommend the book. It is well worth the price, which, we believe, is five dollars.

**THE EARNEST MAN; or the Character and Labors of Adoniram Judson,** by Mrs. H. C. Conant. Phillips, Sampson & Co., Boston; Sheldon & Blakeman, New York.

A memorial of one of earth's noblest men, planned and commenced by the late Mrs. Judson, and consigned, at her request, to the worthy hands of Mrs. Conant. The volume is "the property of Dr. Judson's orphan children, to whom the publishers generously relinquish, as in the case of the Memoir, the larger share of the profits."

But the literary merits and essential interest of the book are such that it does not need this appeal, however just and forcible, to the sympathies of those who, throughout our whole land, loved and honored Judson.

Though familiar with all the memoirs which have been published, reciting substantially those same facts, from the life of the first Mrs. Judson down to the two-volume memoir by Dr. Wayland,—we read this with new and increased interest. It deserves a place in every Sunday School and Church Library in the land.

**MY CLASS, OR STORIES ON THE FORMATION OF CHARACTER; by Aunt Abbie.**

**JOSEPH MURRAY OR THE YOUNG PRODIGAL; by friend Jane.**

It is an old observation that "the birds know the best cherries, and are sure to pick them." Now there are sundry little birds, (unfeathered) that infest our editorial sanctum sometimes, and have quite as lively a perception of the books that *omit them*, as the other kind of birds have in regard to the cherries. The above mentioned little books were on our table some time since. We looked over them with pleasure and interest. They are not there now. The little birds spoken of carried them off. Our readers can draw their own conclusions. If there are any more little birds whose bright eyes, chancing to glance on this page, would like to be feasted by those same cherries—we would say books,—they can find a whole tree—no, shelf—full of them, and our friend, Bro. Loxley, ready to supply them, at the rooms of the American Baptist Publication Society.

# The Monthly Record.

## Churches Constituted.

| Names.                      | Where. | When.    |
|-----------------------------|--------|----------|
| Melrose,                    | Mass.  |          |
| German Bap. Ch., Brunswick, | N. J., | April 23 |
| Greenville,                 | Ala.,  | April 26 |
| Arena,                      | Io.,   | April 26 |
| Oak Hill,                   | Ky.,   | April 13 |
| East Gibson,                | Pa.,   | April 30 |

## Church Edifices Dedicated.

| Where.                             | When.           | Cost.     |
|------------------------------------|-----------------|-----------|
| Friendship St. Ch., Prov'e, R. I., | May 1,          |           |
| Lima,                              | N. Y., May 1,   | \$12,000  |
| Fifth Av. Ch., N. Y. City,         | N. Y., June 8,  | \$125,000 |
| Burke,                             | N. Y., May 26,  | 2,000     |
| First Ch., Schenectady,            | N. Y., June 19, |           |
| Hornellsville,                     | N. Y., June 12, |           |
| Yorkville, 88d st., N. Y.,         | N. Y., May 22,  | 15,000    |

## Ordinations.

| Names.              | Where.                       | When.     |
|---------------------|------------------------------|-----------|
| Everett, W. P.,     | East Abington, Mass.,        | April 23. |
| Elkin, W. B.,       | Sandy Level, S. C.,          | April 20. |
| Hoben, W. G.,       | South Dover, N. Y.,          | April 7.  |
| Randolph, P.,       | Zion Ch., New Haven, Ct.,    | Ap. 13.   |
| Graves, Roswell H., | Miss'y to Africa, Balt., Md. |           |
| Clinton, T. R.,     | Pleasant Hill Ch., Ark.,     | May 11.   |
| Portman, J. G.,     | Marshall, Mich.,             | April —   |
| Fish, E. J.,        | Lima, Ia.,                   | April 15. |
| Mundine, J. C.,     | Burleson co., Texas,         | April 13. |
| Becker, Albert,     | Springfield, Ill.,           | May 14.   |
| Wyant, A. J.,       | Champaigne co., Ill.,        | May 22.   |
| Everest, W. S.,     | Bloomer, Mich.,              | May 14.   |
| Hughes, Peter,      | Atlanta, Ga.,                | May 4.    |
| Smith, Jas. L.,     | Smithfield, Erie co., Pa.,   | May 27.   |

## Deaths of Baptist Ministers.

| Names.                     | Residences. | Time.    | Age. |
|----------------------------|-------------|----------|------|
| Davis, Thos. Lloyd,        | N. Y. City, | Mar. 19, | 42.  |
| Ingalls, Lovell, (Miss'y), | Rangoon,    | Mar. 14. |      |

## Ministers Rec'd from other Denomin's.

| Names.                | Residence.         | Denom.      |
|-----------------------|--------------------|-------------|
| McMenamie, Patricius, | Newark, N. J.,     | Presb.      |
| Williams, Zachariah,  | Brooklyn, Ala.,    | Prot. Meth. |
| Doll, J. A.,          | Fluvanna co., Va., | Meth.       |

## Clerical Removals and Settlements.

| Names.          | Whence.              | Where.              |
|-----------------|----------------------|---------------------|
| Ames, W. W.,    | Fairfax Sem.,        | Greenfield, Mass.   |
| Allen, E. W.,   | Kingsbury, N. Y.,    | Charlotte, Vt.      |
| Barlow, F. N.,  | Franklindale, N. Y., | Cold Spring, N. Y.  |
| Branch, N.,     | East Killingley,     | Westford, Ct.       |
| Bronson, J. J., | Tyngsboro',          | Norton, Mass.       |
| Bond, P.,       |                      | Cornish Flat, N. H. |
| Bray, John,     | Waller's, Va.,       | Cumberland, Md.     |
| Brown, E. C.,   | Penn Yan,            | Westmoreland, N. Y. |

| Names.              | Whence.              | Where.                       |
|---------------------|----------------------|------------------------------|
| Barber, B. K.,      | Charleston, N. Y.,   | Wauhsara, Wis.               |
| Brigham, G. H.,     | Scipio,              | Manlius, N. Y.               |
| Backus, J. S.,      |                      | Union Ch., N. Y. City.       |
| Blair, S.,          | Louisville, Ill.,    | Olney, Ill.                  |
| Bell, G. W. S.,     | Manchester, Ill.,    | Richmond, Ill.               |
| Clark, C. A.,       | Agent H. M. Soc.,    | Stonington, Ct.              |
| Colver, C. K.,      |                      | Detroit, Mich.               |
| Castle, John H.,    | Pottsville, Pa.,     | Newburg, N. Y.               |
| Carto, B.,          | Bristol, R. I.,      | Clark co., O.                |
| Carnahan, D. F.,    |                      | Calvary ch., Phila.          |
| Conover, Ed.,       | Lebanon Springs,     | West Troy, N. Y.             |
| Caldwell, Wm A.,    | Mt P't, Pa.,         | Greenville, Can W.           |
| De Votie, Rev J H., | Mont'y, Ala.,        | Columbus, Ga.                |
| Denio, W. G.,       | Antwerp, N. Y.,      | Depauville, N. J.            |
| Davis, Jas. A.,     | Blountsville, Te.,   | Marion, Va.                  |
| Delany, Rev J.,     | Port Washington,     | Horicon, Wis.                |
| Everingham, J. S.,  | S. Richland, N. Y.,  | S Butler, N. Y.              |
| Eaton, W. G.,       | Shelbyville, Ill.,   | Olney, Ill.                  |
| Foljambe, S. W.,    | Dayton, O.,          | S Framingham, Mass.          |
| Foster, J. C.,      | Monson, Mass.,       | Chester, Ct.                 |
| Foster, J. C.,      | Brattleboro', Vt.,   | Beverly, Mass.               |
| Goodwin, Thos.,     |                      | Poughkeepsie, N. Y.          |
| Griffin, P.,        | North Urbanna,       | Lodi Center, N. J.           |
| Gardner, S.,        |                      | North Lansing, N. Y.         |
| Gates, Granville,   | Nanticoke S's,       | Centre Lisle, NY.            |
| Gregory, T.,        | Bernick, Ill.,       | Avon, Ill.                   |
| Howe, G. W.,        | Middlefield, N. Y.,  | Cooperstown, NY.             |
| Howard, W. G.,      | Rochester, N. Y.,    | Chicago, Ill.                |
| Hutchinson,         |                      | Lower Dublin.                |
| Irwin, J. L.,       | Maria Creek, Ia.,    | Winona, Min.                 |
| Jones, H. V.,       | Piscataway, N. J.,   |                              |
| Jacobs, E. T.,      |                      | New Berlin, N. Y.            |
| Jameson, T. C.,     | Boston, Mass.,       | Melrose, Mass.               |
| Lewis, E. M.,       | Beetown, Wis.,       | Tafton, Wis.                 |
| Lockhart, R.,       | North Liberty, O.,   | Martinsburg, O.              |
| Merriam, Asaph,     | Bolton,              | Fitchburg, Mass.             |
| Mills, E.,          | Spartansburg, Pa.,   | Ripley Center, N. Y.         |
| Morey, E.,          | Wyoming, N. Y.,      | Arcade, N. Y.                |
| Miles, Geo. J.,     | Phila., Pa.,         | Muscatine, Iowa.             |
| Parmlay, W. H.,     | Burlington,          | Jersey City, N. Y.           |
| Pearce, R. D.,      | Collins, N. Y.,      | East Aurora, N. Y.           |
| Parker, H. I.,      | Fox Lake, Wis.,      | Beaver Dam, Wis.             |
| Reding, C. W.,      | Rev. Farms,          | Manchester, Mass.            |
| Rice, Thos. O.,     | West Killingley,     | Rockville, Ct.               |
| Roney, Wm.,         | Allowaystown, N. J., | Arcadia, N. Y.               |
| Rowley, Moses,      | Sun Prairie, Wia.    | Mazo Mania, Wis.             |
| Rice, L.,           | Three Mile Bay,      | Antwerp, N. Y.               |
| Richardson, J. G.,  |                      | Newburyport, Mass.           |
| Strong, J. E.,      |                      | Woodstock, N. H.             |
| Simons, A. P.,      |                      | Cornwall Hollow, Ct.         |
| Sampson, David,     |                      | Newbury, N. Y.               |
| Stark, J. P.,       | McDonough, N. Y.,    | Clarkstown, NY.              |
| Smith, W. B.,       | Madison Univsity,    | Hudson, N. Y.                |
| Stafford, L. E.,    | Worcester, N. Y.,    | Louisville, Ky.              |
| Sheldon, C. P.,     | Hamilton, N. Y.,     | Troy, N. Y.                  |
| Starr, D. S.,       | Wisconsin,           | Oswego, Ill.                 |
| Tolan, W. B.,       | Rahway, N. J.,       | Stepney, Ct.                 |
| Tucker, A.,         | Dixon, Ill.,         | Monmouth, Ill.               |
| Tucker, H. H.,      | Richmond, Va.,       | Penfield, Ga.                |
| Virgil, A.,         |                      | State St. Ch., Albany, N. Y. |
| Worth, E.,          | Concord, N. H.,      | Kennebunck, Me.              |
| Watkinson, M. R.,   | Sch. Falls, Pa.,     | Manchester, Va.              |
| Weatherby, J. W.,   |                      | Xenia, Greene co. O.         |
| Williams, J. F.,    | Cuba, N. Y.,         | Middleton, Wis.              |
| Worrall, Thos. D.,  |                      | Lowell, Mass.                |
| Wilson, B. G.,      | Stonington, Ct.,     | Elmira, N. Y.                |
| Whitman, J. J.,     | Westmoreland, N.     | Fairchild, O.                |
| Wade, J. M.,        | Clinton, M. ch.,     | Brooklyn, Mich.              |
| Whitehead, J. M.,   | Door Village, Ia.,   | Westville, Ia.               |
| Warren, H. S. P.,   | Stoughton, Wis.,     | Bernick, Ill.                |
| Woodbury, Rev J.,   | Wenham, Mass.,       | Up'r Alton, Ill.             |
| Way, S. P. E.,      | Hamilton, N. Y.,     | N Brookfield, NY.            |
| Watts, P.,          |                      | Edgington, Ill.              |

# AMERICAN BAPTIST MEMORIAL.

AUGUST, 1856.

**Rev. C. H. Spurgeon.**

**T**HE youthful incumbent of the Park Street Church in London has acquired a fame, which gives interest to whatever comes from him.

The home estimate of his position, peculiarities, and ability, may be seen in the following Review of the volume of his sermons, which we extract from the Baptist Magazine, London. The volume referred to, we are gratified to learn, is soon to be republished in this country, by Sheldon, Blakeman & Co., New York. It will be looked for with curiosity, purchased with avidity, and read with profit.

*The New Park Street Pulpit, containing Sermons preached and revised by the Rev. C. H. SPURGEON, during the year 1855. Vol. i. London. 1856.*

"GENERALLY speaking, the public criticism of living preachers is a mischievous occupation. It springs from idle habits, fosters unhallowed passions, and unfits the minds of men for the profitable study for truth. But when men print their sermons and publish them, they appeal to the public judgment, entrust their productions to readers at hours less sacred than those of the sanctuary; and to review them may become a public duty.

"Especially does this remark apply to the present case. The author gathers the largest congregations in London, and is doing great apparent good. A ministry that crowds Exeter Hall, reckons additions to the church by hundreds in the

year, and brings a thousand persons to a prayer-meeting, is a theme of interest to all who are concerned in the welfare of our churches, and in the salvation of men. Inquiry and criticism seem due in such circumstances, not to the author or preacher, but to truth itself.

"It is fair to note at the outset that our opinion of Spurgeon's preaching is founded exclusively on the volume now under review; and that we take the book for what it is—a collection of discourses printed as they were spoken. This caution is but just to the author and the reviewer. Things have been reported as said by him which deserve rebuke; but they may never have been said, and at all events they are not printed here. At the same time, if the volume itself be tested by rules which we apply to finished written compositions, it will be found lamentably defective; and the reader may even close the book in disgust. Obviously, the real question is: Suppose these discourses spoken, in earnest reverent tones, what then is your judgment of the work and of the man?

"To this question, so framed, our reply is clear and decided. With many bad qualities, the volume contains many admirable ones, which make it as a whole deserving of the perusal of the minister and the student.

"To begin with the more agreeable part of our task. These sermons are remarkable for their richness in evangelical truth. Nearly every text is itself a lesson; and in nearly every sermon may be found the whole of the gospel. Mr.

Spurgeon seems to have no taste for discoursing on the corners of truth, or on the more recondite portions of scripture. 'The *great things*' of God's law have a first place with him. He is evidently of Luther's mind; 'Woe and anathema to them—to all those preachers who love to handle lofty, difficult, and subtle questions in the pulpit, and bring such before the common people, and enlarge upon them seeking their own honor and glory. When I preach here in Wittemberg, I let down myself as much as possible, and do not think about the learned men and doctors of whom there may be some forty present, but look at the crowds of young men, children, and servants, who are there by hundreds and thousands; to them I preach, and to them I adapt myself, for they need it. And if the others do not like it, the door is open, let them walk out.'

"Nor less noteworthy is the fullness of his doctrinal statements. He professes to think himself quite peculiar in the firmness with which he holds and preaches his Calvinism; and though we cannot concur in the view that he is peculiar, yet there is much in the fullness of his doctrinal statements which deserves imitation and praise. No doubt Calvinistic doctrine may be so stated as to repel and discourage; but to ignore it, is, we are persuaded, to mutilate the gospel and paralyze the ministry. A specimen of the way in which Mr. Spurgeon treats these doctrines may be seen in the sermons on 'Election' and on 'Free-will a Slave;' and though we decline to vouch for all the sermons contain, there is much in them that is striking and just.

"A third quality to which no small part of Mr. Spurgeon's success is attributable, is the fearless decisiveness (to use no stronger term) with which he enunciates his views. Of course this virtue of fearless decision has its counterfeits. It is in popular esteem closely allied to presumption. It is very apt,

moreover, like right too rigid, to harden into wrong. But still there is a divine virtue known by this name. Under its influence, Paul withstood Peter to the face, because he was to be blamed; counted not even his life dear to him, and was ready to preach the gospel in Rome also. Under its influence, Luther said: 'Do not regard Melancthon, or me, or any other learned man, but think yourself the most learned of all when you are speaking of God from the pulpit. I have never suffered myself to be abashed with the notion that I could not preach well enough, though I have often been abashed and terrified at the thought that I must speak before God's face about his infinite majesty and divine essence.' We should think that Mr. Spurgeon was never nervous: and without commending self-sufficiency, or impudence, we cannot but deem the boldness which springs from a conviction of the truth of our message, and from complete self-renunciation, to be a quality as much needed as any other in the modern pulpit.

"Add to these excellences a fourth—a style at once dramatic, picturesque, and pointed—and the best qualities of Mr. Spurgeon's sermons are before us. He never uses abstract terms. He sacrifices nothing to mere euphony. He now fixes a truth on the memory by a pithy saying; now by a striking anecdote; and again by a scene painted to the life. The sermon on 'Heaven and Hell' contains good specimens of this quality; nor will the man who cultivates it and excels, fail to appeal impressively to the people. If, in addition to these excellences, Mr. Spurgeon possess a good voice, ready utterance, a vivid imagination, great earnestness, and extreme youth, it is not difficult to ascertain some of the sources of his success.

"But the globe of truth has its dark as well as its bright side; and the good qualities of Mr. Spurgeon's sermons are

blended with qualities of a very different kind. There may be some difference of opinion as to the number of them; but if one dead fly spoil the pot of ointment, the facts to which we now appeal deserve careful consideration both of himself and those who are disposed to copy him.

"Greatly as we admire decision and boldness in the announcement of evangelical truth, we have no love for impudence or self-sufficiency. Mr. Spurgeon states in his preface that he 'defies the opinions of men,' and is 'invulnerable either to criticism or abuse,' because there is scarcely a sermon which has not been instrumental in the conversion of a soul. This reasoning is surely unsound: *Arminian* sermons have been blessed in this way, and yet Mr. Spurgeon would hardly admit them to be on that ground scriptural. He himself disowns the argument; for in sermon 48 (p. 341,) he admits that bad things are sometimes the means of the conversion of men; and that success is sometimes denied to men who have yet most faithfully discharged their ministry. In fact, we fear that the spirit of the preface pervades too much the entire book—a spirit which, seen in another, we believe Mr. Spurgeon would be the first to condemn. Among its mischievous results is, that while claiming for Mr. Spurgeon's mistakes a kind of divine authority, it leads his hearer to question announcements which are undoubtedly true. It demands for his own teaching an authority which belongs only to the Divine, and tends to bring down the authority of divine teaching to the level of his own.

"The second fault we find with these sermons may be best expressed in Luther's words: 'In the pulpit those are the best preachers who discourse in a child-like, ordinary, simple style, intelligible to the common people; who do not propose difficult questions, nor confute the reasonings of their adversaries, nor yet cast censures upon absent magis-

trates, or monks, or priests; or give side-way blows at those who oppose or dislike them.' In the wise self-restraint indicated in the closing words of this sentence, Mr. Spurgeon does not excel. He attacks Arminians, colleges, churches, brother-ministers, in a style at once unbecoming and mischievous. His remarks are often based, we are persuaded, on ignorance of the systems or persons he condemns; and if *they were just*, they are still not such as a *young* man especially ought to indulge in, nor as *any* man, young or old, who means to do good, should allow. Let him remember his own saying: 'The arrows we have shot at one another have hurt us more than all that ever came from the bow of the devil' If the self-sufficiency and censoriousness, which occasionally disfigure these pages, characterize Mr. Spurgeon's public ministry, they will make the very decisiveness which we have described as a virtue, appear a vice, and will disgust the more intelligent of his hearers. He may rely upon it that his success is *in spite* of these qualities, and the sooner he is free from them, the better for himself and for truth.

"The last fault we notice in this volume is its occasional extravagance, thoughtlessness, or ignorance. For pointed sayings the author is apt to substitute quibbles or puns. His dramatic sketches become now and then grotesque and ridiculous. Expositions are introduced such as any intelligent student of scripture will repudiate; and remarks are made on men and systems which are themselves more questionable than the things they are intended to censure. A specimen of confused and imperfect thinking may be seen in the 'Baptist Messenger,' for December, 1855; and a specimen of unsatisfactory exposition on p. 304 of this volume. In the latter passage we have a long paragraph on "God's 'shalls' and 'wills,'" true enough in itself, but quite inappropriate to the text, where neither *shall* nor *will* (in the emphatic sense) is found.



"These remarks are made with regret. There is such life and vigor in these sermons, that it mortifies us to note so much that is censurable. Their excellences are obvious and suggestive; their faults equally so; let it be hoped that by humility, study, and prayer, these last may be cured. In such a result none will rejoice more heartily than ourselves."

### The First Baptist Church, Charleston, S. C.

BY REV. B. MANLY.

No. 2.

#### MR. SCREVEN'S SUCCESSORS.

**A**FTER the death of Mr. Screven, the church was served by a Mr. Sanford. But whence, or at what time he came, or what was his character, we are unable now to ascertain. He died about 1718.

In the year 1717, Rev. Mr. William Peartt came to Charleston, and, on the death of Mr. Sanford, became pastor of the church. We know but little of him, save that he seems to have been a man of respectable standing in society. After the death of Paul Grimbail, who had been Secretary to the Province, and a member of Gov. Archdale's council, Mr. Peartt married his widow, who survived him also—"married a Mr. Smith, and under that name, gave a legacy of £1540 to the Baptist Church of Philadelphia." Mr. Peartt died about 1728.

#### BAPTISTS ON EDISTO ISLAND.

The Baptists and their descendants who had settled on Edisto, still members of the Charleston church, had become considerably increased through the labors of Mr. Frie, Mr. Screven and his successors; and before 1722, had joined with other inhabitants of the island in building a meeting house for their common use. About the same time, or a little before, Mr. William Tilly, one of the brethren, a native of Salisbury, England, appearing to be endowed with appropriate gifts and graces, was called to the ministry by the Charleston church;

and, after a suitable probation, was ordained in Charleston. His residence being in Edisto, his labors were chiefly bestowed there, and much to the edification of Christians. But in 1722, the Baptists were ejected from the common meeting house, to which Rev. Mr. Stobo and those who acted with him laid exclusive claim. They were therefore compelled to worship in private houses until 1726, when they built a meeting house for themselves, (it was standing in 1772,) on a lot of two acres, the gift of Mr. Ephraim Mikell; who was one of the members, and a pious, excellent man. The members there, who were then a considerable number, soon set about providing permanently for the support of Baptist preaching on the island. They purchased of Matthew Cree a tract of land for a glebe, adjoining the two acres given by Mr. Mikell, for the sum of £840; (the trustees then being Charles Odingsell, Joseph Sealy, sen., Ephraim Mikell, Paul Grimbail, Joseph Sealy, jun., John Wells, William Elliott, sen., John Sheppard, Samuel Screven;) to hold the property for the support of an Anti-pædo-Baptist minister *on that island forever*.

Mr. Joseph Sealy also gave a fund of £1000 for the same object. But many of the members soon moved away; some to Port-Royal Island and some to Euhaw. Those on Port-Royal soon joined their brethren at Euhaw, where they maintained worship as well as they could; and, after the death of Mr. Tilly, the survivors on Edisto removed also to Euhaw, and left the Baptist name almost extinct on Edisto Island, for more than half a century.

Previous to the death of Mr. Peartt, viz: in 1727, a number of the members residing on Ashley River, a few miles above the city, erected a meeting house, with the aid of their brethren; in which worship was occasionally held, and which, in time, became the seat of a separate church. Another body of

members residing on Stono, built also a house of worship on that river, sixteen miles from town, about the same time, (1728;) and in common with that at Ashley River, this place received the occasional labors of the pastor, and such other ministers as were transiently in Charleston. The meeting house on Stono became afterwards memorable in the history of the church, as the first seat of worship of a body of members who formed a schism and separated from them. Both these houses were erected in quite a respectable style, and had lots of convenient size around them; that at Ashley River had a lot of seven acres, and that at Stono, of four.

#### REV. THOMAS SIMMONS.

Although the church, while it was thus extending itself, suffered a great bereavement in the death of its pastor, it was presently supplied by the Rev. Thomas Simmons. This gentleman, a native of England, had had his mind directed toward the ministry in early life. His father, not being aware of the son's desire, or not approving it, after giving him an academical education, bound him to the carpenter's business. "But the son liked it not, and therefore came to America, to follow his inclination." He first landed in Pennsylvania, was there received by the brethren, and ordained to the work of the ministry. He arrived in Charleston in 1728, the year in which Mr. Peartt died, and soon took the pastoral care of the church.

#### HERESY AND SECESSION,

Among the members, at this period, were several persons of education and influence. But these qualities, though so eminently serviceable to the cause of truth and piety, when under the sanctifying influence of the grace of God, often prove, through the infirmity or perverseness of the human mind, the fruitful source of heresy and schism.

So it proved in this instance. William Elliott, jun., son of the donor of the lot before mentioned, had now become a

member of the church, and possessed considerable influence. Adopting the distinguishing sentiments of the sect of Arians, he became the leader of a party, and drew off his father, and several of the more wealthy members with him. These, assuming the name of General Baptists, while the church were thereafter distinguished by the name of Particular Baptists, separated themselves from the mother church in 1728, sent to England for a minister of kindred sentiments, and obtained the Rev. Mr. Robert Ingram; and were constituted into a church, with the number of thirteen male and eight female members at the meeting house at Stono before mentioned; November 25, 1736.

This body were not entirely agreed on doctrinal points; some divisions of sentiment (so says Alexander Fraser in a certificate made before William Scott, jun., J. P., March 1, 1787) distracted their counsels and measures, during the ministry of their first pastor. But Mr. Ingram died soon after; and the next minister they obtained, Mr. Henry Heywood, being a man of education and talents, very probably soon composed their lesser differences; as we hear no more of them after this period. Mr. Heywood was succeeded by a Mr. Wheeler. This party, after the lapse of about fifty years from their secession, became entirely extinct.

#### REV. ISAAC CHANLER.

While this party was organizing itself, the members residing on Ashley River, received an invaluable accession to their number in the Rev. Isaac Chanler. This gentleman, born in Bristol, England, May 10, 1709, came to Carolina in 1732; and bestowed his labors principally among the Christians on Ashley River. He was so blessed to the conversion of souls, that it was soon judged expedient to have a separate church constituted at the place where he preached. Accordingly, May 24, 1736, twenty-eight persons, male and female, united together in

solemn covenant as a church, under the pastoral care of the Rev. Isaac Chanler, at the meeting house which had been built by common exertion, nine years before. This church existed, under the ministry of Mr. Chanler, his successors Mr. John Stephens, and others, until the Revolution; when, becoming extinct, all its temporalities, and even its plate, were seized upon by an *individual* and made *private property*.

#### BEREAVEMENTS AND TRIALS.

The church in Charleston, diminished in numbers, and reduced in strength by these almost simultaneous movements, was now destined to undergo a series of the severest trials. The Rev. Mr. Tilly, the wise and faithful minister at Edisto Island, to whom, in his growing usefulness, the church might look on any emergency, was now to be removed; and on April 14th, 1744, in the forty-sixth year of his age, he died. The death of such a man would have been a calamity to the church at any time; but more especially was it so now, when their proper pastor, Mr. Simmons, though generally esteemed a good man, had surrendered his judgment and feelings too much to the influence of others. This defect in his character, had well nigh occasioned the destruction of the church. In 1744, Dr. Thomas Dale, son-in-law of Mr. Simmons, but a particular friend of Mr. Heywood, the minister of the Arian party, caused a misunderstanding and dispute between his father-in-law and the church. Mr. Simmons was suspended from his pastoral office, by a majority of the church. But Mr. Francis Gracia, Deacon, and a few others, forcibly took possession of the place of worship, and introduced him again to the pulpit. The right of property and possession now being disputed, it was found that the original trustees, to whom the property had been conveyed for the use of the congregation, were dead, and had not conveyed the trust to others: wherefore, the church sent a petition to the Provincial Legisla-

ture, signed by seventeen persons, praying them to revive the trust in their right and behalf. Aware that some efforts might be made to thwart their design, they requested Mr. Baker and Mr. Bullain, two of their members, to wait on the Legislature with their petition; furnishing them with abundant documentary evidence, to prove that they held the original Calvinistic sentiments of the church; that the donor of the lot himself, Mr. Elliott, was a Calvinist at the time of the gift, and for many years after; and that in what they had done with respect to Mr. Simmons and his party, they had acted only in accordance with the known usage of the church, and of Baptist churches in general.

Meanwhile a counter petition was circulated among the minority, and signed by them, praying the Legislature not to suffer the church, whom they style a party, to deprive Mr. Simmons of his pastoral office and living; and the deposed minister himself, with William Elliott, jun., the leader of the Arian party, waited in person on the Legislature to urge their point. The Legislature heard the petitions, and revived the trust. But the General Baptists had the address and influence, not only to have some of their own party nominated as trustees, but to have a clause inserted in the act, by which they were invested with equal rights in the property.

As the act is a singular one, it may be worth while to record the particular clause referred to. The act is dated "Council Chamber, May 25, 1745," and is signed by James Glen, Governor, and William Bull, jun., Speaker. The clause runs as follows: "And forasmuch as it appears by the above recited indenture, that the said town lot, numbered sixty-two, and appertences, was given to the use of the Anti-pædo-baptists in general, and for the preventing of any disputes that may hereafter arise, it is hereby further enacted and declared by the authority aforesaid, that all the Anti-pædo-baptists, as well those distin-

guished by the name of General Baptists, as those distinguished by the name of Particular Baptists, are entitled to, and shall have an equal right in the said lot numbered sixty-two, and the appertinences. And each of the said sects shall and lawfully may make use of the same for divine service; any law, usage, or custom to the contrary, in any wise, notwithstanding."

Thus, (beside the meeting house on Stono, which the church had suffered the General Baptists to retain,) were they now put in possession of half the property in town, to which it does not appear that they had laid any previous claim. Mr. Heywood was immediately introduced into the pulpit in town, and his popular talents drew around him for a time, a large congregation. "But his doctrines soon disgusted the people, and but few came."

#### ARRANGEMENTS FOR A NEW HOUSE.

Meanwhile the sorrowful church, appointing June 24th, 1746, as a day of fasting and prayer, came together to consider what should be done: and, on the day above named, entered into solemn covenant with each other, and formed a new constitution for themselves. These instruments were probably the same which they originally adopted, with such modifications as their experience suggested. Far from being discouraged at what had occurred, they made immediate arrangements to provide themselves with a place of worship.

The following persons were appointed trustees to act for them, viz: William Screven, William Brisbane, James Screven, Robert Screven, Thomas Dixon, William Screven, jun., Nathaniel Bullein, James Brisbane, David Stoll, and Samuel Stillman, who are characterized by their several professions, and as being "all members of the congregation of Anti-pædo-baptists, meeting in Charleston, holding the doctrines of particular election and final perseverance, and denying Arian, Arminian, and Socinian

doctrines." It is not known how many of these gentlemen were communicants in the church. They all, it seems, were at least its zealous friends and adherents. They purchased of Mrs. Martha Fowler, for the sum of £500 currency, a "lot of land, bounded to the westward on Church street, and known in the plat of the town by the number 102," for the purpose of a place of worship; and in 1746 built upon it a brick house, fifty-nine feet by forty-two, which is the building, with some enlargement, at present occupied as a Mariner's church.

The church now saw themselves once more settled in a convenient house, and surrounded by a number of generous and valued friends. In spiritual strength they were not quite so much favored. Nominally, indeed, they had a considerable number of members in communion—all those who had gone from Edisto to Euhaw being still reckoned as belonging to the Charleston church. Morgan Edwards says of them, that "in 1788 a proposal from Charlestown church (of a dismission in order to become a distinct society) was rejected by the people of Euhaw;" that "during a period of sixty-three years" i. e. from their first settlement on Edisto under Lord Cardross, "they were considered as a branch of Charlestown; and they themselves took much pains (for reasons that do not now, 1772, appear,) to be considered as such, rather than a distinct church." But their connexion with the mother church was now to be dissolved; and under the direction and with the assistance of the Rev. Isaac Chanler, who had occasionally ministered to them, a solemn instrument of union was signed by the members at Euhaw, May 5, 1746, and they became a distinct body. As to the communicants in Charlestown, it seemed now as if the Lord would "quench the coal that was left;" as it is most probably this period of which Morgan Edwards has said, "the number of communicants was reduced to three; only one man (Mr. Sheppard) and two women re-

maining, that might be called a church."

Just in this gloomy crisis, however, it pleased God, by the ministry of Mr. Whitefield, to revive his work; in the fruits of which the Baptists largely shared; and many joined them. There was now but one Baptist minister in all this part of the province, to whom the church could look for aid, Rev. Mr. Chanler, pastor of the Ashley River church: and so numerous were his engagements that he could serve them only once a fortnight. Mr. Simmons, their former pastor, was still living, but not in fellowship; and any hopes which they might have had from his restoration, if any there were, were soon taken away; for on January 31, 1747, at the age of seventy years, *he died*. Notwithstanding that his connexion with the church issued so unhappily, he was generally esteemed a good man. One memorial only of his sentiments was left behind, viz: a piece published during his life, entitled "Some queries concerning the operations of the Holy Spirit answered." But what was the character of the work is not known, as no copy of it seems to be extant.

After Mr. Simmons's death, Mr. Gracia and others of his adherents, who had shared his exclusion, confessed their fault, and were restored to fellowship; and but for the want of ministerial aid, the church, now united, might have indulged the hope of prosperity and comfort. To supply this defect, the church wrote both to Europe and the Northern States for a minister of suitable character; none, however, came to their relief. They had only the service of their neighbor, Mr. Chanler, once a fortnight. And while in this situation their faith and patience were soon put to the test in the most unexpected and distressing manner. Mr. Chapler, their only minister, sickened, and, on November 30, 1749, in the forty-eighth year of his age, he died. While many hearts were rent with anguish by the fall of this great and good man in Israel, we may well suppose that

a mournful pause, in the hopes of the church, occurred. Although known to them not longer than about sixteen years, Mr. Chanler had been intimate with the most painfully interesting portions of their history. From his near residence he had been with them in weal and in woe, the firm, enlightened and undeviating friend of truth, and of the cause of Christ. Being distinguished for talents and piety, a good scholar and a sound divine, "a worthy man, and abundant in labors," he stood as a beacon light to the church through that stormy period—that night of abounding heresy and error: and industriously sought, by the labors of the press, to extend that light beyond his immediate sphere, and into future generations.

### Church Curiosities in London.

ONE of the principal business thoroughfares in London is Cheapside, a straight street of about half a mile in length, passing through the heart of the city, of width which was no doubt considered extraordinary some five or six hundred years ago, but which modern improved taste pronounces to be narrow. At the western end of Cheapside stand the General Post Office and St. Paul's Cathedral; at the eastern extremity are the Bank of England, the Mansion House and the Royal Exchange, with its unrivaled facade.

Just in the middle of this busiest and most thronged of all thoroughfares, over whose well worn stones two hundred thousand foot passengers, and thirty thousand vehicles pass and re-pass every working day in the year, in the very heart of London's commerce, stands Bow church, a beautiful edifice, built by Sir Christopher Wren, the architect of St. Paul's, richly adorned with tracery, carved work, stained glass, and a magnificent organ, and capable of accommodating, with comfort, about three thousand persons. It may be interesting to your readers, and it may assist them to form a judge-

ment of the working of the Established State Church in the city of London, to narrate a few facts relative to this church and parish as at present existing; premising, however, that this gives the unfavorable side as it regards the Church Establishment. There is a favorable side, which we may illustrate at a future time; both sides ought to be known, in order to form a fair estimate.

The living of Bow parish is in the hands of a rector, and is worth £1,200 sterling per annum, and this income is derived from the tithes, the payment of which is, of course, compulsory on persons of every creed. A short time ago the rector of the parish died, after having held the "cure of souls" there, and received this handsome income, for more than twenty years. Yet, at the time of his death, not more than about twenty people in the whole parish knew him even by sight; and, by the way, being six feet four inches in height, and stout in proportion, when once seen he was not soon forgotten. He never came near his church, never either preached there, or attended divine service there. He employed a curate at £100 a year to do the whole duty, and quietly put the other £1,100 in his own pocket, without even condescending to look at the parish whence this revenue was derived; and no man had the power to compel him, either to do the duty or refund the money.

Yet this worthy man was a dignitary of the church, an arch-deacon, whose duty it was to go up and down in the diocese of London, see to the churches being properly kept up, and deliver periodical charges to his brother clergy to keep them to their duties. This office brought him an additional large salary. On one occasion the pastor of Bow parish invited the two church-wardens—lay officers, chosen yearly by vote from among the householders of the parish; with two or three parishioners, to dine with him. After the port and sherry had been pretty well discussed, he rose

and said, "Gentlemen, I shall be happy to take champagne with you;" and forthwith his livery servants placed a quart bottle of champagne to every man. For himself, he poured out his wine into a half pint tumbler, and drank it in that style. It is not for me to say in what condition the guests went home.

During all these years the average congregation on the Sabbath day in Bow church, was from forty to sixty persons, in a building capable of holding three thousand. This is partly to be accounted for, of course, by the fact, that most of the merchants, whose warehouses are in that vicinity, reside in their villas out of town, like the worthy rector himself; still there is a large population of clerks, servants and small tradesmen in the neighborhood. The week-day service is held on the Wednesday morning, if we are not mistaken. On one occasion, a musical friend of ours, who had some acquaintance with the organist of Bow church, thought he would attend the week-day service to hear the instrument played. He accordingly went into the organ loft. There were the organist and about twenty children from a school, who were paid to come and sing. There was the clergyman in the desk, and the clerk to say amen. In all, about twenty-four persons engaged in conducting the service. Besides these, the entire congregation consisted of two old women in a far corner of the church.

There is an ancient endowment which affords five pounds to a clergyman to preach in Bow church on the anniversary of King Charles' assassination. Lately, the two church-wardens for the year, both of whom happened to be Non-Conformists, thought it their duty to go on the occasion. They formed the whole of the audience. Parson and clerk, and their two selves, and not a soul else came—no organist and no singers—there was no fund to pay them for coming to church on extra time. The clergyman gave out a hymn, and the old clerk commenced a tune. After a verse or so had

been sung, our Methodist church warden thought that a little more life was very desirable, so he and his brother official began to sing lustily. The poor old clerk, who, in all his years of office, had never heard such a thing in that church before, lifted up his spectacles from his wide-opened eyes, turned pale, and was unable to sing another note—he had been so put out of his way! To these two persons the preacher read an able historical discourse of an hour long; it was the curate of the parish. They went afterward into the vestry to thank him for his sermon. "Gentlemen," said he, "I am much obliged to you for coming. Fourteen years in succession have I come to this church on this day, with this very sermon in my pocket, and this is the first time I have ever had an opportunity of preaching it, and earning my five pounds. There has never before been a soul come in to hear me!" To the surprise of the wardens, he then handed them a £10 bank note. "The endowment," said he, "gives this to you; £5 to the clergyman for his sermon, and £10 to be distributed among the congregation to drink the parson's health!"

Since the death of the late rector—who, by the way, was a director of the "Society for the Propagation of the Gospel in Foreign Parts," and it was a standing joke in the parish, that the parish of Bow was more "foreign" to him than most other "parts," for he was a great traveler—a more efficient man has succeeded him, and things are now somewhat improved. But the above is a fair sample of the church curiosities of London. There is nothing in this account which may not be matched in many other city parishes. What with the suburban residence of the city merchants, and the indolence of the rich rectors, the congregations in the ninety-seven parish churches, belonging to the establishment, within the city bounds, do not average above sixty or seventy persons; yet, when a proposal was lately made to transfer some of these church

funds to other localities, where the baptized heathen—if, indeed, they were ever baptized—never see the inside of a place of worship, and live in crowding myriads without pastoral care, it was unsuccessful. Interest prevailed against reason and justice. The Established church in England is a great institution, with great excellences and great blemishes; but she has little or no power to remedy the abuses which have crept into her sanctuaries.—*Religious Herald*.

### The Apostle Paul in Debt.

WHAT! Paul in debt! Paul, who wrote to the Romans, "Owe no man anything,"—who labored with his whole hands so as to support the weak, whose whole character seemed so honest, straight-forward and exemplary. Paul in debt!

Yes, and more than that: I do not know that the debt was ever fully discharged. Until he died, he labored on, with the consciousness of this debt hanging over him. All that can be said is, that he acknowledged the debt honestly, and toiled most industriously to pay as much of it as he could.

It was a debt due to a great many persons, very much scattered about. We all know that Paul traveled very extensively. Various motives prompt men to take foreign tours. Some go for health, and some for wealth; some because they have something to do abroad, and others because they have nothing to do at home; some for curiosity, some because they are tired of their country, and some because their country is tired of them. It may be asked, what was Paul's motive in his various journeys? I think I can tell. He was traveling about *paying his debts*.

How were these debts contracted? Paul was not an extravagant man. He had no family. He embarked in no pecuniary speculations. We never hear of his borrowing money, or of his signing notes or bonds, or of his endorsing

for any one. How did he become so much in debt?

How were these debts to be paid? Paul was a poor man. The labor of his hands supplied his daily wants; the gifts he received were bestowed out of "deep poverty," and had all the smallness, as well as the heartiness usual with such donations.

The fact is, that the debt which he owed, all the money in the world could not pay, if he had had it in his possession. The amount of it was beyond even his own knowledge; the obligation of it higher than any other debt or obligation. What could it have been?

Ordinarily, the persons to whom debts are due go about to collect them. In this case it seems to have been the reverse. Strange to say, the creditors were unaware of the existence of the debt, made no claim or demand for it, had no desire that it should be paid. And yet, when in any instance payment was accepted, the individual who received it instantly began to regard what he had received from Paul in discharge of this debt as of the highest possible value, far surpassing in importance all his other possessions.

How shall these things be explained?

Paul owed the Lord Jesus Christ his *all*. The grace of God had been freely given to him; and now the debt was—if I may use such an expression—assigned over to all the perishing sinners on the globe. He was under obligation to labor for their spiritual good, and we have the acknowledgment in his own hand-writing, "I am debtor both to the Greeks and to the barbarians, both to the wise and the unwise."

We see how this debt was contracted, also how it was to be paid. I must add that the very same debt rests on all that have been redeemed by Jesus Christ. And I have written these lines, my Christian friends, simply to press on you the question—"HOW MUCH OWEST THOU UNTO MY LORD?" B. M., JR.

## Relation of Baptized Children to the Church.

THE Methodist Episcopal Church North, at its recent conference, took the following action on this subject:

The Committee on Revisals, to whom was referred the subject of the Relation of Baptized Children to the Church, having maturely considered this important subject, beg leave to present the following as their report, which they recommend to be inserted in the Discipline as § 3 of chap. 2d, part 1st, on p. 31.

### "OF BAPTIZED CHILDREN.

"*Question 1.* Are all young children entitled to baptism?

*Answer.* We hold that all children, by virtue of the unconditional benefits of the atonement, are placed in a state of grace, and are, therefore, morally entitled to the benefits of baptism; but as infant baptism contemplates a course of religious instruction and discipline, it is expected of all parents or guardians who present their children for baptism, that they use all diligence in bringing them up in conformity to the word of God, and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein.

"*Q. 2.* What is the relation of baptized children to the Church?

"*A.* We regard all children who have been baptized, as placed in visible covenant relation to God, and under the special care and supervision of the Church.

"*Q. 3.* What shall be done for the baptized children of our Church?

"*A. 1.* The preacher in charge shall preserve a full and accurate register of the names of all the baptized children within his pastoral care; the dates of their birth and baptism, their parentage, and places of residence.

"*2.* As early as they shall be able to understand, let them be taught the nature, design and obligations of their baptism, and the truths of religion ne-



cessary to make them wise unto salvation; let them be encouraged to attend class, and to give regular attendance upon all the means of grace, according to their age, capacity and religious experience.

"3. When they shall have attained age sufficient to understand the obligations of religion, and shall give evidence of a desire to flee the wrath to come, [and be saved from their sins,] their names shall be enrolled in the list of probationers, and if they shall continue to give evidence of a principle and habit of piety, they may be admitted into full membership in our Church, on the recommendation of a leader with whom they have met at least six months in class, by publicly assenting, before the Church, to the baptismal covenant, and also to the usual questions on doctrines and discipline.

"4. Whenever a baptized child shall, by orphanage, or otherwise, become deprived of Christian guardianship, the preacher in charge shall ascertain and report to the society or the leaders' meeting, the facts in the case, and such provision shall be made for the Christian training of the child as the circumstances of the case admit and require."

Several amendments were proposed, but the only one adopted was, to insert in answer 8d, the words enclosed in brackets.

### The Lake and the Mountain Stream.

*"I have used similitudes."*

THE time has been among us when he, who would advocate an active Christianity, a faith demonstrated by works of expansive benevolence, a missionary zeal and effort, was deserted, suspected, opposed, and, I may say, without exaggeration, persecuted for his sentiments. The older ministers remember it; the younger read of it, (see Holcombe's History of Alabama Baptists,) and wonder at it. Those in our churches

who were disposed to favor missions were met with the cry of "Disunion!" "Keep this thing out of the churches!" "You will split the church into finders!" "Keep it out!! keep it out!!!" and this even from those who were, as they said, friendly to missionary effort. Thank God, it has to some extent passed away, and better times have begun to arise.

Once upon a time, there was a lake, or rather a pond; and it was very still and stagnant, and its surface was all covered over with a beautiful bridge of green slime. Nothing drank of the water, for it was putrid, and gave forth a miasma which spread death through all the neighborhood: but it nourished frogs of all kinds, and water snakes, and loathsome things with legs, and creeping things, and stinging and stinging insects in abundance. And these all lived in marvellous quiet and happiness, and were filled with admiration of the great still pond, and the green bridge over it.

A mountain torrent leaped up from its cool, hard bed of gravel, and ran along, while its Maker's hand guided it down the declivities towards the same still, smooth pond, where all was quiet and contentment; for all but they who lived in it and loved it, had died under its influence. On and on the stream rushed, singing cheerily, and murmuring pleasantly to itself as it went, giving its waters freely to refresh the weary traveler, the faint laborer, and the panting cattle; and all loved and admired the mountain stream. Presently it reached the pond, and its cheerful bubbling heralded its coming, while it leaped briskly down, and the slimy, green bridge was broken by its force. It immediately began to work its way through the once quiet pond, carrying along with it the fragments of the ruin it had caused, when it was assailed and environed with such a clamor and clatter, as would have deafened Babel itself. "Keep it out! keep it out!" sung the Katydids; "Down with it!" groaned the bloody-

nouns; "Disunion, disunion!" cried the musquitoes; "Don't be hasty!" shrieked the tadpoles; "Wait for the time," "not yet," "you'll hurt somebody's feelings," cried the rest; a wily snake or two crawled up a sapling and hissed, "Take care, I'm on the fence—don't go too fast, I won't join you;" and, in fact, all with one accord, loudly exclaimed against the intruder. Fell confusion now reigned in the once quiet regions of the pond, so that if any living inhabitants had been left on its borders, they would have thought that surely the world was coming to an end.

But the clear, cool-headed mountain stream did not stop at all this clatter. It knew its errand, and only ran on the faster, as its Maker guided it through the lake, till it came to the outlet, which was almost stopped up with the accretion of weeds, and brush, and moss, and slime, and mud. But there it paused only a little while, for it gathered its strength and went on, carrying off with it, at successive burdens, all the old putridity, and diffusing its own clear, vigorous, healthful waters through the whole of the pond, and stirring up and cleansing the Hard Shells which lined the bottom. The frogs, and water snakes, and all the inhabitants of the old school—the primitive pond-hoppers, retired to the corners, and to some mud-holes near by, which the mountain stream could not reach, and then they croaked their vengeance at it with undisturbed violence, and called it all manner of bad names, and made faces at it, truly horrible to behold.

And when men chanced to come again into the neighborhood of the "Shades of Death," (for so they called it, because of its darkness and pestilence,) they saw a beautiful clear lake, in place of the old noisome pond; and they blessed the heaven-descended stream which had done this. And when the frogs beheld these strange animals on the borders of the lake, they would come out and swell as large as they could to emulate their

size; and they would gnash their teeth, and say that the stream came straight from the pit, and was the messenger of Satan, and the destroyer of peace. But the stream ran cheerfully on, never heeding a word, and men came and settled all along it, and found health, and cheerfulness, and life in its pure sparkling waters. B.

### Carey's First Introduction of Missions.

IN the early part of the ministry of Dr. Doddridge, a few Baptist members of his church, united with several other persons, in forming a small Baptist Church in the town of Northampton. In the autumn of 1787, a company of several neighboring ministers assembled for religious services with this church; and in the evening, when the public engagements were ended, and the ministers were occupied in the then common practice of smoking their pipes, John Ryland, the venerable and excellent, but eccentric ex-pastor of the church, entered the room where they were sitting, and with a tone of authority required the two youngest ministers present, each to propose a question for discussion. One of these youngest pastors was John Webster Morris, afterwards the ablest biographer of Andrew Fuller; he suggested 2 Peter ii. 1, as a topic of conversation, and was somewhat ludicrously told by the old gentleman to go home and read Gill and Brine, and other commentators, and not come there with his Armenian questions! So was silence imposed on John W. Morris.

The other young pastor was of small stature, some twenty-five years of age; in the usual sense of the term he was educated, and had lately been ordained pastor of a neighboring village church. He was plainly dressed and of quite unpolished manners. Nor will our readers wonder at these things when they are told that the salary received from his people was little more than fifty dollars

a year; and the proceeds of a school which he had commenced, that he might add to his income, was less than forty dollars in addition. The plough boys around loved him on account of the regard he showed to them, and for the little lectures he had been used to give them in the evening on the map of the world, and the general religious ignorance of mankind. Beyond this little circle he was by no means popular. This diffident young man, after long silence, rose to propose the question—"Have the churches of Christ done all they ought to have done for heathen nations?" The question somewhat startled the brethren; and the old minister of whom we have already spoken, without asking any of the company to express an opinion—awfully afraid of some new-fangled fanaticism—sprang on his feet, and with eyes flashing like lightning, and in tones resembling thunder, cried out, "Young man, sit down; when God pleases to convert the heathen world, he will do it without your help or mine either!" For *that time* the question was settled. This young minister was William Carey.

### Prayer Meetings.

BY REV. JAMES SMITH.

#### QUESTIONS TO THOSE WHO NEGLECT PRAYER MEETINGS.

1. ARE you always better employed? If not, can it be right in you to absent yourself?

2. Do you get more good to your own soul, and do more good to others, by staying away? If not, can you be acting wisely?

3. Does your own conscience justify you, or have you not sometimes a difficulty in keeping it quiet on the subject?

4. Will a death-bed commend your present course, or will you then look upon your neglect of prayer-meetings with pleasure, think you?

5. Does not your pastor suffer by

your neglect? Does it not hurt his feelings, cool his zeal, and hinder his usefulness?

6. Are not your fellow-members in the church discouraged by you, and may you not thus offend Christ's little ones?

7. Is not your own family injured by your neglect? How will your children think of prayer-meetings, seeing you habitually neglect them? What will your servants think of them? Is it surprising if they despise them?

8. Is there no reason to fear that unconverted sinners may be both hindered, and led to think lightly of prayer by your conduct?

9. Can you have a proper concern for the prosperity of the church, the spread of Christ's cause, and the conversion of sinners, if you never meet to pray for them?

10. Are you sure that you fulfil your duty as a church-member, while you neglect prayer-meetings? Is neglect of duty no sin, and is there no probability of your being called to account for it?

11. Did any one ever really gain anything, either in temporal or spiritual things by neglecting prayer-meetings? If you think so, can you prove it?

12. Is there no selfishness, or pride, or worldly-mindedness, at the root of your neglect? If so, ought such things to be encouraged?

13. Would it be right to give up the prayer-meetings? Do you think this would please God, or improve the cause? But if all the members did as you do, must they not be given up? Could not the rest find excuses for staying away, think you, as well as you? Do you not think they would, if their hearts were as worldly, or as cold, or as indifferent about the prosperity of the cause as yours is?

WHAT DOES NEGLECTING PRAYER-MEETINGS SEEM TO SAY?

*Actions speak louder than Words.*

1. I do not believe there is power in prayer, or that there is more power in

united prayer than in the prayer of one Christian alone, though the Saviour says there is. (Matt. xviii.)

2. I do not wish the church to rise, increase, and flourish—at least, if it cannot do so without my frequenting the prayer-meeting, it shall not.

3. I do not trouble myself about sinners going to hell, therefore I do not go to the prayer-meeting to plead with God to save them.

4. I have no sympathy with my pastor, who makes so much of prayer-meetings, and such a stir about a revival of religion.

5. I do not want too much religion; I like the middle way, and wish to avoid all extremes, especially being extremely zealous in religious matters.

6. I do not believe that God cares whether I go or not, nor do I think that He will ever trouble me or himself about it.

7. I say, let those go, who have nothing better to do; I can employ my time better than by going to prayer-meetings.

8. I used to go once, because I fancied good was to be done by going; but I found out my mistake, and therefore I gave up going.

9. I am concerned to take care of the main chance, I mean my business; therefore I give myself to it, and just take spiritual things by the way.

10. I do not believe that God requires the like of me to go to prayer-meetings, who have so much on my head, hands, and heart without. "He will have mercy, and not sacrifice."

Reader, do you neglect the prayer-meeting? If so, is the above your portrait? Is it at all like you? Is there no resemblance? Is it not just putting into plain words, what you say every week by your conduct? Let conscience be honest for once, and give a plain and direct answer.

#### EXCUSES OR REASONS FOR NOT GOING TO THE PRAYER-MEETING.

1. My pastor is so very anxious about these meetings, and so urgent upon the members to attend them, that it is like driving people to them, and I am determined that no man shall drive me; true, I *did not* go often before, but I *will not* go at all now, for I hate coercion, especially in religion; if I cannot be led, I will not be driven.

2. I do not go to the Sabbath morning prayer-meeting, because it is rather early, and I prefer sleeping to praying; true, I get up as early, or earlier, every other morning in the week, but that is to make money, which is a very different thing.

3. I do not go to the week-evening prayer-meeting, because I can generally find something that wants doing in the counting-house, or workshop; but if I do not, I prefer sitting down and looking over the paper, or some interesting book, or having a little chat with a friend.

4. Besides this, it is some distance to the place where the prayer-meeting is held; true, I should go as far if I wanted anything from the market or shop, or if I was called out to do a little job of work, though the profit might be very small.

5. In addition to this, prayer-meetings to me are poor, dull meetings. I prefer a committee meeting, or a good public meeting, or an eloquent, exciting sermon from some great man; I always go out when I think there is anything worth going to.

6. If I should live to get out of business, and get a house near the place of worship, I think it is very likely I shall go, as I think such meetings are very well for old people, and such as have much leisure time on their hands. True, I don't see many such that do go: they dine so late, keep so much company, and prefer the drawing-room to the house of prayer; but I hope I should be an exception to the general rule.

Reader, would not your reasons or excuses for neglecting prayer-meetings sound very much like some of the above, if put in plain language? But do you dare put them into plain language, and then go upon your knees, and present them to God? If not, why let them influence your conduct as they do?

## The Christian's Guide into all Truth.

BY REV. C. H. SPURGEON.

**H**ERE is a *person provided*. This is none other than God, and this God is none other than a person. This person is "he, the Spirit," the "Spirit of truth;" not an influence or an emanation, but actually a person. "When the spirit of truth is come, he shall guide you into all truth." Now, we wish you to look at this Guide, to consider how adapted he is to us.

In the first place, he is *infallible*; he knows everything, and cannot lead us astray. If I pin my sleeve to another man's coat, he may lead me part of the way rightly, but by and by he will go wrong himself, and I shall be led astray with him. But if I give myself to the Holy Ghost, and ask his guidance, there is no fear of my wandering.

Again, we rejoice in this Spirit because he is *ever present*. We fall into a difficulty sometimes; we say, "O, if I could take this to my minister, he would explain it; but I live so far off, and am not able to see him." That perplexes us, and we turn the text round and round, and cannot make anything out of it. We look at the commentators. We take down pious Thomas Scott, and, as usual, he says nothing about it, if it be a dark passage. Then we go to holy Mathew Henry, and if it is an easy Scripture, he is sure to explain it; but if it is a text hard to be understood, it is likely enough, of course, left in its own gloom. And even Dr. Gill himself, the most consistent of commentators, when he comes to a hard passage, manifestly avoids it in

some degree. But when we have no commentator or minister, we still have the Holy Spirit. And let me tell you a little secret: whenever you cannot understand a text, open your Bible, bend your knee, and pray over that text; and if it does not split into atoms and open itself, try again. If prayer does not explain it, it is one of the things which God did not intend you to know, and you may be content to be ignorant of it. Prayer is the key that openeth the cabinets of mystery. Prayer and faith are sacred picklocks that can open secrets, and obtain great treasures. There is no college for holy education like that of the blessed Spirit, for he is an ever-present tutor, to whom we have only to bend the knee, and he is at our side, the great expositor of truth.

But there is one thing about the suitability of this Guide which is remarkable—I do not know whether it has struck you—the Holy Ghost can "guide us into a truth." Now, man can guide us to a truth, but it is only the Holy Spirit who can "guide us into a truth." "When he, the Spirit of truth, shall come, he shall guide you into"—mark the word—"all truth." Now, for instance, it is a long while before you can lead some people to election; but when you have made them see its correctness, you have not led them "into" it. You may show them that it is plainly stated in Scripture, but they will turn away and hate it. You take them to another great truth, but they have been brought up in a different fashion, and though they cannot answer your arguments, they say, "The man is right, perhaps," and they whisper, but so low that conscience itself cannot hear, "but it is so contrary to my prejudices, that I cannot receive it." After you have led them to the truth, and they see it is true, how hard it is to lead them *into* it! There are many of my hearers who are brought to the truth of their depravity; but they are not brought *into* it, and made to feel it. Some of you are brought to know

the truth that God keeps us from day to day ; but you rarely get into it, so as to live in continual dependence upon God the Holy Ghost, and draw fresh supplies from him. The thing is—to get inside it. A Christian should do with truth as a snail does with his shell—live inside it, as well as carry it on his back, and bear it perpetually about with him. The Holy Ghost, it is said, shall lead us into all truth. You may be brought to a chamber where there is an abundance of gold and silver, but you will be no richer unless you effect an entrance. It is the Spirit's work to unbar the two-leaved gates, and bring us into a truth, so that we may get inside it, and, as dear old Rowland Hill said, "not only hold the truth, but have the truth hold us."

Here is a *method suggested* : "He shall guide you into all truth." Now I must have an illustration. I must compare truth to some cave or grotto that you have heard of, with wondrous stalactites hanging from the room, and others starting from the floor ; a cavern, glittering with spar and abounding in marvels. Before entering the cavern you enquire for a guide, who comes with his lighted flambeau. He conducts you down to a considerable depth, and you find yourself in the midst of the cave. He leads you through different chambers. Here he points to a little stream rushing from amid the rocks, and indicates its rise and progress ; there he points to some peculiar rock and tells you its name ; then takes you into a large, natural hall, tells you how many persons once feasted in it, and so on. Truth is a grand series of caverns, it is our glory to have so great and wise a Conductor. Imagine that we are coming to the darkness of it. He is a light shining in the midst of us to guide us. And by the light he shows us wonderous things. In three ways the Holy Ghost teaches us : by suggestion, direction and illumination.

First, he guides us into all truth by *suggesting it*. There are thoughts that dwell in our minds that were not born

there, but which were exotics brought from heaven, and put there by the Spirit. It is not a fancy that angels whisper into our ears, and that devils do the same ; both good and evil spirits hold converse with men ; and some of us have known it. We have had strange thoughts, which were not the offspring of our souls, but which came from angelic visitants ; and direct temptations, and evil insinuations have we had, which were not brewed in our own souls, but which came from the pestilential cauldron of hell. So the Spirit doth speak in men's ears, sometimes in the darkness of the night. In ages gone by, he spoke in dreams and visions, but now he speaketh by his Word. Have you not at times had unaccountably, in the middle of your business, a thought concerning God and heavenly things, and could not tell whence it came ? Have you not been reading or studying the Scriptures, but a text came across your mind, and you could not help it ; though you even put it down, it was like cork in water, and would swim up again to the top of your mind. Well, that good thought was put there by the Spirit ; he often guides his people into all truth by suggesting, just as the guide in the grotto does with his flambeau. He does not say a word, perhaps, but he walks into a passage himself, and you follow him ; so the Spirit suggests a thought, and your heart follows it up. Well can I remember the manner in which I learned the doctrines of grace in a single instant. Born, as all of us are by nature, an Arminian, I still believed the old things I had heard continually from the pulpit, and did not see the grace of God. I remember sitting one day in the house of God, and hearing a sermon as dry as possible, and as worthless as all such sermons are, when a thought struck my mind—How came I to be converted ? I prayed, thought I. Then I thought, how came I to pray ? I was induced to pray by reading the Scriptures. How came I to read the Scriptures ? Why—

I did read them. And what led me to that? And then, in a moment, I saw that God was at the bottom of all, and that he was the Author of faith. And then the whole doctrine opened up to me, from which I have not departed.

But sometimes he leads us *by direction*. The guide points and says, "There, gentlemen, go along that particular path; that is the way." So the Spirit gives a direction and tendency to our thoughts; not suggesting a new one, but letting a particular thought when it starts take such and such a direction; not so much putting a boat on the stream, as steering it when it is there. When our thoughts are considering sacred things, he leads us into a more excellent channel, from that in which we started. Time after time have you commenced a meditation on a certain doctrine, and, unaccountably, you were gradually led away into another, and you saw how one doctrine leaned on another, as is the case with the stones in the arch of a bridge—all hanging on the keystone of Jesus Christ crucified. You were brought to see these things not by a new idea suggested, but by direction given to your thoughts.

But perhaps the best way in which the Holy Ghost leads us into all truth, is by *illumination*. He illuminates the Bible. Now, have any of you an illuminated Bible at home? "No," says one, "I have a morocco Bible; I have a Polyglot Bible; I have a marginal reference Bible." Ah! that is all very well; but have you an illuminated Bible? "Yes; I have a large family Bible with pictures in it." There is a picture of John the Baptist baptizing Christ by pouring water on his head, and many other nonsensical things. But this is not what I mean; have you an illuminated Bible? "Yes; I have a Bible with splendid engravings in it." Yes; I know you may have; but have you an illuminated Bible? "I don't understand what you mean by an illuminated Bible." Well, it is the Christian man who has an illuminated Bible. He does not buy it

illuminated originally, but when he reads it—

"A glory gilds the sacred page,  
Majestic like the sun;  
Which gives a light to every age—  
It gives, but borrows none."

There is nothing like reading an illuminated Bible, beloved. You may read to all eternity, and never learn anything by it, unless it is illuminated by the Spirit; and then the words shine forth like stars. The book seems made of gold leaf; every single letter glitters like a diamond. Oh! it is a blessed thing to read an illuminated Bible lit up by the radiance of the Holy Ghost. Hast thou read the Bible and studied it, my brother, and yet have thine eyes been unenlightened? Go, and say, "O Lord, gild the Bible for me. I want an expounded Bible. Illuminate it; shine upon it; for I cannot read it to profit, unless thou enlightenest me." Blind men may read the Bible with their fingers, but blind souls cannot. We want a light to read the Bible by; there is no reading it in the dark. Thus the Holy Spirit leads us into all truth, by suggesting ideas, by directing our thoughts, and by illuminating the Scriptures when we read them.

May the Spirit "guide you into all truth!" For if you do not know the truth here, recollect there will be a sorrowful learning of it in the dark chambers of the pit, where the only light shall be the flames of hell! May you here know the truth? And the truth shall make you free; and if the Son shall make you free, you shall be free indeed; for he says, "I am the way, the truth, and the life." Believe on Jesus, thou chief of sinners! trust his love and mercy, and thou art saved, for God the Spirit giveth faith and eternal life.

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Let every man be *occupied*, and occupied in the highest employment of which his nature is capable, and die with the consciousness that *he has done his best!*

### The Bible in Constantinople.

IN the last Memorial, some intelligence was given respecting the progress of the Bible in Turkey. Some additional facts of interest are to be found below :

It deserves to be remembered, that in the capital of Mohammedanism, and under the very eyes of the successors of the caliphs, the Bible may be freely circulated among all classes of the inhabitants. In Turkey there are not fewer than fifty places where Protestant worship is maintained ; and in Constantinople, where, till lately, there was no Protestant preaching, save in the chapels of the English and Swedish ambassadors, there are now fifty sermons delivered every Sabbath. The war appears to have made known one great fact to the Mohammedans, even that there is a Bible ; and they have begun to manifest a remarkable desire to know what it contains, and what it really is which the English believe.

"The other day," says an English traveller, "I was crossing the bridge over the Golden Horn, which connects Galata with Constantinople Proper, and I noticed on one side a number of open volumes spread out for sale. I soon found that they were Scriptures in the different languages used here, and that the seller was an Armenian Protestant young man, who some time since was driven by persecution from Rodosta, his native place, and had come to Constantinople to secure the protection of the Porte against his persecutors. Not wishing to wait here in idleness, he had taken these books from the Bible depot, and day after day did he come to this crowded thoroughfare to find purchasers. Nor did he come in vain. At the end of a week he had sold *twenty-four* copies of the Turkish New Testament, and *eleven* copies of the Turkish Psalms, besides several other books in other languages ! It is marvellous with what new desire the Mohammedans are now seeking for the *Ingl* (Gospel.) Such a

thing never was known before. We can as yet call it only curiosity, in most cases, to see what the New Testament of the Christian contains, but even this did not exist before the war ; and may we not hope that it is the precursor of a work of God's Spirit on many hearts ? One of their own number has lately opened a book stall in the centre of the city, for the sale of Turkish and Arabic Bibles alone, a thing which, if it had been told us ten years ago, we should have said is utterly impossible.

"I have a short but instructive story about the bridge pedlar. I asked him if any of the Mohammedans, in passing by, had made any opposition to his work. He said that, up to that time, the only person, out of all the crowds of every nation and faith that had crossed the bridge, who had expressed any displeasure, or used any abusive language, was a *Roman Catholic Priest* ! Thus Rome is everywhere the same, and always true to her principles of unmitigated hostility to the Word of God."

### Maryland Baptist History.

THE following is a table of some of the early Baptist Churches in Maryland :

Indian Town, constituted	1780
Chesnut Ridge, do	1742
Harford, do	1754
Fredericktown, do	1778
Harford 2d, do	1774
Salisbury, do	1780
Fowling Creek, do	1781
Vienna, do	1782
Baltimore 1st, do	1784
Queen Anne, do	1786

Making in all 10 Baptist Churches constituted in Maryland from A. D. 1780 to A. D. 1786.

Baltimore Baptist Associations No. 1 and No. 2, were formed A. D. 1792, so that during the 6 years intervening from A. D. 1786 to A. D. 1792, several other Baptist Churches must have been constituted.



It is worthy of note that the Baptist Church at Indian Town, Maryland, was constituted 8 years before the rise of Methodism in the world, the first Methodist society in England having been formed by the Wesleys and their confederates, A. D. 1788; so that a Baptist Church was constituted in Maryland 87 or 88 years before the rise of Methodism in America, A. D. 1767, or 1768, when a Methodist Society was gathered in John Street, New York, and even before the celebrated John Wesley was converted, which, according to his journal, occurred after A. D. 1780, the date of constitution of the Baptist Church at Indian Town.

Thus it appears that three Baptist Churches, viz: at Indian Town, Hartford, and Chestnut Ridge, were constituted in Maryland before the rise of Methodism in America.

Some of these early Baptist Churches, like the seven Baptist Churches of Asia, named in the Revelations by John, in the Isle of Patmos, have become extinct; some others have fallen from their first love, and in some particulars have departed from their original platform to antinomianism and to anti-missionism; and some of them do still exist in a flourishing condition. Nevertheless, in their primitive state, they sowed broad cast the good seed of the kingdom, the word of God, which has taken root, even in Catholic and Pædo-baptist Maryland, and some good fruit yet remains, and blossoms are abundant. May the Lord of the harvest ever preserve a seed of genuine Baptists, to be his witnesses for apostolic truth and holiness in Maryland.

As many as 815 Baptist Churches had been constituted before the commencement of the Revolutionary War, and 177 were constituted during the 7 years Revolutionary War, and 229 other Baptist Churches were constituted from A. D. 1788 to A. D. 1789, the period of Washington's first inauguration as President, making a total of 711 Baptist

Churches constituted in the United States and British Provinces of North America from A. D. 1638, the date of the constitution of the church at Dover, N. H., to A. D. 1789.—*True Union.*

### Give.

The sun gives ever; so the earth—  
What it can give, so much 'tis worth;  
The ocean gives in many ways—  
Gives baths, gives fishes, rivers, bays;  
So, too, the air, it gives us breath;  
When it stops giving, in comes death.  
Give, give, be always giving;  
Who gives not, is not living;  
The more we give,  
The more we live.

God's love hath in us wealth unheaped;  
Only by giving it is reaped;  
The body withers, and the mind,  
If pent in by a selfish rind.  
Give strength, give thought, give deeds,  
give self,  
Give toil, affection, give thyself;  
Give, give, be always giving;  
Who gives not, is not living;  
The more we give,  
The more we live.

### Monroe and the Rev'd Richard Furman.

AT the close of one of the first sessions (if not the very first) of the Baptist Triennial Convention, Dr. Furman stopped on his way home in the city of Washington, where he took private lodgings; but finding an acquaintance in company with Mr. Monroe, then a member of the Cabinet, he was introduced to the functionary as Mr. Furman, of Charleston." Col. Monroe, in taking his hand, remarked thoughtfully, as if trying to recall something, "Furman! *Furman*, of Charleston! The name and the countenance seem familiar. May I enquire if you were once of the High Hills of Santee?" said Colonel M. He was answered affirmatively. "And were you the young preacher who fled for protection to the American camp, on account of the reward which Lord Cornwallis had offered for his head?" "I

am the same," said Dr. Furman. Their meeting was now deeply affecting, and Col. M. could hardly let him go, and did not till he related to the distinguished by-standers the circumstance to which he alluded. It seems, young Furman was not only an enthusiastic Baptist preacher, but an ardent advocate of rebellion, and everywhere, on stumps, in barns, as well as in the pulpit, prayed and preached resistance to Britain and alarm to the tories. Urged by the latter, Lord Cornwallis, who had been made aware of his influence and daring, offered a thousand pounds for his head. Ascertaining that the tories were on his track, young Furman fled to the American camp, which, by his prayers and eloquent appeals he re-assured, inasmuch that it was reported Cornwallis made the remark, that he "feared the prayers of that godly youth more than the armies of Sumpter and Marion."

Col. Monroe related these particulars with much feeling and enthusiasm. Dr. Furman was now so much a *lion* in the National Capital that he prepared to leave immediately, but Monroe would not let him go—but made an appointment for him to preach in the Congressional Hall. In vain did the quiet minister disclaim his abilities as a court preacher. All the *elite*, the honorable and notable of the metropolis were there; including the President, Cabinet, Ministers, Foreign Ambassadors, etc.—for his early adventures and eloquence had been noised abroad. In the midst of that crowded assembly, the clarion voice of Furman rang out, as it had once done in the camp of his countrymen. He seemed to feel at home, as among the High Hills of Santee, where he first put the trumpet of the gospel to his mouth. His text was characteristic: "*And now why tarriest thou? Arise, and be baptized.*" Acts xxii. 16. He had great liberty, and riveted the attention of the audience, not only by his commanding eloquence, but the "spirit of power" sent down from the throne. The earnest-

ness and the plainness with which he "rebuked the nobles and the rulers" were enough, like Nehemiah of old and the first Baptist, to startle his time-serving, conscience-stricken hearers. He paused in the last sentence of his peroration, and surveying for an instant the scene before him, as he stood upon the grand climax of his appeal, and while all was still as the grave, uttered with the utmost effort of his clear, stentorian voice, "And now, why tarriest thou? Arise, and be baptized." At the word "Arise," not a few of his august but electrified auditors did rise from their seats, as if alarmed at their past sinful sluggishness. Monroe, who soon after became President, ever retained the greatest veneration for the Rev. Dr. Furman.

*Cor. of Christian Secretary.*

### Open the Gate.

"I WISH you would send a boy to open the gate for me," said a boy of ten years old to his mother, as he paused with his books under his arm.

"Why, John, cannot you open the gate for yourself?" said his mother. "A boy of your age and strength ought certainly to be able to do that."

"I could do it, I suppose," said the boy, "but it is heavy, and I do not like the trouble. The servant can open it just as well." What is the use of having servants if they are not to wait upon us? thought he.

The servant was sent to open the gate. The boy passed out, and went whistling on his way to school. When he reached his seat in the academy, he drew from his bag of books his arithmetic, and began to look at the sums.

"I cannot do these," he whispered to the next scholar; "they are too hard."

"But you could try," replied his companion.

"I know that I can try," said John, "but it is too much trouble. Pray what are teachers for, if not to help us out of difficulties? I shall carry my slate to Mr. Helpwell, the usher."

Alas! poor John. He had come to another closed gate—a gate leading into a path of useful knowledge. He could have opened it, and entered in alone; but he had come to the conclusion that it is as well to have gates opened for us, as to exert our own strength. The result was, it was decided that he had no “genius” for such a kind of study.

The same was true in Latin. He could have learned the declensions of the nouns and the conjugations of the verbs, as well as others of his age; but he got other boys to do his exercise, and what was the use in *opening the gate* into the Latin language, when others would do it for him. Oh, no, John Easy had no idea of tasking his mind or body when he could avoid it; and the consequence was that numerous gates remained closed to him all his life—*gates to honor—gates to usefulness—gates to happiness!* Children, you should early learn that it is always best to help yourselves.

### Humiliation and Glory of Christ.

ONCE there was a man on earth who had the form of “a servant,” and was “without any comeliness for which he might be desired.” That was Jesus. But now he has dipped his raiment in the sun, “and is clothed with these royal garments down to his feet.” Once a mob surrounded a helpless prisoner, and cried “Crucify, crucify?” That was Jesus! But now every tongue “shall confess that Jesus Christ is Lord, to the glory of God the Father.” Once they took a man, and plaited a fillet of sharp thorns for his diadem, and pressed it cruelly upon his temples. That was Jesus! But “on his head now are many crowns.” Once they hung a man upon a cross, and great was his shame, and awful his agony. That was Jesus! But now, “honor and majesty are before him—strength and beauty are in his sanctuary.” Once a man went down, not merely to the grave, but “descended into the lower parts of the earth.” That

was Jesus! But now “he has ascended up, far above all heavens, that he might fill all things.” At Isaiah’s date, Jesus, it is true, had neither been manifested or slain—far less, exalted. Nevertheless, the vision *anticipates* all events connected with him; and, conducting us amid the heavens, after that the Son of God has returned thither, shows us the man of grief and conflict, now “the only potentate.” Our Lord has been to earth—has been at Bethlehem—in the wilderness—in the garden—on the cross—but in the very flesh in which he contended and vanquished, has he entered again within the veil, “to reign before his ancients gloriously!”

What a Saviour then, is our Saviour! “His visage was so marred—more than any man—and his form more than the sons of men;” but, “behold my servant! he has prospered, and so shall be exalted, and extolled, and be very high.” Men and brethren, look and wonder! The green earth lying under the rays of evening, is beautiful—the still waters, gliding in sweet murmurs to the deep, are pleasant—the stars at night are glorious in their very silence—what more bright or sublime than the sun, when it prepares to run, like a bridegroom, its race? Yet in all these, there is no beauty, no sweetness, no lustre, compared to what beams forth from the man Jesus Christ, “sitting on his throne!” Most lovely is the world to you—most excellent all the world contains—how ever on your lips! how near your heart! But oh! if once the soul has had a view of Christ in its gloriousness, there only will its eye rest. There, in one surpassing beam, blaze all the rays of the infinite, supreme, eternal, holy Godhead; and we cannot help exclaiming, with David, “O Lord, our Lord, how excellent is thy name in all the earth, who hath set thy glory above the heavens.”—*Rev. J. Bonar.*

The rock on which hard drinkers split is quarts.

## Editor's Garner of Gleanings.

BAPTISTS IN THE UNITED STATES.—We are indebted to the Baptist Almanac for 1857, for the following general summary :

STATES.	Churches.	Baptisms in '55.	Total Number.
Alabama,.....	659	4,083	52,378
Arkansas,.....	179	945	6,479
California,.....	20	130	600
Connecticut,.....	111	564	17,243
Florida,.....	93	355	4,391
Georgia,.....	912	5,531	73,504
Illinois,.....	466	2,237	25,312
Indiana,.....	487	2,268	25,701
Indian Territory,...	40	200	3,700
Iowa,.....	128	541	5,085
Kentucky,.....	855	5,437	76,382
Louisiana,.....	153	750	6,544
Maine,.....	278	835	19,229
Maryland,.....	35	258	3,245
Massachusetts,.....	259	1,195	32,175
Michigan,.....	183	423	9,557
Minnesota,.....	10	21	821
Mississippi,.....	534	3,567	35,983
Missouri,.....	545	3,512	32,746
New Hampshire,...	90	223	7,913
New Jersey,.....	113	664	14,201
New York,.....	848	4,347	87,479
North Carolina,.....	653	3,577	50,321
Ohio,.....	454	2,219	26,086
Oregon,.....	22		674
Pennsylvania,.....	347	2,001	32,371
Rhode Island,.....	52	465	7,608
South Carolina,.....	450	3,788	50,032
Tennessee,.....	580	3,634	40,619
Texas,.....	246	1,036	9,709
Vermont,.....	106	211	7,573
Virginia,.....	656	6,974	95,574
Wisconsin,.....	142,	437	5,702
German and Dutch Churches in U. States,.....	27	200	1,725
Swedish Churches in U. S.,.....	7	100	300
Welsh Churches in U. S.,.....	34	240	1,100
<b>Total in U. S.,.....</b>	<b>10,774</b>	<b>62,966</b>	<b>869,462</b>

British Provinces,..	340	2,350	27,765
West India Islands,	110	1,200	36,450
<b>Total in N. Amer'a.</b>	<b>11,224</b>	<b>66,662</b>	<b>932,677</b>

Anti-Mission Baptists in U. S.,...	1,730	1,500	58,000
Free Will Baptists,.....	1,173		49,809
General Baptists,	18		2,300
Seventh-Day Baptists,.....	67		7,000
Church of God,...	275		13,750
Disciples,.....	2,400		180,000
Tunkers,.....	150		8,000
Mennonites,.....	300		36,000

**Grand t'l. in N. A., 17,327 68,121 1,287,811**

The number baptized is about the same as reported in the Almanac for 1856. The increase in the regular Baptist Church, in the United States and British provinces, nearly 30,000. Virginia ranks first as to her membership, and number baptized; Georgia and Kentucky follow next in reference to the addition by baptism, and rank next to New York in their aggregate membership. The compiler, in many cases not being able to obtain copies of the Minutes for 1855, was compelled to give the latest returns in his possession, going, in some instances, as far back as 1851. Instead of 869,462 members, we may safely assume that the Regular Baptists have a membership of at least 900,000 in the United States; 30,000 in the British provinces, and 36,000 in the West India Islands. The anti-mission Baptists number about 60,000; and other bodies of Baptists an equal number—making 1,086,000, in addition to about 240,000 in various bodies, who practise immersion, or reject infant baptism.

REV. A. MAGLAY, D. D., has resigned the Presidency of the Bible Union, and Dr. Armitage has been elected in his stead. The following is the letter of resignation :

NEW YORK, May 13, 1856.

*To the Board of the American Bible Union :*  
DEAR BRETHREN :—After several months of mature deliberation, I feel compelled, by

a sense of duty, to resign my office as President of the American Bible Union, and thus to free myself, as far as possible, from all further responsibility in the management of its affairs.

In taking this solemn step, I desire to say, that I cherish kind feelings towards all my brethren, and those, who have extended to me their personal friendship and Christian courtesy, I shall always hold in grateful remembrance.

Praying that we may all be sanctified through the truth, and finally saved in the everlasting kingdom of our Lord Jesus Christ,

I am, affectionately, yours,

A. MACLAY.

THE VOICE OF A DYING MISSIONARY.—Mr. Ingalls, one of our Missionaries in Burmah, when brought to the gates of the grave, crushed beneath the burden of a weight too great to be sustained, sent home this message, a message that we cannot ponder without awe: "Tell ——— to tell the churches that the Missionaries cannot endure what they put upon them. We must come and preach, and build houses and chapels without funds, and beg money; and the churches at home live in luxury. Tell them this course of things is dooming me to a slow death. The churches at home, every member, and every preacher of the gospel, are as much bound to give the gospel to every nation as we are; and God will hold them responsible, in that great day."

Brother Ingalls has come up to tell our Master that he "died at his post;" what truthful tidings must be borne concerning us?

MINNESOTA TERRITORY, organized seven years ago, has a population of not less than 70,000. Ten years ago four or five steamboats occasionally visited it; now sixty-eight steamers are employed, involving a capital of not less than a million of dollars.

Congress has provided in this Territory magnificently for education, by granting twice as much land for this purpose as in any other portion of our country. In every township, each of which is six miles square, the sixteenth and thirty-sixth sections—1,280 acres—are devoted to common schools. And two entire townships—46,080 acres—have been appropriated by Congress for a Territorial University, which is located at the Falls of St. Anthony. The New School Presbyterians have a College located at St. Paul, the Methodists have a University,

at Red Wing, on the Mississippi, forty-five miles below St. Paul, and the Baptists have a charter for a University, with a Board organized, but have not yet definitely fixed upon a location. The subject will soon be decided. The Methodists and Presbyterians have commenced operations in their primary departments.

The different religious denominations are distributed about as they are generally in the West. The Presbyterians, Baptists, and Methodists are pretty equally divided. The Catholics are very numerous at St. Paul. There are also some Episcopalians. The Baptists have eleven churches and twelve preachers, with several points where other churches can be formed, as soon as suitable men can be found to organize and occupy them.

EVERY ONE HIS OWN BIOGRAPHER.—We know not the author of the following, but it is beautiful:

Nature will be reported. All things are engaged in writing their own history. The planet and the pebble goes attended by its shadow. The rolling rock leaves its scratches on the mountain side; the river, its channels in the soil; the animal, its bones in the stratum; the fern leaf, its modest epitaph in the coal; the falling drop makes its sepulchre in the sand or stone; not a foot steps into or along the ground, but prints, its characters more or less lasting, a map of its march; every act of man inscribes itself on the memories of his followers, and in his own face. The air is full of sound—the sky of tokens; the ground is all memoranda and signatures, and every object is covered over with hints that speak to the intelligent.

METHODIST COLLEGES AND ACADEMIES, NORTH.—The Methodist Episcopal Church, North, has nineteen Universities and Colleges, with nearly 200 professors and 2,000 students; 75,000 volumes in the various college libraries; about 68 seminaries, with over 300 teachers, and 14,500 pupils. The value of college property, buildings, libraries, &c.; \$500,000; total endowments, \$1,500,000. Two Theological Seminaries, one at Concord, with an endowment of over \$25,000, and one at Evanston, near Chicago, called the Garrett Theological Institute, with an endowment of \$300,000, by the will of Mrs. Garrett—six theological professors, and 109 theological students. The whole amount of literary property is estimated at \$3,130,000.

A SIX-MILE SERMON.—All cannot be ministers, but all can preach by their example. A man who lived far from the sanctuary once complained to his minister of the distance, while many others had but a few steps to walk to enjoy divine ordinances. "Never mind," said the good pastor, "remember that every Sabbath you have the privilege of preaching a sermon six miles long. All the residents and people you pass, you preach the gospel to."

"SHE ALWAYS MADE HOME HAPPY."—A plain marble stone, in a churchyard, bears this brief inscription, "She always made home happy."

This epitaph was penned by a bereaved husband, after sixty years of wedded life. He might have said of his departed wife, that she was beautiful and accomplished, and an ornament to society, and yet not have said, that she made home happy. Alas, he might have added, that she was a Christian and not have been able to say, "She always made home happy."

What a rare combination of virtues and graces this wife and mother must have possessed! How wisely she must have ordered her house! In what patience she must have possessed her soul! How self-denying she must have been! How tender and loving! How thoughtful for the comfort of all about her.

Her husband did not seek happiness in public places, because he found purer and sweeter enjoyment at home.

Her children, when away, did not dread to return, for there was no place to them so dear as home. There was their mother thinking for them, and praying for them, and longing for their coming.

When tempted, they thought of her. When in trouble, they remembered her kind voice and her ready sympathy. When sick, they must go home; they could not die away from their dear mother.

This wife and mother was not exempt from the cares common to her place. She toiled; she suffered disappointments and bereavements; she was afflicted in her own person, but yet she was submissive and cheerful. The Lord's will concerning her was her will, and so she passed away, leaving this sweet remembrance behind her, "She always made home happy."

Oh, how few there are of whom this could be said! How frequently ill-temper interferes with home happiness: how frequently slovenliness and carelessness, often in

little things! Reader, will it ever be written on your tombstone, or told to your honor when you are gone, that your home was happier because of you? If not, why not? It is a great thing to be permitted to add to the world's happiness—much more to contribute to the happiness of those who surround us in our homes. Let us all seek to make this character ours!

WESTERN BAPTIST THEOLOGICAL INSTITUTE, GEORGETOWN, KY.—It is stated that the finances of this institution are in such a condition as to require its suspension for the present. Dr. Lynd, the present President, will withdraw at the close of this session.

DEACON COLGATE, having resigned the Treasurership of the American Bible Union, wishes it understood that he is "as warmly attached to that noble Society as ever," and that his resignation is due to his advanced age, and no other cause.

#### STATISTICS.

*of the Baptist Denomination in the City of New York and its Vicinity.*

The New York Recorder, of October 16th, 1850, contained a Table compiled from the Minutes of the New York and Hudson River Associations, giving certain statistics of the Baptist denomination in the city of New York and its vicinity, not including New Jersey, in the year 1850, as compared with those of 1840. By these it appears there were:

	<i>Churches.</i>	<i>Pastors.</i>	<i>Members.</i>
In N. Y., in 1840,	17	13	5,475
In the vicinity	5	4	797
Totals,	22	17	6,272
In N. Y., in 1850	30	30	8,873
Vicinity,	14	12	2,106
Totals,	44	42	10,979

Showing a clear gain to the denomination, in ten years, of 22 churches, 25 pastors, and 4,707 members.

Of this gain there were in the city 13 churches, 17 pastors, 3,398 members; and in the vicinity, 9 churches, 8 pastors, and 1,309 members.

#### QUINQUENNIAL STATISTICS.

We now present the same statistics for five years, compiled from the same sources, and including the same distances from the city:

TABLE OF NEW YORK CHURCHES FOR 1855.

CHURCHES.	MINISTERS.	Number of members.	Year of organization.
First Church . . . . . New York.	Spencer H. Cone, . . . . .	539	1762
Oliver st. . . . . "	E. L. Magoon, . . . . .	499	1795
Abyssinian, . . . . . "	Wm. Spellman, . . . . .	286	1808
North Beriah, . . . . . "	Duncan Dunbar, . . . . .	236	1809
South, . . . . . "	Charles G. Sommers, . . . . .	272	1822
Stanton-st., . . . . . "	E. T. Hiscox, . . . . .	462	1823
Ebenezer, . . . . . "	Leonard G. Marsh, . . . . .	108	1825
North, . . . . . "	.. . . .	287	1827
Amity-st., . . . . . "	Wm. R. Williams, . . . . .	266	1832
Zion, . . . . . "	John T. Raymond, . . . . .	136	1832
Welsh, . . . . . "	Thos. Loyd Davis, . . . . .	83	1833
Sixteenth st., . . . . . "	J. W. Taggart, . . . . .	605	1833
Cannon-st., . . . . . "	Joseph Banvard, . . . . .	336	1822
Berean, . . . . . "	.. . . .	342	1838
Tabernacle, . . . . . "	Edward Lathrop, . . . . .	561	1839
Bethesda, . . . . . "	C. J. Hopkins, . . . . .	138	1841
Norfolk-st., . . . . . "	Thomas Armitage, . . . . .	557	1842
Laight-st., . . . . . "	Isaac Wescott, . . . . .	487	1842
Sixth st., . . . . . "	Charles C. Norton, . . . . .	353	1843
Bloomingtondale, . . . . . "	Jonas W. Holman, . . . . .	241	1843
Twelfth st., . . . . . "	S. A. Corey, . . . . .	364	1845
Mariners', . . . . . "	Ira R. Stuart, . . . . .	161	1845
Harlem, . . . . . "	Nelson Palmer, . . . . .	74	1844
German, . . . . . "	.. . . .	.. .	.. .
Calvary,* . . . . . "	A. D. Gillette, . . . . .	257	1847
Union, . . . . . "	D. S. Parmelee, . . . . .	150	1849
Lexington-av†, . . . . . "	L. Covall, . . . . .	99	1849
Olive Branch, . . . . . "	.. . . .	174	1849
West 23d-st., . . . . . "	Jay S. Backus, . . . . .	171	1855
Yorkville, . . . . . "	I. Ballard, . . . . .	.. .	.. .
Totals—Churches, 30; Pastors, 26; Members, 8,245.			

CHURCHES.	MINISTERS.	Number of Members.	Year of organization...
First . . . . . Brooklyn.	C. W. Briggs, . . . . .	497	1823
Pierrepont-st., . . . . . "	J. S. Holme, . . . . .	348	1841
Central, . . . . . "	J. W. Sarles, . . . . .	335	1847
Concord-st., . . . . . "	Simon Bundick, . . . . .	27	1847
Bedford-av‡, . . . . . "	S. Remington, . . . . .	145	1847
Strong Place, . . . . . "	E. E. L. Taylor, . . . . .	364	1849
Bushwick-av., . . . . . "	Silas Hsley, . . . . .	38	1854
Washington-av., . . . . . "	J. L. Hodge, . . . . .	164	1851
Atlantic-st., . . . . . "	M. G. Hodge, . . . . .	45	1854
First . . . . . Williamsburg.	Samuel Baker, . . . . .	338	1839
Second, . . . . . "	.. . . .	114	1853
Third, . . . . . "	Leonard Black, . . . . .	40	1854
First German . . . . . "	W. Fasching, . . . . .	81	1785
First . . . . . Staten Island.	Samuel White, . . . . .	186	1841
North, . . . . . "	John Seage, . . . . .	123	1848
West, . . . . . "	.. . . .	32	1847
First, . . . . . Green Point.	Peter Boyce, . . . . .	41	1849
Salem, . . . . . New Rochelle.	Philip Roberts, Jr., . . . . .	44	1849
Mount Olivet, . . . . . Yonkers.	D. H. Miller, . . . . .	101	1850
Berean, . . . . . Carville.	John R. Goings, . . . . .	23	1850
First, . . . . . Hastings.	J. Burnett, . . . . .	45	1850
First, . . . . . Morrisiana.	John Cookson, . . . . .	98	1850
Mount Vernon . . . . . "	C. W. Waterhouse, . . . . .	36	1855
Totals—Churches, 22; Pastors, 21; Members, 3,105.			
Totals in the city and vicinity—Churches, 52; Pastors, 47; Members, 11,548.			

\*Formerly Broadway Church. †Formerly Rose Hill Church. ‡Formerly East Church.

The Providence and Shiloh Churches in New York have disbanded.

By this table it appears that there were, in 1855 :

	<i>Churches.</i>	<i>Pastors.</i>	<i>Members.</i>
In N. Y.,	30	26	8,243
Vicinity, 22	21	21	3,105
---	---	---	---
Totals, 52	47	47	11,348

Showing a clear gain in New York and its immediate vicinity, of 8 churches, 5 pastors, and 369 members—all of which has accrued to the vicinity, New York having the same number of churches in 1850, and having lost 4 pastors and 630 members.

But besides the above gain of the vicinity, it has received exactly what New York has lost—its actual gain being 8 churches, 9 pastors, and 999 members.

**FIFTH AVENUE CHURCH, NEW YORK.**—This splendid church edifice, which owes its erection very much to the untiring energies of Rev. S. A. Corey, was dedicated June 8th.

The style of architecture is Romanesque; it will seat comfortably one thousand persons, and has cost, including the site, very nearly \$125,000. The length of this church is 125 feet, by 63 feet wide; height of towers, including spires, 175 feet. The lecture room in the basement is very tastefully finished, and will accommodate about 400 persons.

Besides the towers, the Avenue facade presents a large triplet window glazed with beautiful stained glass. There are no windows either in the sides or rear of this church. The interior is lighted principally by three domes of exquisite beauty. The walls on Fifth Avenue and thirty-fifth street are faced with brown sandstone, from the noted quarries in Bellevue, N. J.

The interior of this church has attracted much attention and admiration from all those who take an interest in our architectural and metropolitan improvements. It must be conceded, that in the harmony and gracefulness of its proportions, and in the judicious and tasteful use of ornaments, the interior has not been excelled, even if equalled, in any Protestant church on the continent; and it is pronounced the first Baptist church in the world.

The experiment of lighting a church entirely from the roof has been tried before in this country, but not with satisfactory results. In this instance, however, it has been entirely successful. A pure, soft and efficient light has been obtained, which is not merely agreeable to the eye, but gives a fine

effect to all the ornaments and decorations. Over the skylights (three in number in the nave) are domes each 30 feet in diameter, supported by lofty columns and arches. The eye or centre of each dome is 12 feet in diameter, and is glazed with ornamented glass in an iron sash. In the course of a few months, when the plaster-work shall have become thoroughly dry and hard, the walls and ceilings of both the nave and aisles will be richly decorated with gildings and fresco-paintings.

**ANECDOTE OF ROWLAND HILL.**—The following fact (of which the writer was a witness) may afford a necessary caution against placing an *implicit* dependence upon dreams: A candidate for admission to church membership, under the Rev. Rowland Hill, being required to give some account of his first impressions as to the evil of sin, and the need of the gospel, related a dream, by which he had been affected, and led to serious inquiry, to the hearing of sermons, &c. When he had ended, Mr. Hill said, "We do not wish to despise a good man's dreams, by any means; but we will tell you what we think of the dream, *after we have seen how you go on when you are awake!*"

**A NEW FIELD FOR MISSIONS.**—Elder Crowell, of the Western Watchman, discourses in the following sensible manner:

"A family without a religious paper, in this age, is really an object of pity. Such a family should be regarded as a fit subject for missionary labor, and any well informed Baptist Christian, should feel as much in duty bound to go on a mission to such a family, to establish the weekly visits of a Baptist paper, as to labor for the conversion of a Burman, or a Hindoo, or a native of Africa."

What say you, brethren, adds the South-Western Baptist, to this new field for Missionary enterprise? Will you invade it? Let each subscriber of ours become a missionary, and never stop till Bro. Crowell's plan is carried out; "to establish the visits of a Baptist paper in every family in the land." You need not go to the Domestic Mission Board, at Marion, for a commission; we, by these presents, commission you to take the field for *our* paper first, and any good Baptist paper next.

**A USEFUL COLLEGE.**—A letter recently published, from Professor Tyler, of Amherst, contains the following interesting statements:



"Out of 200 persons hopefully converted in the College, 100 have entered the ministry. There have been nine powerful revivals of religion, occurring at intervals of one to four years during the whole existence of the College, (in 1823, 1827, 1828, 1834, 1835, 1838, 1842, 1846, 1850,) and numbering from twenty-five to thirty converts each. Moreover, scarcely a year has passed without more or less conversions, when there has been no revival. The aggregate of the conversions during the thirty years, from the establishment of the college to the issue of the last Triennial, cannot, therefore, be less than two hundred and fifty—probably three hundred is nearer the truth. The list of converts includes thirteen Foreign Missionaries. The entire number of Alumni who have entered the ministry, according to the last Triennial Catalogue, is four hundred and thirty-five. The whole number of graduates, by the same catalogue, is nine hundred and sixty-three—and of these, 'between one-quarter and one-fifth were hopefully converted in College.' Of the ministers graduated at the Institution, one-quarter were hopefully converted in College."

**EXPLANATION OF DANIEL.**—How strikingly does the late discovery of Colonel Rawlinson explain the meaning of the promise made by Belshazzar to the wise men, and also to Daniel, that he that should interpret the hand-writing on the wall should be made "third ruler in the kingdom?" Matthew Henry explains this as meaning that he should be next to the king, and the heir-apparent; but even this supposition was liable to contradiction. Why was he not, like Joseph, made next to the king? But the whole matter is now more clear, by the recent discovery of the JOINT reign of Nabonidas and Belshazzar. How emphatically might Daniel be proclaimed "THIRD ruler of the kingdom." Truly, there is no wisdom nor knowledge against the Lord.

**BROWNSON'S LAST.**—Brownson, in his Quarterly Review for April, really out does himself. Speaking of the Catholic press, he says:

"The only press either in Great Britain or the United States, that can pretend to any degree of freedom and independence is the *Catholic press*, and even the Catholic editor is sometimes harshly treated by a portion of his brethren for *daring to express the freedom of thought and expression allowed by his church (!!!)*. Still it is comparatively independent, and is the *only* press in

the world to be uniformly counted on as the loyal defender of truth and justice, *civil and religious freedom*, and the rights and dignity of man as man."

**SEALS AND CLAY.**—In his new volume, Layard gives representations of a great many of the cylinders, cut from gems, which are known to be seals, for impressions upon clay tablets, on which important documents had been written. They were set just as a garden roller is—and left their impressions on the clay tablet, just as a carved roller leaves its impression on cake rolled out under it.

Any woman used to seeing how the rough, unshapen, kneaded mass is formed by such a roller, will see the force of the description in Job, of the coming of the morning. The simile is drawn from the beautiful figure wrought on rough clay when one of these rolling seals is passed over it; the rolling on of the sun over the earth, calling out the images unseen there before. The earth "is turned—as clay to the seal."—Job 38; 13.

**JOHN BUNYAN'S FLUTE.**—The flute, with which John Bunyan beguiled the tediousness of his captive hours, is now in the possession of Mr. Howells, tailor, Gainsborough. In appearance it does not look unlike the leg of a stool—out of which it is said that Bunyan, while in prison, manufactured it. When the turnkey, attracted by the sound of music, entered his cell to ascertain, if possible, the cause of the harmony, the flute was replaced in the stool, and by this means detection was avoided.—*Lincolnshire (Eng.) Times*.

**A RUSSIAN IDEA OF A CHRISTIAN.**—A Russian recently murdered a lady for the sake of the sable lining of her cloak. The deed was committed during Lent. The murdered lady had a little basket with her, which contained a pie. Having been asked by the commissary why he had not eaten the pie, "How could I think of eating the pie!" replied the assassin, "it may contain meat, and—devoutly crossing himself—I am, thank God, a good Christian!"

**SERMONS AND FLOWERS.**—Robt. Hall was once asked what he thought of a sermon that had created great sensation. "Very fine, sir," he replied, "but a man can't eat flowers."

**BAPTISM—AN ADVERTISEMENT.**—The July number of the London Quarterly, the organ of the English Tories, in an article on Chris-

tianity, compares the baptismal rites of the Latin and Greek Christians. The Reviewer says, pp. 27, 28 :

"There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that, at least for four centuries, any other form was either unknown, or regarded as an exceptional, almost a monstrous case. To this form the Greek church still rigidly adheres; and the most illustrious and venerable portion of it, that of the Byzantine empire, absolutely repudiates and ignores any other mode of administration as essentially invalid. The Latin Church, on the other hand, doubtless in deference to the requirements of a northern climate, and the convenience of custom has altered the mode."

#### ENGLISH RELIGIOUS LIBERATION SOCIETY.—

The fourth Triennial Conference was held in London, May 6th and 7th. There was a large gathering of spirited and influential men of all denominations. Many pleasing and exciting facts were stated. Mr. E. Baines, referring to the census book, said: "The pith of that book was this, that between the years 1801 and 1851 upwards of 5,000,000 of sittings were provided in the churches and chapels of this country; and that of this number the proportion provided by government money was four per cent., while the proportion provided on the voluntary principle was ninety-six per cent. Such a fact as that, he defied any argument whatever to refute; and it really proved the whole case of the Nonconformists. . . . . Chevalier Bunsen had gone home from England, taking the census with him, and had told the people of Prussia that the Independents and Baptists of England—who began to assert the principles of voluntarism in the 16th century, and carried on their fight with comparatively few results to the 19th, had at length brought about a state of things in which *they had done more for the spread of the Gospel, during the last fifty years, than all the churches, hierarchies, or governments in four centuries.*"

CHINESE AMAZEMENT AT ENGLISH FASHIONS.—Europeans who go to China are apt to consider the inhabitants of the Celestial Empire very odd and supremely ridiculous, and the provincial Chinese at Canton and Macao pay back this sentiment with interest. It is very amusing to hear their sarcastic remarks on their appearance—their utter astonishment at the sight of their tight-fit-

ting garments, their wonderful trousers and prodigious round hats like chimney-pots, the shirt collars adapted to cut off the ears, and making a frame around such grotesque faces, with long noses and blue eyes, no beard or moustache, but a handful of curly hair on each cheek. The shape of the dress-coat puzzles them above everything. They try in vain to account for it, calling it a half garment, because it is impossible to make it meet over the breast, and because there is nothing in front to correspond with the tail behind. They admire the judgment and exquisite taste of putting buttons behind the back, where they never have anything to button. How much handsomer do they think themselves with their narrow, oblique, black eyes, high cheek bones, and little round noses, their shaven crowns and magnificent pigtailed hanging almost to their heels! Add to all these natural graces a conical hat covered with red fringe, an ample tunic with large sleeves, and black satin boots with white soles of immense thickness, and it must be evident to all that a European cannot compare in appearance with a Chinese.

REV. DANIEL SHARP, D. D.—In the July number of the Memorial, we presented our subscribers with a beautiful steel engraving of the venerated Dr. Sharp. This is not the place for a labored review of his life and character. He was among the longest-living and most widely known of that body of ministers, who gave the impulse to our missionary efforts, and from whom, in fact, our denominational history in this country has taken its shape and direction for the last forty years. The following is a characteristic extract from one of his sermons:

"I freely confess to you, that I would rather, when I am laid in the grave, some one in his manhood should stand over me and say :

There lies one who was a real friend to me, and privately warned me of the dangers of the young; no one knew it, but he aided me in the time of need. I owe what I am to him. Or I would rather have some widow, with choking utterance, telling her children: There is your friend and mine. He visited me in my affliction, and found you, my son, an employer, and you, my daughter, a happy home in a virtuous family. I say that I had rather such persons should stand at my grave, than to have erected over it the most beautiful sculptured monument of Parian or Italian marble. The hearts

broken utterance of reflections of past kindness, and tears of grateful memory shed upon the grave, and more valuable, in my estimation, than the most costly cenotaph ever reared."

Such was the spirit of his life; and such the memorial he left behind him, a nobler epitaph than sculptor's hand could chisel. *He wrote his own epitaph.*

### Book Notices.

THE EPISTLES TO THE THESSALONIANS, by the Translator of Second Peter—Revelation. *American Bible Union, N. Y.*

THE BOOK OF JOB, Translated by Dr. T. J. Conant. *American Bible Union, N. Y.* (In course of publication by monthly parts.)

We take pleasure in acknowledging the receipt of these valuable works: for valuable every scholar must esteem them, whether he favors the main end in view, or not, and whatever may be his opinion of some particular alterations. They are published "for criticism;" but we cannot suppose that such hasty suggestions as we might be able to offer would be of any real value. To revise the translation of the Bible is no easy labor, to be lightly undertaken; nor is it a light thing to revise the reviser. There has been too much of ignorant condemnation, both of the old version and of the new.

It is time that calm judgment should banish prejudice, and passion; that interested motives and excited feelings should no longer prevail; that good men, who love the Bible, and cling to it as the anchor of all their hopes, should see eye to eye, and unite their energies in striving for the common salvation, by spreading the pure word of God. Yet there seems now less hope than ever, of union and peace. While we are writing these lines, we hear of a pamphlet of the late President of the Bible Union, Dr. McClay, in which this venerable and devoted friend of the enterprise assails its present management, as dangerous and injurious in the highest degree. We must wait for more light. But, in the mean time, it is fair and just to recognize, with deserved commendation, the excellence of the works the Bible Union has issued, so far as they have fallen under our eye. The translations executed by Drs. Lillie, and Conant, together with the accompanying notes, are certainly among the most valuable of recent contributions to Philological Literature.

The price of the Revision of the Thessalonians, bound in cloth, is 60 cents; in paper, 40 cents. For these prices, the Bible Union will send the work by mail, postage paid.

FROM G. M. WEST.

RICHMOND IN BY-GONE DAYS; *being Reminiscences of an old citizen.* G. M. West, Richmond, Va.

The antiquarian will find here some precious remembrances, the patriot some soul-stirring allusions and sketches, the humorist many quaint and witty strokes. Altogether a charming little book for a leisure hour. We have marked one or two passages, with which we intend to gratify the readers of the Memorial are long.

FROM G. M. WEST.

THE PROPHETS OF THE RESTORATION, OR HAGGAI, ZECHARIAH AND MALACHI; a New Translation, with Notes; by Rev. T. V. Moore, D. D. R. Carter & Brothers.

This handsome volume has been on our table some time, and we have been enabled to give it such an examination as authorizes us to speak warmly in commendation of it. There has been patient and earnest labor bestowed here. The author has given us the results of his investigations, not their processes; the cream of thought, not the skim-milk of verbose criticism. We thank him as much for what he leaves out, as for what he has put in.

Occasionally the new translation jars harshly on our ears, and we are led "straightway," by the first taste, to say "the old is better," though perhaps careful examination might sustain the departure from the old version. We find it difficult to give up the *jewels* in that oft quoted passage, "they shall be mine, in that day when I make up my jewels," and accept Dr. Moore's substitute, "in the day in which I shall make up my possession." The word *segullah* does not indeed indicate gems, but *possession* is as much too general as *jewels* too specific. It leaves out the idea of preciousness, of specialty, which the original seems to carry with it. On the other hand there are several places where greater force and liveliness are obvious in the new translation; e. g. "Who art thou, great mountain, before Zerubbabel? Be a plain!" This is much more pointed, as well as more literal than the old version.

But without multiplying remarks on particular passages, it may be sufficient to commend the work, as one of real merit, and

adapted to minister to the practical benefit, not only of the clerical, but also of the common reader.

It is a source of gratification to see increased attention directed to the criticism of the Old Testament. Hebrew criticism and Philology have probably made greater advances since the days of King James, than even the Greek; and hence there is more room for, and, in some respects, benefit from the learned and accurate labors of the commentator in that portion of the inspired volume.

**THE BRIGHT WAY**, or the Gospel Applied to the Intercourse of Individuals and Nations, by *Rev. Jos. A. Collier*. American Tract Society, N. Y.

This is a Peace Essay, which received the premium of \$500, offered by Dr. Merrill, of Vermont, and is perpetuated as one of the Tract Society's "Evangelical Library"—by a donation of \$600 more from the same source. Its argument in regard to the evils of war, is of great force, and we are sorry to feel that it is very much needed. The spirit of war is rife in the land, and even the gospel of peace not only seems powerless to sheath the sword, but is used to whet it, and inflame the passions which lead to bloodshed.

FROM PRICE & CARDOZO.

**MEMOIRS OF JOHN KITTO**, by J. E. Ryland, M. A. R. Carter & Brothers., N. Y. 2 vols.

The life of a man who wrote much, and well, who achieved an extensive and deserved fame, who triumphed over disadvantages seemingly insuperable and rose to heights which are rarely attained by the most favored. Lamed by falling from a ladder, rendered deaf by an accident in his early youth, with a dissipated father and a broken hearted mother; left to himself, and prone to wander about the fields or lie among the rocks, what was there to hinder him from absolute vagabondism and worthlessness? First a barber's apprentice, then a mason's hod carrier; turned into a shoemaker when disabled by a fall, hampered by his brutal master, to supply the place of the bitter rebukes which he is unable to hear; yet cheerful, not stupidly passive, nor inertly resigned, but elastic, energetic and firm, the hopeful, thoughtful, self-dependent boy grew up into the diligent, untiring, large-souled man, and carved his name among the justly honored of his generation.

The memoir consists very much of his own writings—his journals, letters &c., and gives not only a graphic picture of what Kitto was, but many a useful hint as to what we ought to be.

FROM C. WORTHAM.

**THE HALLIG, OR THE SHEEPFOLD IN THE WATERS**, translated from the German of Biernatzki, by Mrs. G. P. Marsh. Gould & Lincoln, Boston.

There is a quaintness about this volume, which has been well transferred to the translation, and which won for it great success in the land of its origin. This has led the enterprising publishers to give it an introduction to American readers.

"What is a Hallig—and what is the book about?" says some inquisitive friend. Now it would be easy to gratify your curiosity; but the best way for you to find that out, and several other things beside, is just to go and buy it, and then the next time you read about a "Hallig," you will be sure to know what it is.

FROM C. WORTHAM.

**A TREATISE ON PRAYER**, by the Rev. Edward Bickersteth. American Tract Society, N York.

This is a popular work of a well known writer. It is slightly abridged from the author's standard edition, and is a useful manual for the devout. Never very striking, generally safe, always earnest and devotional, Mr. Bickersteth is an instance of a class of very useful and influential men. He excites no raptures of delight, nor ecstasies of admiration: but he will always profit his readers.

FROM PRICE & CARDOZO.

**MINISTERING CHILDREN**; a Tale dedicated to childhood. J. C. Biker, N. Y.

An illustrative tale intended to aid in training children to exercise those kindly feelings towards the poor, which bless both the benefactor and those directly aided. As a story, it is interesting and delightful; as a medium of moral instruction, it seems sound and effective; and in consequence, it has been, we learn, very saleable.

**RESTRICTED COMMUNION**, by Rev. Jas. B. Taylor. Southern Baptist Publication Society, Charleston.

A republication, enlarged and revised, of a little work, which has run through several editions. It is so calm, kind, and forcible, that it is the very thing to put into the hands of an enquirer on the subject.

# The Monthly Record.

## Churches Constituted.

Names.	Where.	When.
Burksville,	Ky.,	May 17
Choltenham, Canada	West,	May 21
Evansville,	Indiana,	April 18
Fulton city,	Illinois,	April 30
Greenville,	Ala.,	May 31
Hudson,	Ill.,	May 28
Kappe,	Woodford Co.,	May 27
Needham,	Mass.,	June 11
Port Chester,	N. Y.,	
Smith's Grove,	Ill.,	June 18
Stirling,	Ill.,	June 4

## Church Edifices Dedicated.

Where.	When.
Burke, N. Y.,	May 28
Eighty third st., N. Y.,	
Walworth, Walworth Co., Wis.,	June 6
West, Lake st., Chicago, Ill.	

## Ordinations.

Names.	Where.	When.
Amsden, S. H.	Salisbury, N. H.,	June 12
Bradford, J. F.,	Crawford co., Pa.,	June 11
Browe, E. S.,	Hempstead, N. Y.,	May 21
Burdick, E. W.,	Horicon, N. Y.	
Cole, Gideon,	West Wrentham, Mass.,	
Daniels, J. W.,	Brooklyn, N. Y.,	June 23
Dunnavan, J. D.,	Cumberland Hill, R. I.,	May 27
Fish, J. L. A.,	Webster, Mass.,	July 2
Haws, Wm. L.,	Lincoln co, Ga.,	June 13
Henderson, E. W.,	Tallapoosa co., Ala.,	June 13
Hill, Samuel,	Makee, Iowa,	May 14
Hind, Wm.,	Northfield, N. J.,	June 12
Lockwood, E. D.,	Lee, Mass.	
Merrifield, E. P.,	West Wardsboro, Vt.,	June 24
Priest, R. W., as Mis. Af. Mont'y.,	Ala.,	July 13
Renfrew, Archibald,	West Topsham, Vt.,	May 1
Smith, Jas. L.,	Springfield, Pa.,	May 27
Smith, Jas. P.,	Preston co., Va.,	June 30
Smith, John N.,	Albany, N. Y.,	July 6

## Ministers Rec'd from other Denomin's

Names.	Residence.	Denom.
Pay, Geo.,	Waterbury, Conn.,	Meth. Epis.
Smith, Jas. L.,	Springfield, Pa.,	"Christian's."
Webber, W. H.,	East Brook'n, N. Y.,	Meth. Epis.

## Deaths of Baptist Ministers.

Names.	Residences.	Age.
McCain, Alex.,	Augusta, Ga.,	84
Parks, Levi P.,	Pasumpsic, Vermont.	

## Clerical Removals and Settlements.

Names.	Whence.	Where.
Allen, C. G.,	E. Smithfield, Pa.	French Creek, Ia.
Ash, J. B.,	Terre Haute, Ind.	
Backus, J. S.,	McDougal st., Boston, 22d st., Bost.	
Bailey, George,	Claysville, Union co., Va.	
Barnhurst, W.,	Burlington, N. J.,	St. Louis, Mo.
Bastian, N. S.,	Dayton, Ohio,	Pella, Iowa.
Boardman, G. D.,	Barnwell C. H.,	S. C.
Boyakin, W. F.,	Port'd, Or. Ter.	Cowallis, Or. Ter.
Brown, C. E.,	Fenner, Mad. co.,	Hindsburg N. Y.
Carnahan, D. F.		Calvary Phila.
Carto, B.,	Bristol, R. I.,	Beaver Creek, Ohio.
Clarke, A. E.,		Westkill, N. Y.
Covey, E. J.,	Coldwater, Michigan.	
Crockett, G. F. H.,		Carthage, N. C.
Cushman, E.	Deep River, Mass.	
Davis, A. S.,	Westford, Otsego co.,	Prov. N. Y.
Duer, John,	Pennsylvania,	Lowell, Mass.
Earl, Saml. H.,		Wilmington Del.
Eaton, Wm. H.,		Nashua, N. H.
Eddy, D. C.,	Lowell, Mass.,	Brooklyn, N. Y.
Edwards, B. A.,	Newville.,	Plymouth, Mass.
Farrar, C.,	Athol Centre, Athol Depot, Mass.	
Ford, Reuben,	Richmond, Va.	
Foster, J. C.,	Brattleboro', Vt.,	Beverly, Vt.
Goodwin, T.,	Po'keepsie, N. Y.,	Pemberton, N. J.
Gorham, A. D.,		Nantucket, Mass.
Greer, H. K.,	Buf., N. Y.,	Laight st., N. Y. City.
Goodman, S.,	Troy, Mich.,	Dewitt, Mich.
Harrison, J. C.,	Eastern Pa.,	Kingston, N. Y.
Harvey, A.,	Wardst'n, N. J.,	Perth Amboy, N. J.
Jameson, T. C.,	Prov., R. I.,	Melrose, Mass.
Ketcham, F.,	Rock Island, Ill.,	Galena, Ill.
Lovell, L. O.,	West Sutton,	Clapville, Mass.
Lamb, Aroswell,	Hartland, Mich.	
Meeson, J. D.,	Somerset, Mass.	
Mitchell, J. B.,	Guilford, Brattleboro', Vt.	
Mitchell, G. H.,	Chester co., Pa.	
Morey, Reuben,	Attleboro', Mass.,	Arcadia, N. Y.
Page, C. J.,	Bristol, Pa.	
Parker, Chas. H.,		Lewisburg, Ky.
Relyea, S. S.,	Kingston, N. Y.,	Skeneteles, N. Y.
Remington, F.,		Lawrence, Mass.
Sheldon, C. P.,	Hamilton, N. Y.,	Troy, N. Y.
Smith, W. B.,		Hudson, N. Y.
Stanton, R. P.,		Norwich, Mass.
Stearns, J. G.,	Clymer, N. Y.,	Dewittville, N. Y.
Tilley, Wm.,	Jefferson, Me.,	West Waterville, Me.
Taggart, J. W.,	Sixteenth Bap. Church, N. Y.	
Townsend, B. C.,	Meclenb'g, N. Y.,	Hector N. Y.
Van Winkle, P.,		Albion, Mich.
White, Sampson,	Washington, D. C.	
Wilds, Z.,	P. West Boylston,	Port Rich'd, N. Y.
Worth, Edm.	Fisherville, N. H.	Kennebunk, Me.

# AMERICAN BAPTIST MEMORIAL.

SEPTEMBER, 1856.

## Daily Additions to the Church.

I WAS reading, the other day, of a very prosperous church. It was not a very wealthy one, for its principal members had neither silver nor gold. Nor was it a very old church, glorying in former dignities, and strengthened by the gathered affections of many generations. It had not long been constituted. Nor did they have a handsome house of worship, a splendid organ, and attractive music, to draw strangers, and win wealthy adherents. I believe they had no house of worship at all. But it was a prosperous church, nevertheless: for it was a devout, united and active body. And I have been considering whether *every church* would not be prosperous, if its members were devout, united and active. And this has led me to think whether the members in *the church to which I belong* possess these characteristics, and particularly whether they are *found in myself*.

One thing remarkable about the church to which I was referring was, that they had *additions every day*. There was, I suppose, something like a "revival" in those days. I do not know, but it might even be said that they had a "protracted meeting." Certain it is that they used to meet; they *all* met; the old and prominent members, as well as the younger and more hardy. Nor did the women exempt themselves, on the ground of delicate health, or distance, or because it was to be "only a prayer meeting." They met; and their meet-

ings were *protracted*—that is, they had them day after day, and week after week, for some considerable time. They all continued in prayer and supplication.

I think, moreover, that it is probable there was some *excitement* at these meetings, too. I am aware that this admission may create a prejudice against this church of which I am speaking, in the minds of some persons who are very much opposed to excitement—in religion—though they both admire and use it in every thing else. But I believe it was a fact, that they were a good deal elicited; so much so that the people thought they must be elevated by wine and mocked at them as "silly enthusiasts," "crazy fanatics," &c.

They did not heed this much, however. They were probably too much excited to think of appearances, or to care what people thought of them. And I do not wonder they were excited. I think I should have been excited, if I had been there. I wonder we are not all excited now. There was enough to set their souls on fire. There is enough to kindle us all into a blaze. I never wonder at a man's feeling ever so deeply on the subject of religion. The only wonder is, that there should ever be any who do not feel.

However, to get back to this church of which I spoke, they had daily additions. And such additions! The book which I was reading in, when I met with this account, was written in a foreign language, and the translation says that the additions consisted of "such as shou-

be saved." I believe, however, it is generally agreed that the word which is rendered by those five words, "such as should be saved," simply means "the saved." They were saved first, (that is, the work of salvation was begun in them,) and then they were added to the church.

It is a glorious thing to be in association with *the saved*. It is delightful, I doubt not, for shipwrecked mariners, who have struggled to shore, or been rescued together by benevolent interference, to gather round the warm hearth, and look round on each other's countenances, and feel that they are all safe—all saved. Each sees in the other a remembrancer of his own deliverance. Each feels his own thankfulness quickened by sympathy with the rest. But those saved, not from the sea, but from Satan,—not from flames of earthly fire, but of everlasting torment—how must they gaze upon each other! With what clinging tenderness; with what affectionate sympathy! And a church made up of the saved—a company of redeemed captives, plucked from destruction, as brands snatched out of the fire—must feel great delight when they come to "sit together in heavenly places in Christ Jesus," and realize that they are indeed the saved of the Lord.

If all who are in any particular church are saved before they are added to it, then that church will present a very marked contrast to the world. The purity, the peace, the love, the zeal of such a body will prove its distinctness from the mass of men around it, just as the course which a fertilizing stream takes through a desert will be known from afar, by the line of living verdure which crowns its banks. And not only will one who beholds from outside a church made up altogether of "the saved," feel that it is distinct from the world, and a shining testimony for God, in the midst of darkness, but those who enter within it will find a holy peace, a sacred repose, a charm for the spirit

which unconsciously soothes and refreshes, while it invigorates and excites them.

The reason why the churches are not always such places of pleasure and profit is because they have in them those who are not really saved. And the nearer each church approaches to being composed only of the *saved*, the more powerfully will it accomplish the work assigned to it. It is of far more consequence to the real welfare of the church that those who are added to it should be the saved, than that they should be the rich, or the influential, or the talented.

But what do we mean by the saved? Just what the Bible means. They are not indeed free from imperfection, but they are rescued from the controlling dominion of sin. They are not grown up to the stature of perfect men in Christ Jesus, but they are real children of God; they are living, thoroughly endowed, and perfectly formed *babes* in Christ. They are not trees, on which ripe fruit is hanging, but they bear the blossoms of promise, and have in them the vigorous life by which the sun and dew and air of heaven convey nutriment, and minister perfection to the fruit. They are not *in* heaven; but they are not *of* the earth. Their salvation is progressive; it is not yet complete and full, but it is real and advancing.

We have spoken of additions to the church, which are mentioned in the outset, and it has been seen *when* they happened, and of *what sort* they were. It is important to inquire, also, *how* they occurred. What was the secret of such frequent additions, and such valuable additions?

The history is very brief on this point. It simply says—"The Lord added them." Now there were many earnest preachers at that place, and many interesting circumstances had recently occurred, all adapted to awaken attention. But none of these things could add people to the church. That was the Lord's work. He did it then. He does it now.

There were several facts with regard to that church which made it extremely suitable, however, that they should receive additions just then. And I am inclined to believe, that whenever it is in like manner suitable, the Lord is ready now to make additions to the churches. In other words, it seems to me, that *it seldom, if ever, happens that a church is long in a state fit to receive additions, before it receives them.* God is not willing to bring forth his new-born children into so chilling and numb an atmosphere as that of a dead or a sleeping church.

It appears that this church had been *praying* for this very thing a good while. A daily prayer meeting had preceded daily additions. And they had even commenced to pray before they commenced to preach.

They seem, too, to have been singularly *unanimous* in their prayers. They *all* were concerned about the matter. I wonder what Bro. B—— would think, if he should appoint a prayer meeting to pray for a revival to-morrow night, and when he goes to the place, should find *every member of the church there*, the lecture room abandoned, because it would not hold the people, and the body of the church filled, as it is sometimes on communion occasions! And yet all those communicants are *entitled* to pray for such a cause. Nay, more; they are under obligation to do so. Ah, I am afraid some of them were not added to the church by the Lord—were not saved. What else can be the reason that they never can be got to meet and “pray for the peace of Jerusalem?”

But it appears also that this church of which I have been speaking, was a *steadfast* church—steadfast in doctrine, steadfast in fellowship, steadfast in breaking of bread, and attention to the ordinances of God’s house, and steadfast in prayer.

They were moreover a very *charitable* church. They were poor, but they did not allow their poverty to deprive them

of the privilege of giving. They not only gave when they had the money convenient, and would not feel the loss of it, but sold property, in order that they might have to give to the needy.

And another thing, they were a very *joyful* church. Oh, how much good it does, to see Christians rejoicing in the Lord. The world is deterred from Christianity by a gloomy Christian—a morose, surly, or even a desponding Christian. But a joyous Christian, one who has gladness in his heart, and God’s praise shining in his countenance—is a perpetual invitation to come to the gospel feast.

Glad Christians, however, can only be found where there are active, earnest Christians—devoted to the work of their Master. And we learn that *singleness of heart* was another characteristic of this remarkable body. They could say: “One thing I have desired of the Lord; that will I seek after, that I may dwell in the house of the Lord all the days of my life.”

And besides all this, they must have been Christians of *good repute* from them that are without, for it is said they had “favor with all the people.” Their lives joined with their lips to praise God.

Such was the church which received daily additions. Is there not reason to trust that, if our churches will assume such a position, the Lord will add to them daily the saved?

B. M., JR.

### The Gospel a Witness.

“And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end be.”—Matt. xxiv: 14.

Is there not something implied in this expression of our Lord, which is not properly appreciated, in the general conception of the design of a preached gospel? Are we not in danger of being so absorbed in the contemplation of it, as a proclamation of God’s method of salvation—the “good tidings of great joy” in



redemption—as to overlook its character as a witness? Is it not a fact, that ministers are too apt to take a partial view of their great commission to preach the gospel “to every creature,” and forget that to every creature the preached word comes with vital and everlasting consequences, not merely as “a savour of life unto life” in them that are saved, but “of death unto death” in them that perish?

Some preachers do not hesitate to declare that they have nothing to say to sinners, that their message is exclusively to the *household of faith*; and they act upon this opinion, carefully avoiding to enforce the divine requirements and commands upon the impenitent, lest they should be guilty of giving the “children’s meat to dogs.”

From such preaching, the unregenerate go away quite easy and secure. They have nothing to do with the matter, because they have no part with them that believe; and if the gospel takes no notice of them, and has no bearing upon their condition as sinners, then, of course, they are at liberty to reject it if they please.

These mistakes arise from confounding the *dispensation* of the gospel to all men as a witness, with the purpose of grace in Christ Jesus. It is the design of God, in dealing with the subjects of his moral government, not only to exercise his own sovereignty, but to oblige them finally to acknowledge his right to do so. He may, for a season, suffer the potsherds of the earth to strive with his omnipotence, to question his authority, and to sit in judgment on his doings; but there is a day coming when every mouth shall be stopped, and the whole world become guilty before him. It is in reference to this event that he has said in allusion to the dispensations of both law and gospel: “The times of this ignorance God winked at, but now commandeth all men everywhere to repent, because he has appointed a day in which he will judge the world in righteousness.”

Again it is said, “*One witness shall not testify against a man to put him to death, but at the mouth of two witnesses, or at the mouth of three witnesses, every word shall be established.*”

Accordingly God has prepared two witnesses, the law and the gospel, against the day when he will judge the world, by whose joint testimony he will righteously condemn the guilty; and therefore it is, that the gospel must “*first be preached in all the world as a witness, and then shall the end be.*”

By the law, all are condemned already; and yet Jesus declared, “This is the condemnation, that light has come into the world, and men loved darkness rather than light.” “Ye have seen, and hated both me and my Father.” Men have manifested their hatred to God by transgressing the law, which is a transcript of himself, and they have proved their hatred to Christ, by despising and rejecting his gospel. The command to all men everywhere to repent, was made by him who well knew that no one would repent, but those to whom the grace of repentance is given; but this command was intended to test the disposition of men toward the gospel plan of salvation, and thus to take away the cloak under which the sinner thinks to hide, by pleading the too great severity of the law.

When God was about to destroy the old world, and had positively declared his determination to do so, he commissioned Noah to preach to that ungodly generation during one hundred and twenty years. By the building of the ark, and the promise of God to Noah, that for his righteousness sake he would save his family with him in that ark, he made known in a figure the gospel plan of salvation by Christ; and thus was Noah a “preacher of righteousness.” For it was the Spirit of Christ that preached in him to “the disobedient,” whose spirits are now “in prison.” Let us enquire what was the purpose which God intended to effect by this

preaching. Certainly it was not to save these sinners, for he had previously decreed their destruction; but it is positively declared, that "*by it he condemned the world*"; this very preaching was "a savour of death unto death in them that perish;" it became, and was designed to be the last and condemning "witness" against those who had proved already that "every imagination of the thoughts of their heart was only evil continually."

A certain class of preachers seem to suppose that Noah actually *invited* those that perished in the flood to enter the ark; that he told them there was plenty of room, and that it was doubtless the desire and intention of God to save them. Had he preached such a gospel—or had he, on the other hand, concluded that if it was not the design of God to *deliver them*, it would be of *no use to preach at all*—would he, in either case, have "preached the preaching that God had bidden him?"

A young man, in conversing with a friend, expressed a great desire to preach to sinners. "What do you intend to say to them?" said his friend, "I wish to *invite* them to *repent*, and to *offer* Christ to them," he replied. "By what authority would you *invite* the impenitent?" "Why, what should I say to them?" said he. "You should *command* them to repent in the name of the Lord, sir, upon the penalty of eternal death." The next day the same persons met again, when the young man said, "I have been thinking of our conversation yesterday, and believe I now understand the subject. If I am *invited* to a friend's house, I can go or not as I choose; but if I am summoned before a court martial, by legal authority, I *must go*, or *pay the fine*." "Just so, sir; and let me advise you, in addressing sinners, always to remember the court martial."

Some very excellent people tell you they dare not hope; why do they not dare to hope? To me it seems much more impious to dare to despair.

## The Compatibility of Business and Devotion,

AS EXEMPLIFIED IN THE LIFE OF THE LATE  
JAMES C. CRANE, DEACON OF THE FIRST  
BAPTIST CHURCH, RICHMOND, VIRGINIA.

BY REV. J. B. JETER.

"*Not slothful in business; fervent in spirit; serving the Lord.*"—Rom. xii; 11.

ONE of the most common, plausible and influential excuses for the neglect of religion is, that its claims are at variance with the business and cares of life. We urge men to embrace the gospel—to consecrate themselves to the service of Christ—to make preparation for a coming eternity. We enforce our exhortation by motives drawn from duty and interest—from the law and the gospel—from the grace of the Father, the sacrifice of the Son, and the sanctifying influence of the Spirit—from the earth, hell and heaven. They hear us respectfully—admit the truth and importance of all our remarks—and then quiet their consciences in the neglect of religion by the flimsy pretence, that the business and cares of life, of necessity, engross their time and thoughts. It would be well, if this sophistry were confined to men of the world. But professing Christians frequently justify themselves in the neglect of the plainest duties, and satisfy themselves with the most meagre religious attainments, on the delusive plea, that their worldly occupations absorb their energies, and unfit them for higher pursuits. The futility of this excuse, whether it would be used to palliate a total, or partial neglect of religion, may be easily made to appear. The plea is based on the assumption, that the proper business of life is inconsistent with earnest piety. If the assumption is true, the excuse is vain. Were the interests of this life, and the interests of the life to come, in conflict, then reason, conscience, and revelation demand that the former shall be sacrificed for the latter. The less should yield to the greater. That which

is first in importance, should be first in attention. No man, who admits the inspiration of the Bible, can doubt the transcendent worth of the "things above, where Christ sitteth at the right hand of God;" and no man making this admission can decline seeking these things, in preference to the "things on the earth," without subjecting himself to the charge of moral insanity. The command, "seek ye first the kingdom of God, and his righteousness," is not more plainly dictated by divine wisdom, than it is urgently enforced by human discretion. But the assumption, on which the plea rests, is false. The just claims of the world are in perfect harmony with the superior claims of piety. A man need not be an ascetic to be a Christian. Lawful business is no necessary hindrance to devotion. There is, indeed, a love of the world, which is incompatible with the love of God. "If any man love the world, the love of the Father is not in him." Supreme devotion to the world is rebellion against God. He, who seeks from the world his chief good, is an idolator. He renders to the creature the homage, which is due only to the Creator. He puts the world where God ought to be, and puts God where the world ought to be. "Ye cannot serve God and mammon." Where Christ reigns, he must reign sole monarch. It must be conceded, too, that there are employments, accounted among men legitimate and honorable, which are entirely inconsistent with earnest piety. They originate in depravity, minister to its gratification, and are clearly condemned of God. To affirm that such employments are in harmony with piety, would be to obliterate the distinction between right and wrong, holiness and sin. Such occupations, far from being needful, are a curse to those who engage in them, and a reproach to society. But all avocations, which are demanded by the interests of the community, which furnish no unavoidable incentive to sinful indulgence—infringe

no right of man—and transgress no law of God—may be pursued, with diligence, earnestness and efficiency, without, by one iota, compromising the claims, or diminishing the fervor of true piety. The spirit of inspiration, who requires that Christians shall be "not slothful in business," demands that they shall be "fervent in spirit." I am aware that some critics propose a different rendering of the first clause of this verse—"as to diligence not remiss." This change, however, does not materially affect the sense of the passage. According to either rendering, it harmonizes with the counsel of the wise man—"Whatsoever thy hand findeth to do, do it with thy might." As God does not require of his creatures impossibilities, we may be certain, that the utmost fervency of spirit, in the service of the Lord, is consistent with a due and laborious attention to the pursuits of this life.

The position, which has been discussed, does not exhaust the whole truth on this subject. A proper attention to secular interests, far from being opposed to the religion of the Bible, constitutes an important element of it. "Whether, therefore, ye eat or drink, or whatsoever ye do," said St. Paul, "do all for the glory of God." This text inculcates entire consecration to God. We should serve him, not only in devotions, but in our labors; not only in our mortifications, but in our indulgences. Plowing, if performed from a right motive, is as pleasing to God as prayer or praise. This principle converts every place into a temple of the Lord, every occupation into the service of the Lord, and every day into a day of the Lord. The laborer in the field, the mechanic in the shop, the merchant in the store, the statesman in the legislative hall, and the judge on the bench, may serve God as truly and acceptably, as the Christian in the closet, or the minister in the pulpit. So far is piety from unfitting us for a proper and effective attention to

secular interests, that she pronounces the man, who wilfully neglects them, utterly unworthy of her favor and companionship. "If any man provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." The family relation is of divine appointment. "God setteth the solitary in families." He has devolved on the head of the family the responsibility of making provision for its nourishment, education and happiness. To secure the fulfilment of this duty, he has implanted in the parental bosom an affection, which makes care light, toil easy, and sacrifices sweet. Impelled by this affection, infidels, who reject the word of God, and spurn the restraints of moral obligation, provide for the sustenance and comfort of their offspring. Now, if any man, professing to be a Christian, fails to provide for those, who, by the ordinance of Heaven, claim his support—in vain does he plead, in excuse for this neglect, the fervency of his private devotions, and the earnestness of his attention to the public duties of religion. His prayers, his praises, and his sacrifices are an abomination to the Lord. The man's conduct is a virtual denial of the Christian faith, and is worse than that of an infidel. I will not affirm the impossibility of the salvation of the lazy and indolent; but the scriptures seem fully to authorize the exclamation, How hardly shall they enter into the kingdom of heaven!

On the subject under consideration, our observation agrees with the teaching of revelation. There are few pastors, I presume, who have not seen among their flocks beautiful and instructive specimens of the harmony between fervent devotion and diligent labor. Some years ago, in the regular course of my pastoral labor, I prepared and preached a sermon on the text placed at the head of this article. The theme was "The compatibility of diligence in business with fervency in devotion." In the discussion of the subject I had

in mind the life of Deacon J. C. Crane, then one of my constant hearers. Of course, I drew the picture so as to conceal the original. The recent death of Mr. Crane, having removed the restraints under which I then labored, I have concluded to re-produce the picture, with such emendations as reflection may suggest, and my changed relations to the departed may authorize. In this labor, I am actuated alike by a sense of justice to the dead, and a desire to benefit the living. "The memory of the just shall be blessed." We should deem it, not merely a sacred duty, but a delightful service, to gather up, record, and transmit, as a fragrant memorial to future generations, the excellencies and labors of the departed worthies, whom we have known and loved. Especially does it seem desirable that the lights which grace has kindled, and which have shone so brightly and beneficently, in the narrow sphere to which providence has assigned them, should be brought forth, and set on a higher pedestal, that they may irradiate and bless a wider circle. The great have their panegyrists. Why should not the good have theirs? The great shine too often but to dazzle, bewilder and ruin: the good shine only to enlighten, to encourage, and to exalt.

Deacon Jas. C. Crane was "not slothful in business." He was a merchant. And permit me to say, in passing, that merchants are a noble class of society. They are not all deserving, but among them are to be found many of the finest specimens of probity, liberality and public spirit. To this respectable class, Mr. Crane belonged, and never did any act of his bring on it "the shadow of a spot." During the greater part of his life, he carried on a pretty extensive and active business. He was connected with several companies, for insurance, internal improvement, and other purposes; in several of them he held responsible offices. He was, emphatically, *a man of business*. If he was not a genius, he possessed a large measure of common

sense. His perception was quick, his judgment clear, his utterance ready, and his movements were nimble. If intricate accounts were to be settled, or business documents to be drawn up, none could do it better than he. He was industrious, earnest, punctual, considerate, and persevering. Early and late, he was in his counting room. No man could charge him with the neglect of duty in any department of business. Among all the men of his day, who sought their chief good in the world, there was not one more active, diligent and efficient than he. He was just such a citizen as every virtuous, well ordered community would count. His piety, which was concealed from none who knew him, did not diminish his labors, his success, or his respectability. Nay, it certainly promoted his influence and patronage in business. All were fully persuaded of the integrity and fairness of his dealings; and were therefore not afraid to trust him. His word was accounted as his bond, and his bond as the bill of a specie paying bank. But on this subject, I need not enlarge. Suffice it to say, that he was a Christian merchant, earnestly and vigorously prosecuting his business, attending to every interest, performing every duty, and by a long course of uprightness, punctuality and beneficence, winning and retaining the confidence, admiration and esteem of the community in which he lived.

Mr. Crane was "fervent in spirit." In his youth he made a profession of religion; and a life extended to half a century furnished indubitable evidence of the sincerity of his profession. He was, as Young Seen Sang, the Chinese evangelist expressed it, "a hot hearted Christian." A more consistent example of piety than that which he exhibited, it would not be easy to find. He was humble, conscientious, kind, liberal, devout and active. He was, indeed, adorned with all the graces of the Spirit; and his life was an instructive

and beautiful illustration of every Christian principle. But his various excellencies demand a more particular notice.

Contemplate him in the *family*. He was blessed with a well-ordered, interesting and promising family. In the much loved domestic circle, his piety shone with pleasing and ceaseless lustre. He learned, according to the apostolic injunction, "first to show piety at home." It was impossible to spend a day in his house without being impressed with the religious influence pervading it. Piety presided over all the domestic arrangements. Every pleasure, engagement and interest was regulated with strict reference to the enjoyment of his religious privileges, and the performance of his religious duties. He was profoundly interested in the education of his children. He spared neither pains nor expense to have them properly trained for a sphere of usefulness and respectability; but he was chiefly anxious that they should be brought up "in the nurture and admonition of the Lord." He prized knowledge, but most of all, the knowledge of salvation. He manifestly and carefully endeavored to educate his children for God and heaven. His library and his centre table were well furnished with books; not such as are frequently found in the houses of professing Christians, mere literary trash, corrupting alike to taste and to morals—but well selected volumes, fitted to instruct as well as interest, with a predominance of the most attractive and valuable religious works. The family conversation was free, genial, cheerful, sometimes facetious, but invariably chastened by the religious element, and frequently, without the slightest violence, directed to sacred themes. Mr. Crane was passionately fond of singing—an amateur in the art—attentively instructed his children in both vocal and instrumental music—but earnestly aimed to consecrate the attainment to the worship and glory of Christ. His house was the abode of a generous, flowing hospitality

but whoever might be his guest, Christ was sure to find a welcome at his table. No conversation, no temper, no appetite was indulged, which would exclude the guest who graced the marriage supper of Cana in Galilee. The family worship, which took precedence of all pleasures, and of all other duties, was spirited, solemn, instructive, brief, and varied to suit the changing circumstances of the household. Those who knew the family before it was broken by affliction, can bear testimony, that it was a bright, joyous and hopeful circle, in which authority was exercised with wisdom and kindness, and submission was yielded with reverence and cheerfulness; and of this charming circle, Deacon Crane was the sun whose light and warmth imparted life, vigor and gladness to all around.

Notice Mr. Crane in the *church*. Like his Lord, he loved "the gates of Zion more than all the dwellings of Jacob." None could sing more heartily and passionately than he,

"I love thy kingdom, Lord,  
The house of thine abode,  
The church our blessed Redeemer saved  
With his own precious blood.

"Beyond my highest joy  
I prize her heavenly ways,  
Her sweet communion, solemn vows,  
Her hymns of love and praise."

At all the meetings of church, for worship or business, he filled his place; or could furnish some valid reason for his absence. His attendance on public religious worship was not permitted to depend on chance or convenience; but he so arranged his business, and so regulated his movements as to be sure of enjoying the privilege. Nor was his presence in the house of worship a mere formality. He waited on the ministrations of the gospel, as a new born babe, desiring "the sincere milk of the word," that he might grow thereby. He sat for the following picture, taken from the *Mirror*, p. 166:

"I once had the pleasure of numbering Brother *Lively* among my constant hearers. He always took his seat near the pulpit, and listened to the word preached with intense interest, and a heart responsive to all its claims. His absorbed attention, the variations in his countenance, and his flowing tears, evinced the warmth of his feelings. Nor did his emotions die away with the sound of the preacher's voice, but subsequently showed themselves in the spirituality of his conversation, the fervor of his devotions, and the activity of his efforts in the cause of Christ. If on the face of the earth there was a church composed of such members as Brother *Lively*, I should delight to be their pastor."

For many years Mr. Crane was a deacon of the First Baptist church; and using the office well, he purchased to himself "a good degree, and great boldness in the faith which is in Christ Jesus." The Deacon had that happy combination of firmness of purpose, with suavity of manner, which rendered him invaluable in church discipline. He shrunk from no responsibility, and from no toil, demanded by the welfare of the church. In his exercise of ecclesiastical authority, his spirit prompted him to the use of mild rather than severe measures; to heal rather than to amputate; to win rather than to force. None entered more fully into the spirit of the inspired counsel, or more faithfully obeyed it. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." With those fierce and morose disciplinarians, who take pleasure in excommunicating and anathematizing the faulty, he had no sympathy. He contributed of his substance, liberally and cheerfully, for the support of the church. Though not rich, his name generally stood among the first on the list of contributors. Were all church members imbued with the free, self-sac-

rificing spirit which characterized him, means for the support of pastors, the erection and improvement of houses of worship, furnishing Sunday schools, and promoting in other ways the cause of Christ, would, in few cases, be wanting. In meetings for social prayer, his presence created delight. His gift in prayer was rich. His supplications appropriate in matter, simple in language, and earnest in spirit—were almost certain to vibrate on kindred chords in the hearts of his fellow-worshippers. Sometimes their tears would flow responsive to his own. Nor was he more gifted in prayer than in pious exhortation. He could instantly seize on a text of Scripture, a passing incident, a casual remark, or a fitting thought of his own, and expand it into an instructive and impressive discourse. Not unfrequently, on these occasions, his remarks would be most felicitous and thrilling. Many years he was a leader of church music; and had his labors and influence been confined to this department of usefulness, he would have been an invaluable church member. He possessed a fine, musical, well cultivated voice, and excellent taste, judgment and tact, which enabled him, with a moment's notice, to select, for any occasion, the most appropriate tune and hymn. He was a noble specimen of a church member. Any pastor would rejoice to have such a helper. In any church, such a deacon would be a pillar, an ornament, and a leader.

In the *Sunday school* Mr. Crane was at home, and found his most congenial employment. He was trained in the Sunday school. Here commenced that self-discipline for which he was ever distinguished—here he began to lay up those spiritual treasures, in which he became so affluent,—and here was laid the foundation of that usefulness, which was erected into so fair and spacious an edifice. The pupil soon became a teacher; and it were difficult to say, whether the scholars or the master were the more benefited by his instructions. He dili-

gently sought knowledge to impart it, and imparting, he increased it. His qualifications quickly marked him out as fitted for the office of superintendent. Much the greater portion of his mature age was spent in performing the duties of this responsible office. In this post, indeed, he won his highest meed. He was a model Sunday school superintendent. Punctuality, earnestness and affection distinguished him in this department of labor. His soul, body, time, purse, influence, were all enlisted in the work. None knew better how to win the hearts of children, or inspire teachers with zeal, than he. The success of the schools, at different times, and in different places, under his charge, bear decisive testimony to this important officer. His zeal in this cause was not limited to the schools under his immediate instruction. He resigned the superintendency of a flourishing school, that he might devote himself, on the claims of business should permit, to visiting other schools, encouraging such as were feeble, and organizing them where they were needed. As a Sunday school lecturer, he had few equals. His thorough knowledge of the Sunday school system, its history, the details of its operation, and its rich fruits, rendered his addresses both interesting and instructive. Many schools organized, or revived by his labors, have cause to bless his memory. At our associations he never failed, if an opportunity was offered, to advocate the cause of Sunday schools, with zeal, ability and effect. He was, for several years, President of the Virginia Baptist Sunday School and Publication Society; and, in this office, he exerted himself to establish a Sunday school in connexion with every Baptist church in the State. His efforts were crowned with encouraging success; and if it was not commensurate with his enlarged desire, it was not from a lack of diligence and sacrifice on his part, but from the impossibility of finding a sufficient number of Christians like-minded with himself.

It is deemed no injustice to affirm, that to James C. Crane, more than to any man, living or dead, the Baptists of Richmond are indebted for the present high prosperity of their Sunday schools. Others have done well—he did better. He labored in the cause, early, long, diligently, in season, and out of season, officially and unofficially, as teacher, superintendent and lecturer; and he labored effectively. He sowed, and others have reaped—he laid the foundation, and others have built. The results of his Sunday school labors no creature can calculate; but the all-seeing eye discerned the scattered seed—marked how it sprang up—watches its growth, and its maturing—and sees how the crop will become the seed of another and a greater crop—and that this process will continue, with augmenting results, to the end of time—when the laborer will receive his full reward.

Mr. Crane was, for many years, connected with all our State, and most of our general, denominational societies. He usually attended their anniversary meetings; sometimes presiding, and frequently acting as secretary. He commonly took an active part in the business of these meetings. His sound judgment, extensive information, and ready utterance, made him a valuable member. He presided well, and, as a clerk, he had no superior. I have heard him, on public and exciting occasions, deliver *extempore* addresses, which would do no discredit to the most eminent speakers of the land. There was no flashing of wit, no flourish of what is miscalled eloquence, but a clear, concise, earnest, graceful discussion of the matter under consideration. Among all the laymen of the Baptist churches none took, or was qualified to take, a more prominent position. It may be questioned whether any one, minister or layman, in the long period in which he was accustomed to attend our anniversaries, exerted a stronger and more beneficent influence in them than he.

## First Baptist Church in Charleston, S. C.

BY REV. B. MANLY, D. D.

NO. III.

ON a former occasion, we pursued the history of this church to the death of Mr. Chanler.

That was indeed a dark day. He had been for some time the only regular Baptist minister in all this part of the Province; and on his melancholy removal, the church had no visible prospect before them, but of a "famine of hearing the words of the Lord."

But, while God's dispensations are mysterious, they are all wise; and while it is the rule of his administration to interpose with seasonable aid in the hour of his people's extremity, he sometimes brings them into the greatest straits, that they may better appreciate and improve the blessings he bestows. The Lord had provided an instrument by which he designed greatly to promote the cause of truth and piety in the province, in the person of the Rev. Oliver Hart; and having selected the Charleston Church as the honored receptacle of such a gift, he prepared them to value it by quenching the only lamp that gleamed through the dark wilderness around. The feelings of the more reflecting part of the church, therefore, can be better imagined than described, when they discovered that on the very day on which "devout men carried" Mr. Chanler "to his burial, and made great lamentation over him," Mr. Hart arrived in the city.

REV. O. HART.

This eminent minister was born in Warminster Township, Bucks county, Pennsylvania, July 5, 1728. It was his happiness to grow up at a period when God was remarkably reviving his work in this country, through the ministry of his servants Whitefield, Edwards, the Tennents; and we may add also, Abel Morgan and others of the Baptist Church. Some of these Mr. Hart used to hear, and



was much impressed by their ministry; particularly that of Mr. Whitefield. It pleased God to arrest him early by his grace, and bring him to the knowledge of the truth; and being convinced of believer's baptism, he was baptized at the place of his nativity, by the Rev. Mr. Jenkin Jones, April 8, 1741, before he had completed his eighteenth year. In the same year, he united himself to a Baptist Church at Southampton.

It is probable, from some circumstances, that his mind was soon impressed with the great duty of preaching the gospel, and that he began at once to share in the duties of prayer and exhortation, on fit occasions. When he had been about five years and a half in the profession of religion, he was called out into the ministry, and licensed to preach, December 20, 1746. If, as Mr. Jones (History of the Philadelphia Association) says, he was a fellow student of Samuel and David Jones, James Manning, Hezekiah Smith, David Thomas, John Gano, the Suttons and others, at the institution established at Hopewell, N. J. under the care of the Rev. Isaac Eaton, it must have been about this period. For on October 18, 1749, he was solemnly ordained and set apart to the ministry of the word and ordinances; and immediately thereafter, impelled as it should seem only by his own feelings, (or rather conducted by the kind providence of God,) he set out for Carolina, and arrived in Charleston, as we have seen, December 2, 1749. Mr. Hart was now twenty-six years of age. He immediately began to preach to the destitute church;—and they were so edified by his ministry, as well as struck with the providential circumstances of his arrival, that they immediately called him to the pastoral care of the church, which he assumed, February 16, 1750.

#### CONSTITUTION OF THE CHARLESTON ASSOCIATION.

Although not insensible to the extent and importance of the particular field assigned him, he yet was so convinced of

the importance of united counsels and efforts to individual success, that one of the first objects which engaged his attention, was the union of the infant Baptist churches into an Association. In this enterprise, he found an able and ready co-adjutor in the Rev. Mr. Francis Pelot, of Euhaw, a man of classical education, and of kindred feelings and spirit with himself. These two, seconded by Mr. John Stephens, (installed pastor at Ashley River, June 22, 1750,) and by Messrs. John Brown, and Edwards, (ordained in the church at Welch Tract,\* the one on May 7, 1740, the other June 15, 1751,) very soon impressed the churches with the importance of the plan they were meditating. Wherefore, having procured from Philadelphia, through the agency of Mr. Hart, a copy of Rev. Mr. Griffith's essay on the nature, powers, and duty, of an Association, as a guide to their proceedings, and the basis of their union, they fixed on October 21, 1751, the time when the ministers and messengers of the four churches should meet in Charleston, to form their desired union. Thus originated that venerable and useful body "the Charleston Baptist Association;" of which Mr. Hart was the father, and which was a medium through which he continued to shed upon the denomination in South Carolina, the benign influences of his well balanced mind, for thirty years.

#### MR. HART'S SPIRITUAL EXERCISES.

Mr. Hart's preaching attracted considerable attention in Charleston, and his character, universal respect. Had he possessed a less spiritual mind, he would have found enough food for self gratulation in the general approbation with which he was received by all ranks.†

\* Now Welsh-Neck—constituted in 1738.

† A very pleasing evidence of the light in which he continued to be regarded in Charleston, occurred some years after, about 1770. "He was robbed of about £30. When the fact was known in town, the gentlemen of other societies made him a present of £730, which they raised among themselves, without the help of his own people."

But this did not satisfy him. While his great end in life was the glory of God he viewed the salvation of sinners as a principal means of promoting it. He longed for the souls of men; and was jealous over them and himself, with a godly jealousy, lest by any means he should run in vain. The exercises of his mind now became intense, and the holy humiliation and strong desire which are the usual preparatives of a great blessing, are breathed in the following extract:

"Monday, August 5, 1754. I do this morning feel myself under a sense of my barrenness: Alas! what do I for God? I am, indeed, employed in his vineyard; but I fear to little purpose. I feel a want of the life and power of religion in *my own heart*. This causes such a languor in all my duties to God. This makes me so poor an improver of time. Alas! I am frequently on my bed, when I ought to be on my knees—to my shame. Sometimes the sun appears in the horizon, and begins his daily course, before I have paid my tribute of praise to God; and perhaps while I am indulging myself in inactive slumbers. O wretched stupidity! Oh that, for time to come, I may be more active for God! I would this morning resolve before thee, O God! and in thy name and strength, to devote myself more unreservedly to thy service, than I have hitherto done. I would resolve to be a better improver of my time than I have heretofore been: to rise earlier in the morning, to be sooner with thee in secret devotion, and Oh that I may be more devout therein! I would be more engaged in my studies. Grant, O Lord! that I may improve more by them. And when I go abroad, enable me better to improve my visits; that I may always leave a savour of divine things behind me. When I go to thy house to speak for thee, may I always go full fraught with things divine, and be enabled faithfully and feelingly to dispense the word of life. I would begin and end every day with thee. Teach me to study thy glory in all I do. And

wilt thou be with me also in the night watches; teach me to meditate of thee on my bed; may my sleep be sanctified to me, that I may thereby be fitted to thy service, nor ever desire more than answers this important end. Thus teach me to number my days, that I may apply my heart unto wisdom."

Very shortly after the date of this pious effusion, the great work of grace began under his ministry; and very many, especially of the young, were brought to the knowledge of the truth.

#### CONVERSION OF REV. SAMUEL STILLMAN.

This revival is rendered memorable as having been the season at which that distinguished servant of God, the Rev. Dr. Samuel Stillman, late of Boston, was brought into the church. Born in Philadelphia, he was brought by his parents in his eleventh year, to this city, where he received the rudiments of his education in the academy of a Mr. Rind. He had had early impressions of religion, his parents being pious:—but under the ministry of Mr. Hart, to use his own words, his "mind was again solemnly impressed with a sense of his awful condition as a sinner. This conviction grew stronger and stronger. His condition alarmed him. He saw himself without Christ and without hope. He found that he deserved the wrath to come, and that God would be just to send him to hell. He was now frequently on his knees pleading for mercy. As a beggar he went, knowing nothing but guilt, and no plea but mercy."—He obtained soon a degree of hope, though not entire satisfaction; until one day he heard Mr. Hart preach from the words, Mat. i: 21: "Thou shalt call his name Jesus, for he shall save his people from their sins." During this discourse he found the blessing he had been seeking.—"Christ," says he, "then became precious to me yea all in all. Then I could say of wisdom, her ways are ways of pleasantness and all her paths are peace. That, still think, was the day of my espousal."

Glory be to God for the riches of his grace. Why me, Lord? &c." He was accordingly baptized by Mr. Hart; and having views to the ministry, he was placed in a course of study under the patronage of a society formed in Charleston in 1755, called "The Religious Society." At the call of the church he was licensed; and he preached his first sermon, February 17, 1758.

#### BAPTISM OF REV. N. BEDGEGOOD.

In the preceding year, Mr. Nicholas Bedgegood, a minister of education and popular talents, who had been employed by Mr. Whitefield in his Orphan House near Savannah, since 1751, came to Charleston; and, professing a change of sentiments on the subject of baptism, was baptized by Mr. Hart, and received into the church. With two such promising young men, under such a pastor, the church could not but feel herself rich in ministerial gifts; and, willing to make them more useful, called them both to ordination. Mr. Pelot was sent for, and the ordination of Samuel Stillman and Nicholas Bedgegood occurred in this church, February 28, 1759. Mr. Pelot preached the sermon, which was afterwards published.

It is the church's duty to sow the seeds of usefulness, though she "know not which shall prosper, this or that, or whether they both shall be good alike." These young men were now in the morning of life, and of promise to the church; Mr. Stillman, twenty-two, and Mr. Bedgegood, twenty-nine years of age; and they both commenced their ministerial career among the Baptists together. But the issue of that career was not with equal honor, usefulness, and comfort. Mr. Bedgegood was retained in Charleston as assistant to Mr. Hart: and, by his popular talents and pleasing address, gained so much upon the admiration of a number of persons, that an attempt was made to supplant Mr. Hart, and to place the assistant in the pastoral office. Mr. Hart had the sagacity to penetrate

Mr. Bedgegood's character, felt conscientiously bound to oppose this measure, and had influence enough to defeat it. His opposition, however, was attributed, by some, to envy and interested motives; and several of the wealthier members of the congregation withdrew, and left him. Mr. Bedgegood afterwards removed to the Pee Dee, and there married. It being reported that his wife in England (who had refused to follow him to America) was still living, the Association summoned him to appear, and explain the matter. But, while he justified himself on the ground that he had heard of the death of his wife, he did not attend, and the Association disowned him. He died in 1778 or 1774.

#### REMOVAL OF MR. STILLMAN.

Mr. Stillman, after his ordination, preached on James Island, and with such good acceptance and success, that in the same year, 1759, a meeting house was erected for him on that Island, under the authority and care of the Charleston church, on a lot purchased of Dr. William Brisbane. But in the course of eighteen months, and before the arrangements, which he was fast making for a permanent establishment, could be matured, he was seized with a pulmonary affection, which made a change of residence necessary for him. His settlement on the Island, though agreeable, he abandoned, as he afterwards wrote, under a clear conviction of duty: and removed, first, to Bordentown, New Jersey, where he served two congregations, two years;—next, to Boston, Massachusetts, where, from 1763 to the period of his death in 1807, he exercised his ministry, characterized by eminent piety, shining talents, fervid and impassioned eloquence, and almost unrivalled popularity and success. His first degree in literature was received from the University of Pennsylvania. In 1761, Harvard University, Cambridge, bestowed on him the honorary degree of A. M.; and the College of Rhode Island, of which he was both a

Trustee and a Fellow, in 1788 gave him a diploma of Doctor in Divinity. He had the singular happiness of retaining the vivacity and attraction of his ministry to the age of seventy years;—and according to a desire he had publicly expressed while in health, his life and labors terminated together.

It was an honor to Mr. Hart and the church, to have given to the world such a minister.

#### INITERIAL MISSIONS.

In 1755, in consequence of a query sent by this church, the Charleston Association began their scheme of itinerant missions in South Carolina. Mr. Hart was empowered to procure a suitable person, who, on his arrival, should be required to preach before the Charleston and Ashley River churches. If they approved, he was to be commissioned to proceed; otherwise his expenses were to be paid, and he was to be dismissed. The first minister they obtained being the Rev. John Gano, it is unnecessary to say that he gave universal satisfaction. In 1802, the same work of benevolence, which had been suspended by the war, was revived by means of a query from this church. The present arrangement of the home mission took place, in consequence of a query from the Mount Pisgah church, in 1817.

#### MINISTERIAL EDUCATION.

While the Philadelphia Association were organizing a systematic plan of ministerial education, (their first resolution on the subject was in 1756,) Mr. Hart and his church, and their friends in Charleston, had founded "The Religious Society" in 1755, with a view to the same important object. And in 1757, in order to engage their brethren throughout the province in common efforts with them, this church sent the following query to the Charleston Association; viz: "Whether there could not be some method concluded upon, to furnish, with suitable degrees of learning, those among us who appear to have promising gifts for the ministry?" In answering this question,

the Association commenced their Education Fund. The members took it up with such spirit that £60 were pledged from Charleston, £40 from Ashley River, £20 from Euhaw Indian Land, £5 from Lynch's Creek, the same from Cashaway, and £8 from Catfish church—in all, £138. Of this fund, Mr. Hart was the first Treasurer; and Messrs. Hart, Pelct, and Stephens were appointed trustees. It may be here remarked as matter of devout gratitude to God, that this church has ever since been able to continue its yearly contributions to that fund: and in about the same proportion to the whole amount contributed from all sources, as on occasion of its origin. What benefit to the church of Christ and to the souls of men is to be comprehended within the results of this important measure, can be known only by Him who "seeth the end from the beginning."

During all this period, the General Baptists had possession of the original meeting house, and it should seem of the parsonage house also, built on the same lot. But in the year 1758, an agreement took place between them and the church, (styled Particular Baptists,) by which the use of the meeting house was resigned to the General Baptists, and that of the parsonage secured to the church, as a place of residence for their minister. And this suited the church very well, as they had been obliged, twelve years before, to build themselves a house of worship.

The church now enjoyed a steady season of peace and prosperity; while Mr. Hart continued to grow in the affection and esteem of all parties. Had the records been preserved, it is probable they would have presented but little beyond the ordinary experience of all churches similarly circumstanced.

In the year 1766, the church received into its membership Mr. Edmund Matthews. He was a native of Bristol, England; had been converted to God after his emigration to this country, and was baptized by the Rev. Philip Mulkey.

The church in Charleston, perceiving in him gifts and graces, which, with God's blessing, might make him "helpful in the ministry," licensed him to preach, November 7, 1767. He married Martha Hinds, and on February 7, 1770, he was ordained as an evangelist; and presently removed his residence to Hilton Head Island, where was a meeting house owned by the Baptists, (according to Morgan Edwards,) in which Mr. Matthews officiated for some time. This meeting house had been built by persons connected with the Euhaw church, and was still under their authority; and Mr. Matthews was considered as an assistant to Mr. Pelot. It is worthy of remark, that this minister was a grandson of the famous *Thomas Hobbes*, author of the "*Leviathan*;" who, without aiming any of his publications *directly* against revealed religion, did more than almost any other man to spread infidelity. Whether the grandson had imbibed his sentiments previous to his conversion, is not known. Mr. Matthews was living as late as 1775, and in that year was one of the delegates to the Association from this church. But, of his subsequent course, and of the period of his death, we find no account.

About the period of Mr. Matthew's reception into the church, an important accession, as it proved, was gained in Mr. Edmund Botsford. He had arrived in Charleston in the preceding year, January 28th, 1766, then in the twenty-first year of his age; and, under the ministry of Mr. Hart, he became a subject of grace. The day signalized by this instance of saving mercy was November 1, 1766; "a day," says Mr. Botsford, "of light, a day of joy and peace." He was baptized by Mr. Hart, the 13th of March following; and as circumstances soon developed his predilections for the ministry, together with the possession of suitable gifts, he was encouraged by Mr. Hart, and the church, to devote himself to that holy calling. Preparatory to it, he was placed under the gratuitous in-

struction of Mr. David Williams, then a member of the church, a learned and excellent man, father of the late Gen. David R. Williams. Mr. Hart directed his theological studies.\* He was licensed in February 1771, and on March 14, 1772, was ordained as a minister of Christ; the Rev. Messrs. Oliver Hart and Francis Pelot assisting at the ordination. The life of Mr. Botsford is of sufficient interest in itself to require a volume. His usefulness to this church, at a period of great destitution and need, demands for his memory our profound esteem and warmest gratitude: and notwithstanding our inadequacy to be his biographer, we should feel bound to record some humble tribute to his memory, in connexion with the history of this church, were we not able to refer to an interesting memoir of him, published in this city, and written by the Rev. Charles D. Mallary, who inherited that privilege from an alliance with Mr. Botsford's grand-daughter. Suffice it to say of him, here, that, after his ordination, he spent some time on Brier Creek, Georgia; in Edgefield District, S. C.; at Society Hill on the Pee Dee, where he was pastor of the Welsh Neck church until 1796:—and, after having preached the gospel in various parts of the southern States, with eminent success, he closed his valuable life at Georgetown, S. C., where he had been the honored, beloved, and useful pastor of the Baptist church, for twenty-three years, on the 25th of December, 1819, in the seventy-fifth year of his age.

\* It was then customary to place young men, who were approved of their churches as having a call to preach, under instruction, for some time, before they were licensed. And by common consent they were usually not ordained, until they had visited "some of the churches in union, and preached before the Association, and obtained their approbation." This method had been agreed on in 1755, and the Association say that "it would have a tendency to keep novices, weak, and disorderly persons out of the work; and to detect those who would intrude themselves; and thus prevent the ministry from being brought into contempt." A similar recommendation was repeated in 1808.

## Take care, Man!

A GENTLEMAN, connected with one of the daily papers in New York, was crossing the Brooklyn Ferry very late one evening. There was a great crowd on board. Every body was in a hurry. When the boat was near the shore, they all rushed forward to get off as soon as possible. While they were all thus crowded together, he heard a little voice come up from about his feet, "Take care, man; there is a little boy down here!" It was a manly little fellow clinging to his mother, but large enough to let him know that some body else had rights there as well as himself. How apt we are to forget that there is a little boy down here, and to tread upon the rights and happiness of other people, as if we alone were to be considered in the world—to follow out our own pleasures without any regard to other people.

"Take care, man!" in all that you say or do at home. There is a little boy down there, who is watching you, listening to you, and will be sure to imitate you. You can not tell how many seeds of evil you may drop into his little mind and heart, to grow up by and by into dreadful trees of crime. Never forget that the little boy down there has a right to be kept and guided by you away from all evil, and that what you teach him, he is hereafter to teach other people.

"Take care man!" there is a little boy down here who is waiting to be taught by you, and led by your example to the Saviour's feet. He is waiting for you to become really a follower of the Saviour, that he may follow you. If you lead him thus, you will send happiness down to another generation. If you neglect him or lead him astray, not only his own soul, but the souls of many may be lost by your neglect and sin. Your religion or your neglect of it is not for yourself alone. The fathers to the children shall make known this truth. Remember the soul of that little boy down there, and try to save it.

"Take care, man!" in the Sunday school, what you teach there. There is a little boy down there. He is listening to all your words. He is to hear the way of salvation from you. He is to remember you for good or evil in his life. Don't neglect him. He will not be always a little boy. And your faithfulness may be the instrument of everlasting benefit to him, and usefulness by him to many beside.

"Take care, man!" you must expect to be brought out in new editions all the time. These little boys down here will do just what you do, and perhaps in a stronger way. Put up that segar, there is a little boy down here; don't perpetuate a habit so silly and so loathsome in his fresh and healthful life. Lay aside that glass of wine. This little boy will be most likely to follow your steps, and carry your indulgence still farther and more destructively. Burn that Sunday newspaper; never buy another. This little boy will see enough Sabbath-breaking without your help. Try to set him a better example. Avoid your idle and pleasure-taking Sunday. Go to the house of God. There is a little boy who will be very glad to go to church with you; but he will be very apt to be tempted by you to go astray.

Ah! what a thought this is! Example, —Influence! Carry it out in every thing. Seek not your own pleasure merely; but remember always there is a little boy down here. Try to save him. Save the little boys, and you will save the men. Save the little boys, and you will save the land.

## A Pastor Wanted.

DEAR BRO. EDITOR:

THE church at *Hard Scrabble* is without a pastor, and to this fact we invite the special attention of theological students and others. There are some particulars with reference to our church, which will doubtless greatly recommend it to all right-thinking persons; but, we sincerely hope, that what we may say

will not induce too many to "speak at once," for the very pleasant and respectable position of pastor of the church at Hard Scrabble.

In the first place, the church, (as the name of the place sufficiently indicates,) is situated in a healthy, refined and desirable neighborhood; and some of the most intelligent and wealthy people of the county are members of it. We mention this circumstance, because we take no small satisfaction in it ourselves. It is, however, a source of mortification to know that ministers of the gospel are becoming very much interested in such things. Their personal ease and convenience are, we fear, matters of primary importance with them. It was not so in the days of Paul and Barnabas, nor even with the early Baptists of Virginia. They could endure persecution and shame, and yet rejoice, that they had been counted worthy to suffer. But, alas! we have fallen upon evil days. The preachers now expect only "flowery beds of ease." Although persecution has ceased, and no man is now punished for his religious principles, we think it necessary that a minister of the gospel should be subjected to some trials, if for no other purpose, to give him an opportunity of shewing his attachment to his faith. *Our fathers suffered, and we ought to suffer too, for "we are not better than our fathers."* Wherefore preachers ought to be made to find their path, as some eloquent divine or other has expressed it, "a hard road to travel."

It is no less incumbent on us, in the second place, to state that the church is poor. Some of the members, it is true, are rich, but then, there is a difference between a church, with rich members, and a rich church. Our brethren are for the most part farmers, and are buying land every year or two, so that nearly all of them are in debt. In addition to this, they are compelled to spend a great deal of money in the improvement of their lands, and in attendance upon church, for of course they must make a

respectable show when they take their wives and daughters to church; so that poor as they are, it costs them a good deal to go to meeting. Besides, most of them have large families to support, and their children to educate. This field, must, therefore, we admit, be uninviting to one who preaches for filthy lucre. We do not believe that any preacher should "lay up for himself treasures on earth." Riches and humility do not often go together, and a preacher should be humble—poor in this world's goods, but rich in faith. Although we strive to become rich ourselves, we do earnestly pray that our hands may be kept clean of the great sin of making any preacher rich.

In the third place, we must not omit to mention, that there are a good many young ladies in the neighborhood, and that the congregation would probably be much larger, if the pastor were a young man, and tolerably handsome;—not too handsome, however, lest he should be vain, and nothing can be more contemptible than a vain preacher. We know that ministers, like other men, are susceptible of tender emotions; our pastor must, therefore, give us a positive pledge to use his best efforts to resist all the charms of female loveliness. He must be steeled against everything like admiration for the fair sex; for if he should get married, in all probability, nay, almost certainly, he would not preach any longer to our satisfaction. Our last pastor, Bro. Headstrong, against our most earnest remonstrances, got married; and all of us—the young ladies especially—noticed that he did not preach half so well afterwards. He neglected the care of the church, in taking care of his wife—and did not visit his people, near as much as before. And, moreover, his wife's conduct displeased not a few of the sisters. She talked entirely too much for a ministers wife. Sister *Spy* noticed that her bonnet was of the very latest style; and she was sure that it must have been bought in Richmond: why couldn't she wear her last year's

bonnet, even if she was a bride? Sister *l'lain* thought her dress altogether too gauzy, and that she herself was too young and gay for a minister's wife; and some of the younger sisters thought her entirely too serious. They were certain that she was no better for her "long face." All these things created an unpleasant state of feeling in the church. And these married preachers are more expensive — *they want more pay*. If, however, notwithstanding all these considerations, our preacher should determine to get married, he must allow us to choose his wife for him. We could suit him so much better than he could suit himself.

And again, as we certainly know our own wants better than any one else, we will expect our pastor to preach just such sermons, and on just such subjects, as we may think proper to recommend. Sermons calculated to extort money from us will be strictly forbidden. Nor must he ever let an agent enter the pulpit doors. We are sick and tired of hearing of the wants of the "home field" and of the "foreign field." We have fields of our own at home, which want *guano*, and till we have supplied this want, we have nothing to spare for missions. We have often been strengthened and encouraged by that comforting text, "charity begins at home;" and in another place, scripture plainly says, "he who does not provide for his own household is worse than an infidel;" so, as my daughter Betsy Ann says, if I do not provide for her, as handsomely as Dr. Small-brains, who is the only infidel in the neighborhood, does for his daughters, I shall be worse than an infidel.

It has always struck us as something remarkable that a church possessing such advantages and offering such inducements should ever be without a pastor. But now that we have published this statement, we expect numerous applications. Would it not be well for brethren, who apply for this office, to send us stamps to pay the postage on the letters,

which we will have to write? Otherwise our correspondence would be too expensive.

Yours in Christian bonds,  
SIMEON SHAVE,  
*Church Clerk.*

P. S. We have shewn this to our Senior Deacon, and he entirely approves of all we have said, but requests us to add, that the pastor will, of course, be expected to do nothing without first asking his advice and consent.

S. S.

### *The Two Kingdoms.*

BUT THE WORD OF GOD GREW AND MULTIPLIED.—Acts 12, 24.

IN this passage there is gathered a striking contrast into a very few words. We have, in the context of these words, just finished the troubled history of that kingdom which Herod Agrippa had gathered so patiently, and for a while had administered so gloriously; and it, as a type of all merely earthly kingdoms, is here brought into contrast and collision with the enduring kingdom of Christ the Lord.

In many points of view—in similarity and in opposition—the parallel is most peculiarly striking. The kingdom of Herod, as well as that spiritual kingdom with which it is here contrasted, had had a very small beginning. The rise of both kingdoms was unobserved. Herod's had grown up from nothing. There had been a time when he was living as a private man, a mere hanger on upon the court of the Roman Emperor Tiberius. He was gifted with those powers by which such men rise in such courts. As he ingratiated himself with Tiberius, the visions of greater things would begin to fill his earthly soul. He was the grandson of the great Herod; perhaps he might yet make himself a name greater than that of the prosperous founder of his house; the Emperor's favor easily could, and it appeared at present as if he would, secure for him a kingdom. But upon this early sunshine fell the



blackness of a sudden frost, and nipped the opening bud of his greatness. He was accused of wishing the Emperor dead. Death was, of all things, the most horrible to such a monster as Tiberius, and his jealous tyranny would suffer no one to wish him this uttermost misfortune; and so the rising Idumæan found himself in a dungeon, and not upon a throne. Then followed the tyrant's death, and again Herod rose to favor. Caligula actually bestowed empire upon him. He had crept up painfully, by the ten thousand arts which his situation needed, to the coveted eminence; he was made king of Batanea and Trachonitis by Caligula; and by Claudius (for so long did his favor at the Roman court continue) of Samaria and Judea also. He had reached the pitch of greatness which he had long contemplated from afar. He was one of the few, of the very few, who do thoroughly succeed, as it is called, in life; and he governed his kingdom with great splendor and success. He affected popularity; wished to reign in the hearts of his subjects; was a man who would stretch a point that he might do so. "He killed James, the brother of John, with the sword; and when he saw that it pleased the Jews, he proceeded to take Peter also."

But all suddenly, at noonday, his sun sank in utter darkness. Puffed up with the applause of his subjects, he took to himself, as the great founder of his own fortunes, the honor which belonged to God only; and in the unseen world the decree went forth—he had been weighed in the balance and found wanting; his kingdom must depart from him. An angel hand strikes him; God's meanest messenger, the least one in his innumerable host, is too mighty for the godlike king; he falls before the blow; and, as self-exaltation had been his master-sin, so the circumstances of his death are made humiliating in their accidents as well as sudden in their issue; he was eaten by worms. The angel's hand

gave him over to the rebellious violence of the meanest and most loathsome creatures; and he "gave up the ghost." His kingdom passed away; the cunning web which had been woven so successfully, the fruit of youthful enterprise, of mature experience, of long labors, of late and, as it seemed, complete success; all was torn away by the first counterblast which the Almighty sent forth to scatter it. "But the Word of God, grew and multiplied."

Here is the contrast. Here was a kingdom which "fadeth not away." with this, Herod had just come into collision; he was about to put it down; it was indeed contemptible in his eyes in itself, but it was hated by his people, and he would stay effectually its further progress. One of its chief leaders he had already put away, Peter was to follow; but now, instead of this, he himself was gone; his place knew him no more. And that despised kingdom "grew and multiplied!" All that seemed to be against it did but help it on; the blood which he had shed to quench it, made but its flame burn brighter, and spread around in wider circles. Peter's dungeon was the witness of Herod's impotence, and of its power. With all earthly odds against it—with the dungeon's cell, the walls of strength, the gates of iron, with the watchful sentries with their strict discipline and sharp weapons—with all against him, the subject of this new kingdom triumphed openly over the mighty earth-king. Men prayed in another place, and an angel came from heaven for his deliverance. Perhaps the very messenger of heaven who had come to release St. Peter, tarried yet for another purpose; and he who had set Peter free bound the king for execution; he who had delivered Christ's apostle from the soldiers, gave up the all pompous king to the gnawing worms. Small as it appeared outwardly, overborne by the world, by its empire, its might, giving up some of its own to the sword,

and some to the dungeon, still this kingdom had within itself real powers which were too strong for all against it; so mightily did it increase and prevail, so did the word of God grow and multiply.

The cause of this power of growth is suggested to us in its very title: it was "the Word of God." It had a life within itself; it "grew and multiplied." It was not the mere creature of outside circumstance; it was not a kingdom formed by Caligula's passing favor, augmented by the goodwill of Claudius, and built up and widened by the policy of Herod; it had a life within, mark you; it was "the Word of God." In that name of mystery lay the secret of its growth and increase; for in that is life, the true life for all men. And so it is impossible to separate with distinctness the two meanings of this term, when we meet with it in Holy Scripture; impossible to say with exactness when the Word of God is the Incarnate Son, and when it is the revelation of God's wisdom. Because from the living Word of the Father is the power of the revealed wisdom; and the church, in which it is, is the body of Christ; so mysteriously are these two linked together. And herein lay the contrast between this kingdom and that of king Herod. It was cut, but without hands; its shape, curiously fashioned as it was, was not from graver's tool or outward instrument; it was self-determined; it was the outward working of the inward life; and so it endured, and spread, and prevailed. Herod came into angry collision with it in his day, and thought to put it down; but he was taken away and his kingdom passed, whilst it "grew and multiplied;" his kingdom seemed to be strong, and was weak—this seemed to be weak, and was mighty. Such was its law. Amongst the dynasties of the earth it took no place; but it was framed, fashioned—subduing, outlasting, swallowing up every one of them. "For in the days of those kings the God of heaven had set up another kingdom, which should not be destroyed."

And, first, it follows from hence, that this kingdom of the Word of God will at last subdue all opposition. That which we have seen in this chapter of the Acts has been going on ever since the day when the angel smote Herod. It is going on round about us now. It has been going on upon a great scale in the world of nations. It is going on, if we look for it, round about us, each one of us, in our own life, in the life we are mingling in. It is going on in the world of nations. Thrones have been built up since, as high or higher than king Herod's; the nations of the earth have gone out to wonder at their greatness and their strength and their magnificence, as they have cast their broad shadow over the whole surface of the globe. Cæsar and Charlemagne, Clovis and Solymán, and how many more, have heard in their day the flattering cry, "It is the voice of a god!" And they have passed away, with their dynasties and their institutions:—the great world stream has flowed on, and, as its waves have swept by, they have overwhelmed what was once so great, until their very record has departed. And still the Word of God has "grown and multiplied." The very forms of those old kingdoms of the earth have so utterly passed away, that if we were now to see them, we should not even understand what they meant. The very language which those great and busy nations spoke—that too, has passed away; their very descendants speak another, would not understand them, would not be understood of them. But still the outward forms of Christ's kingdom abide, as fresh as they were in their earliest morning. At this very day, my brethren, every one of them is as fresh with us, as they were with the apostles, when they instituted them at the word of Christ, eighteen hundred years ago. There has been no change here, even in the minutest things, which mark this kingdom; and still, my brethren, it is most truly a kingdom in which we are gathered; for still is it the gathering round one Person, to whom

we every one look as our Head and our King.

There is, you see, in this kingdom that which abides, even in these its external parts; and, if possible, yet more marvellous still, its inward power over countless multitudes is just what it was of old; still they tremble under the Word spoken; heart after heart is moved and shaken, as the sounds are spoken by our King, or repeated in his church; still soul after soul melts in contrition, kindles in love, rejoices in exultation, waits in hope, when the words which are the words of that kingdom of the unseen Lord sound in their ears; still in their trouble men gather together, as they did in the house where Rhoda went to the door at Peter's knocking; and still deliverances are given in answer to those supplications, and angels from heaven bear to the saints of the King the succor that they need. And now, what does all this foreshadow and foretell, beloved brethren, to every one of us? What, but that this kingdom which has in it, and which alone has in it, this principle of life and endurance—that this shall endure for ever? that it shall break in pieces all that are against it?

And this leads me to the next conclusion, which I think we should draw from this contrast; and that is, the blessedness of being engaged indeed upon the side of this living power. We look into God's Word, and we see there the worthlessness of all outer things brought before us in one distinct image; we see there the utter vanity of Herod's pompous worm-eaten enthronement; we see the blessedness and the glory of Peter's dungeon, of saints' prayers, of a martyr's death, of being the care of angels, and the children of the Highest; and our hearts are a little stirred perhaps, and we have half resolved that we will seek this portion for ourselves; and then we look into the great world, and we are fooled again by the sounds of empire and greatness, until we forget the end of Herod on his throne, and are often, it may

be, secretly ashamed of owning that there is but one true empire, one which grows and multiplies and endures, one for which it is indeed a blessing and a glory to be a laborer, and if need be a sufferer. Ay! brethren, and we look into our own little world; and is the case very different? Do we not find it hard to remember and to feel, how blessed it is, when God so orders it, for us to be disappointed and calumniated, and evil spoken of, and belied, and despised, and brought low, and afflicted—to lose the stay and joy of our life, just at the time when we most need it, and when years of watching, and waiting, and care, and toil, seem to be but half repaid by the dear love of one we trained up from infancy, and then that one is snatched from us? Do we not feel it hard—I say not to confess in words, (that is easy enough,) but in our own heart of hearts to confess, that it is better that it should be so? Do we not every one of us know how thoughts of ease and of comfort, how ambitious longings to be a little greater than we are, a little richer, a little higher in the world's estimation, a little higher amongst those with whom we mix in business,—how this clings to us? Do we not every one of us know how the secret curse of the world's measure and the world's judgment creeps back upon us almost unawares: how perhaps when on Sunday we come to the Holy Communion, or when we stand by the death-bed of some beloved one, we think we never again shall give way to worldliness of thought, and desire, and maxims; and then how soon, in the strife, and heat, and struggle, and throng of pleasure and business, all these realities seem to melt away, and the world-mist with its painted nothingness to gather round about us again, and fill up the whole of our vision? Do we not know how ready we are to forget in practice the blessedness of being of that little flock, which shall yet grow into the innumerable multitude of all nations and tongues and languages—yea, into the army of the saints of the Most High

who shall take the kingdom, and possess the kingdom forever, yea, for ever and ever?

### A weary Life it is to have no Work to Do.

Ho! ye who at the anvil toil,  
And strike the sounding blow,  
Where from the burning iron's breast  
The sparks fly to and fro,  
While answering to the hammer's ring,  
And fire's intenser glow—  
O! while we feel 'tis hard to toil  
And sweat the long day through,  
Remember it is harder still  
To have no work to do.

Ho! ye who till the stubborn soil,  
Whose hard hands guide the plough,  
Who bend beneath the summer sun,  
With burning cheek and brow—  
Ye deem the curse still clings to earth  
From olden time till now—  
But while ye feel 'tis hard to toil  
And labor all day through,  
Remember it is harder still  
To have no work to do.

Ho! ye who plough the sea's blue fields—  
Who ride the restless wave,  
Beneath whose gallant vessel's keel  
There lies a yawning grave,  
Around whose bark the wintry winds  
Like fiends of fury rave—  
O! while ye feel 'tis hard to toil  
And labor long hours through,  
Remember it is harder still  
To have no work to do.

Ho! ye upon whose fevered cheeks  
The hectic glow is bright,  
Whose mental toil wears out the day  
And half the weary night,  
Who labor for the souls of men,  
Champions of truth and right—  
Although ye feel your toil is hard,  
Even with this glorious view,  
Remember it is harder still  
To have no work to do.

Ho! all who labor—all who strive—  
Ye wield a lofty power;  
Do with your might, do with your strength,  
Fill every golden hour;  
The glorious privilege to do  
Is man's most noble dower—  
O! to your birthright and yourselves,  
To your own souls be true!  
A weary, wretched life is theirs  
Who have no work to do.

### Love in Death.

A mother sits by a lowly grave,  
A hillock small and green,  
With two gray stones at the head and feet,  
And the daisied turf between.

Silent she sits in that place of graves,  
As if tranced in a dream of prayer,  
And her hand oft plays with the rustling  
[grass,  
As with curls of an infant's hair.

Does she think of the time when she hushed  
With cradled lullabies? [it soft,  
Or when it hung on her teeming breast,  
With a smile in its little eyes?

Or when she touched with a reverend hand,  
(When its sunny years were three,)  
The lamb-like fleece of its flaxen locks,  
As it prayed beside her knee?

Or the hour when a sad and a simple pall  
Was borne from the cottage door,  
And its dancing step was never heard  
Again on the household floor?

Does she fondly image a cherub shape  
'Mid a shining angel band,  
With her star-crown'd locks and garments  
With a lily in its hand? [white,

Silent her thought; but at twilight hour  
Ever she sitteth there,  
And her hand oft plays with the rustling  
[grass,  
As with curls of an infant's hair.

### Indecision.

Loose the day loitering! 'twill be the same  
[story  
To-morrow—and the next more dilatory:  
Thus indecision brings its own delays,  
And days are spent lamenting over days.

Are you in earnest? seize the very minute,  
What you can do, or think you can, begin it;  
Boldness has genius, power and magic in it.  
Only engage, and then the mind grows  
[heated—  
Begin it, and the work will be completed.  
GOTHAM.

CHURCH SLEEPING.—It is a shame when  
the church itself is a cemetery, where the  
living sleep above ground, as the dead do  
beneath.

## Editor's Garner of Gleanings.

ORIGIN OF AMERICAN INDEPENDENCE.—The following is an extract from an interesting letter from the pen of Hon. J. M. H. Beale, on the claims of North Carolina and Old Virginia to the honor of making the first movement towards the declaration of American Independence:

The Rev. Peter Muhlenburg, a Lutheran clergyman from Trappe, Pennsylvania, removed in the year 1772 to Woodstock, Dunmore county, Virginia, and became the pastor of the church in that village. He was descended from German parentage, and, although born in Pennsylvania, was educated in Halle, in Germany. He soon won the confidence of his flock, and the affection of the whole Germanic family which had settled between the Blue Ridge and the Alleghany, in the now counties of Page, Shennandoah and Rockingham.

In the early part of the year 1774, the colonists began to murmur at British encroachments upon colonial rights, and discontent reached its acme when the news of the passage of the Boston Port bill was conveyed throughout the land. While there may have been a concerted movement of resistance throughout the State, Dunmore county was the first to step forward and boldly proclaim its opinions in reference to the great questions then agitating the country. This county gave itself a distinct organization, as contradistinguished from its colonial; and invested power in a "Committee of Safety," the prerogatives of which were to erect opposition to the royal power in case of necessity.

The meeting which took these initial revolutionary steps was held at Woodstock, on the 16th June, 1774, one year before the celebrated Mecklenburg meeting, which occurred in June, 1775. The Rev. Peter Muhlenburg was chosen the Moderator of the meeting; and afterwards, as Chairman of the Committee on Resolutions, reported a number of spirited and appropriate resolutions, the tone of which was bolder than public opinion was then prepared to sanction. The following are a part of the noble sentiments then put forth by those patriotic lovers of liberty:

"That we will pay due submission to such acts of government as his Majesty has a

right by law to exercise over his subjects, and to such only.

"That it is the inherent right of British subjects to be governed and taxed by representatives chosen by themselves only, and that every act of the British Parliament, respecting the internal policy of America, is a dangerous and unconstitutional invasion of our rights and privileges.

"That the forcing the execution of the said Act of parliament by a military power, will have a necessary tendency to cause a civil war, thereby dissolving that union which has so long happily subsisted between the mother country and her colonies; and that we will most heartily and unanimously concur with our suffering brethren of Boston, and every part of North America, who are the immediate victims of tyranny, in promoting all proper measures to avert such dreadful calamities, to procure a redress of our grievances, and to secure our common liberties."

The other resolutions were common at that period, deprecating importation or exportation with Great Britain, and against the East India Company, who are called "the servile tools of arbitrary power." The proceedings closed by "pledging themselves to each other, and to our country, that we will inviolably adhere to the votes of this day." The Committee of Safety and Correspondence appointed for the county, consisted of the Rev. Peter Muhlenburg, Chairman; Francis Slaughter, Abraham Bird, Tavener Beale, (father of the undersigned,) John Tipton, and Abraham Bowman, Esqrs., members.

The proceedings of this meeting are published in full in the *Virginia Gazette*, for August 4, 1774, a file of which paper is preserved in the Congressional library, at Washington city. (The late fire at the Congressional library may have destroyed it.)

I have thus, Mr. Editor, given you the record proof from the *Gazette*—then the only newspaper, perhaps, which was published in the Virginia colony. But I cannot refrain from copying, as an interesting incident in the history of the times, from a letter written by the Rev. Peter Muhlenburg, to his brother in Trappe, Pa., dated January 17, 1775, which is still preserved as a valua-

ble Revolutionary relic in the Muhlenburg family. He says: "The times are getting troublesome with us, and begin to wear a hostile appearance. Independent companies are forming in every county, and politics engross all the conversation. I had thrown up my commission as Chairman of the Committee on Correspondence, and as magistrate likewise; but last week we had a general election in the county for a Great Committee, according to the resolves of Congress, and I am again chosen chairman, so that, whether I choose or not, I am to be a politician."

The Rev. Peter Muhlenburg was chosen a member of the House of Burgesses in 1775, and took sides with Patrick Henry, who was the leader of the war party; and when it was determined to raise six regiments from Virginia, he returned home with the purpose to doff his gown, and gird on the regiments and the sword. At the earnest solicitation of General Washington and Patrick Henry, the House of Delegates elected him Colonel of the eighth Virginia regiment.

Upon his return home, he gave notice to his scattered parishioners, that he would deliver to them on the following Sabbath his farewell sermon. The rude country church was filled to overflowing with the hardy mountaineers of the frontier counties of the valley. So great was the assemblage, that the quiet burial-place was filled with crowds of stern, excited men, who had gathered together, believing that something, they knew not what, would be done in behalf of their suffering country. They awaited patiently the appearance of their pastor. He came, and ascended the pulpit, his tall form arrayed in full uniform, over which his gown the symbol of his divine calling was thrown. He preached to them of a God, a Saviour, and a country with all the zeal and eloquence of Paul, and they hung upon his fiery words with a the intensity of their souls. His conclusion turned their thoughts upon their sufferings and wrongs, and he said he had unsheathed the sword, and that in the language of Holy Writ, "there was a time for all things—a time to preach and a time to pray, but those times had passed away," and, in a voice that echoed through the church like a trumpet-blast, "that there was a time to fight, and that time had come."

After the benediction, his gown was unloosed, and falling to the floor, he stood before his congregation a girded warrior, and, descending from the pulpit, ordered the drums at the door to beat for recruits. They followed a bright example of patriotic

devotion. His audience, excited in the highest degree by the impassioned words which fell from his lips, flocked around him, eager to be ranked among his followers. Old men were seen bringing forward their children, wives their husbands, and widowed mothers their sons to fight the battles of their country. Nearly three hundred men that day enlisted under his banner. What a noble sight! A cause thus supported could not fail.

**BENJAMIN FRANKLIN IN HIS GIG.**—It is now about a century, since Benjamin Franklin, Postmaster General of the American colonies, by appointment of the crown, set out in his old gig to make an official inspection of the principal routes. It is about eighty years since he held the same office under the authority of Congress, when a small folio, (now preserved in the department at Washington,) containing but three quires of paper, lasted as his account book for two years. These simple facts bring before us, more forcibly than an elaborate description, the vast increase in post office facilities within a hundred years—for if a post master general were to undertake to pass over all the routes at present existing, it would require six years incessant travel, at the rate of a hundred and twenty-five miles daily; while, if he were to undertake the job in an "old gig," he would require a life-time for its performance. Instead of a small folio, with its three quires of paper, the post office accounts consume, every two years, three thousand of the largest sized ledgers, keeping no less than one hundred clerks constantly employed recording transactions with thirty thousand contractors and other persons.

**EDUCATIONAL AFFAIRS IN ILLINOIS.**—More than twenty-six years since—says a correspondent of the *Christian Times*—I learned the name of Rock Spring Seminary. Subsequently, Alton Seminary, Alton College, Shurtleff College, successively attracted interest, the last of which has become so far a permanent concern that it has now attained its majority.

Shurtleff College has had its "vicissitudes," I suppose. And I venture the assertion that its difficulties for the last years have greatly resulted from abortive attempts to embrace the whole State as its field of operations. To this end its friends have uttered the cry of panic and distress, always a disastrous resort. Hopes to be disappointed, and promises not performed, have been about the only result.

Can then Shurtleff succeed, giving up the north for another institution, except as contributions and students come by chance, and more are sought for themselves, not for their local influence? That is the real question, at the present, to speak it out.

In the State of New York, we have seen Madison University ruined in the view of the world, by a similar defection, but the institution now far ahead of what it ever had been previously. A comparison of Madison only six years ago, and Shurtleff to-day, will be advantageous in determining the prospects of the latter.

Shurtleff will have a far wider and richer field left, and one capable, for years, of a rapid advancement. It has a site equally beautiful in itself (and that is saying a great deal) in a far preferable location, sufficiently near to a great centre of travel, and a city, or cities, furnishing to students all that is desirable in those respects. Indeed, if any thing, a more retired location would be preferable.

It has a far better foundation of students when each is compared with the colleges in their several States; Madison graduating, in 1851, only three, while its neighbor, at Clinton, graduated twenty to thirty, and that at Schenectady seventy-five to one hundred. In the fall of 1850, Madison had only twenty-five college students in all.

While the financial state of Madison was denounced as a bottomless pit, that of Shurtleff is in a condition to satisfy men of moderate desires, if we may judge from verbal statements made at the late meeting of the Board. We learned, that after paying all debts, and retaining sufficient grounds, &c. for its own uses, it can, by the sale of property, add \$5,000 to the \$25,000 of endowment now possessed; and when confidence is restored, as it may be at once, that \$20,000 more are ready; and that is sufficient to carry on the institution till its operations shall be greatly extended, when additional funds will come readily. The citizens of the village where Madison is located, with not a twentieth of the pecuniary ability of those of Alton, contributed more than \$20,000 to its endowment.

**MOSES' WICKED PRESUMPTION.** "When Moses smote the rock in his own name, still the waters flowed to refresh the famishing tribes of Israel; but as the penalty of his wicked presumption, Moses laid his bones upon a desolate mountain, short of the promised land. It may be some ministers, that have been useful, according to human estimate,

will share a similar fate, for a like offence. They smite the rock in their own name—no trifling impiety in God's judgment."

Thus an intelligent correspondent to the Southern (Methodist) Christian Advocate discourses on the functions of the pulpit; and our pedito-baptist friends will of course not take it amiss, says the South-Western Baptist, if we read them a short sermon from a text of their own making.

The sin of Moses lay not as our author says, "in smiting the rock in his own name," but in smiting it at all; in other words it consisted in doing under divine authority, what God had not in any sense commanded to be done. Thus Dr. Clark, whose testimony our Methodist brother, at least, will not refuse, says "God had commanded Moses to take the rod in his hand and go and speak to the rock, and it should give forth water. It seems Moses did not think speaking would be sufficient, therefore he smote the rock without any command so to do." (See Com. on Num., 20: 7-12.) Thus, his doing what he had no command to do, was his wicked presumption, his "no trifling impiety in God's judgment, for which as a penalty, he laid his bones on a desolate mountain, short of the promised land." Will not infant baptism come under the same head? Has God ever commanded this any more than he commanded Moses to strike the rock? Is there a living man who will pretend to say he has? Verily, if ministers, that have been useful according to a human estimate, may share a similar fate for a like offence with Moses—for doing what God has not commanded—then may those who practice this unscriptural ceremony, fear lest a promise being left them of entering into his rest, they should seem to come short of it.

**TESTIMONY ABOUT CATHOLICISM FROM HEAD-QUARTERS.**—The new dogma of the "Immaculate Conception" in the Romish Church, is creating quite a discussion among the faithful in France. *L'Univers* is the organ of the Jesuits and ultra-Montane portion of the Catholics, and *Le Siecle* is the organ of the Gallican or the anti-ultra-Montane portion of the Church. To give our readers some idea of the character of this controversy, we give the following, being a translation of an article in *Le Siecle*, in reply to an article in *L'Univers*:—

"You are the men who wrote the Code of the Inquisition, the greatest crime of human kind; who shed blood like water in the wars of the Albigenses, of the Waldenses,

and of the Hussites; who butchered old men, women and children; and said, whilst treading under foot heaps of corpses, God will know who are his; who bled Spain to death, exterminated the Moors, and proscribed the Jews; who waylaid the Protestants on St. Bartholomew's day, blessed the daggers of Jacques Clement, let loose upon Europe the thirty years' war, concocted in secret the gunpowder plot; transformed Flanders by the hand of the Duke of Alba, into an immense slaughterhouse; burnt Giordano Bruno at the stake, tortured on the rack the genius of Galileo, extorted from Louis XIV. the revocation of the edict of Nantes, burnt four hundred villages in the Cevennes, signed a hundred thousand letters of catchet (warrants) against the Jansenists, condemned Calas, executed Lebarre, flayed Fra Diavolo, killed at Rome, General Duphot, shook in the 19th century, the law of sacrilege, as a trial torch of the inquisition, and finally irritated France during the restoration, to such a degree, that after a long resistance, France indignantly punished you. Do you recognize yourselves in this description of your services, and in the long trail of blood you have left behind you on the road of the past? Do you begin to find out what your family name is?—Your name is not religion, for religion is peace in the State; whilst, wherever you set your foot, we find nothing but discord. No power, no people, has been able to live within the reach of your breath without being poisoned and vomiting you back."

THE POTOMAC BAPTIST ASSOCIATION, a new and efficient body formed by the amalgamation of two neighboring bodies, the Columbia and Salem Union Associations, held its first session recently with the Pleasant Vale Church, Fauquier County, Va. Number of churches 40. Baptisms 119. Total number of members 3846.

A COLLEGE IN AFRICA.—We learn from the Boston Advertiser that Hon. Joseph J. Roberts, late President of the republic of Liberia, has been appointed President of Liberia College, and has accepted that office. After remaining a few days longer in that city, to complete the necessary arrangements, Mr. Roberts will return to Liberia by way of England, and will at once begin the work of preparing the college grounds (one hundred acres, given by the legislature) and the erection of the necessary buildings. As soon as these can be completed, the college will be opened for the reception of students.

By accepting this office, it is said that Mr. Roberts foregoes great pecuniary advantages, which he might have received by engaging in lucrative business; but he willingly incurs this loss for the sake of securing the early establishment of an institution indispensable to the interests of the republic.

BAPTIST FEMALE INSTITUTIONS IN VIRGINIA. Until a few years ago, the Baptists of Virginia had taken no vigorous action, as a denomination, on the subject of female education. Now, a general enthusiasm appears to be awakened, and several institutes of kindred character are rising in different parts of the State,—along with others of corresponding excellence for the benefit of young men.

The earliest organized effort, of which we know, was the Botetourt Springs Institute, originally commenced as a school for males as well as females. The progress of the enterprise and the conflict of the two departments was such as to cause the abandonment of the attempt to carry on both at one place, and it became simply a Female Institute. By recent changes, aided by the munificence of Mr. John Hollins, of Lynchburg, and others, the Institute has been enabled to enter upon a new career of high promise. Its name is changed to the "Hollins Institute;" a new and liberal charter has been obtained; and, under the superintendence of its able Principal, C. L. COCKE, it must accomplish great good. Last year there were 10 teachers and officers—6 gentlemen, 4 ladies; and 129 pupils. New buildings are in progress.

The Richmond Female Institute, chartered in 1863, went into operation in 1864, under the care of B. Manly, jr. It was organized on the joint stock principle, and enlisted at once a very large and generous interest in its behalf. About seventy thousand dollars, have been expended on its grounds, buildings, apparatus and fixtures: and arrangements are made for erecting an addition to the edifice, about 32 by 44 feet, and four stories high. There were connected with the establishment, last year, 18 teachers and officers, 5 male and 13 female, and 268 pupils.

The Chesapeake Female Institute, originally commenced as the private enterprise of Rev. M. R. Fory, has obtained a charter, procured large and accessible grounds near Hampton, Va., and erected thereon a building of considerable size, which, however, forms a part only of the extensive plan contemplated. We have understood that the amount expended, so far, is about \$35,000, and it is intended to add at once enough to



complete the present edifice, and put it in perfect order for the reception of pupils.

Besides these, the Broadus Female Institute, at Fredericksburg, under the care of Rev. Wm. F. Broadus, D. D., and the Winchester Female Seminary, of which Bro. R. W. Newman is now Principal, have been some years exerting a most beneficial influence; while the Fluvanna Institute, recently organized by Rev. P. S. Henson, and the Albemarle Institute, just springing with vigor and promise into existence at Charlottesville, give proof of a newly awakened and ardent zeal on the subject.

We forbear to specify other private enterprises, of a more limited character; but it is a very encouraging and hopeful indication that the Baptists are now rousing to take "their full share in the education of the young"—when we see such a number of our brethren enlisted as educators. Nor is this by any means confined to the ministry.—Some of the most successful teachers in the State are Baptists, but not preachers—as brethren C. L. Cocke, J. B. Cary of Hampton, W. J. Morrisett of the South Side Institute at Farmville, Josiah Ryland, L. M. Coleman, C. P. Burruss, Geo. E. Dabney, and many others.

We have desired to obtain, and publish in the Memorial the statistics of every Baptist College or Seminary, in the United States, but we have not been able to do so. Our efforts may hereafter be more successful, and we may accomplish our desire in a future number.

**THE MAN-CATCHER.**—The following is one of many interesting reminiscences of Coventry, England, a city noted in the annals of persecution,—which we find in a recent volume called *Independency in Warwickshire*:

"Several of the ministers ejected by the Act of Uniformity, who resided in this city, united with Mr. Baxter in establishing a lecture in a private house, on a neighbouring common, near the village of Berkswell. The time of worship was generally a very early hour. Mr. Baxter left Coventry in the evening, intending to preach the lecture in the morning. The night being dark, he lost his way; and after wandering about a considerable time, he came to a gentleman's house, where he asked for direction. The servant who came to the door informed his master, that a person of very respectable appearance had lost his way. The gentleman requested the servant to invite him in. Mr. Baxter readily complied, and met with a very hospitable reception. His conversation was such

as to give his host an exalted idea of his good sense, and extensive information. The gentleman wishing to know the quality of his guest, said, after supper, 'As most persons have some employment, or profession in life, I have no doubt, sir, that you have yours.' Mr. Baxter replied with a smile, 'Yes, sir, I am a man-catcher. 'A man-catcher,' said the gentleman, 'are you?' 'I am very glad to hear you say so, for you are the very person I want. I am a justice of the peace in this district, and am commissioned to secure the person of Dick Baxter, who is expected to preach at a conventicle in this neighborhood, early to-morrow morning; you shall go with me, and I doubt not we shall easily apprehend the rogue.' Mr. Baxter very prudently consented to accompany him. Accordingly the gentleman, on the following morning, took Mr. Baxter in his carriage to the place where the meeting was to be held. When they arrived at the spot, they saw a considerable number of the people hovering about; for seeing the carriage of the justice, and suspecting his intentions, they were afraid to enter the house. The justice observing this, said to Mr. Baxter, 'I am afraid they have obtained some information of my design; Baxter has probably been apprised of it, and therefore will not fulfil his engagement; for you see the people will not go into the house. I think if we extend our ride a little further, our departure may encourage them to assemble, and on our return we may fulfil our commission.' When they returned, they found their efforts useless; for the people still appeared unwilling to assemble. The magistrate, thinking he should be disappointed of the object he had in view, observed to his companion, that as the people were very much disaffected to Government, he would be much obliged to him, to address them on the subject of loyalty and good behaviour. Mr. Baxter replied, that perhaps this would not be deemed sufficient; for as a religious service was the object for which they were met together, they would not be satisfied with advice of that nature; but if the magistrate would begin with prayer, he would then endeavour to say something to them. The gentleman replied, putting his hand to his pocket, 'Indeed, sir, I have not got my Prayer-book with me, or I would readily comply with your proposal. However, I am persuaded, that a person of your appearance and respectability would be able to pray with them, as well as to talk to them. I beg, therefore, that you will be so good as to begin with prayer.' This being agreed

to, they alighted from the carriage, and entered the house, and the people, hesitating no longer, immediately followed them. Mr. Baxter then commenced the service by prayer, and prayed with that seriousness and fervour for which he was so eminent. The magistrate standing by was soon melted into tears. The good divine then preached in his accustomed lively and zealous manner. When he had concluded, he turned to the justice, and said, 'Sir, I am the very Dick Baxter of whom you are in pursuit. I am entirely at your disposal.' The magistrate, however, had felt so much during the service, and saw things in so different a light, that he laid aside entirely all his enmity to the Nonconformists, and ever afterwards became their sincere friend and advocate, and it is believed also a decided Christian."

**LORD CAMPBELL & BUNYAN.**—Lord Campbell, the distinguished Chief Justice of England, in remarking on the Pilgrim's Progress, says: "Little do we know what is for our permanent good. Had Bunyan been discharged, and allowed to enjoy his liberty, he, no doubt, would have returned to his trade, filling up his intervals of leisure with field preaching: his name would not have survived his own generation; he would have done little for the religious improvement of mankind. The prison doors were shut upon him for twelve years. Being cut off from the external world, he communed with his own soul, and being inspired by Him who touched Isaiah's lips with fire, he composed the noble allegory, the merit of which was first discovered by the lowly, but which is now lauded by the refined critic, and which has done more to awaken piety and to enforce the precepts of Christian morality than all the sermons that have been published by all the prelates of the Anglican Church."

**A BAPTIST UNIVERSITY AT CHICAGO.**—"It is, doubtless, now known to most of our readers,"—says the Christian Times,—"that a site for a University in the city of Chicago, embracing ten acres of land near the southern limit of the city was, some months since, offered to the Baptist denomination. The circumstances under which that offer came to be made were such as to induce the persuasion that to allow it to pass without inquiry, or without testing the practicability of accepting it and carrying out its design, would be a serious, not to say culpable oversight. It has, accordingly, been made a subject of inquiry and consultation, especially during the last three months, and

great pains taken to ascertain the sense of the denominations with reference to it. A meeting has recently been held of the gentlemen named in the Article of Conveyance as a Board of Corporators, and by them the proffer of Judge Douglas has been formally accepted. In this acceptance, they engage to found in Chicago a first class University, locating it on the lands donated, with building to the value of \$100,000, to be erected within five years. Beyond these, there are no conditions, and even these Judge Douglas has pledged himself to change, if the Board so desire. The name of the University, its Faculty organization, its administration and course of study are left without interference on the part of the donor. The work has thus been undertaken, and we doubt not, with the determination to test its practicability in the fullest manner."

Over fifty thousand dollars, we understand, have already been subscribed, principally in Chicago.

### Editor's Book Shelf.

[FROM C. WORTHAM.]

**THE MARBLE WORKER'S MANUAL**, translated from the French by *M. L. Booth*. Sheldon, Blakeman & Co. N. Y.

A book of practical information, designed not only for those who actually work in marble, but for builders, and persons who have occasion to use marble furniture.—There is a map of artisan's tools, a vocabulary of technical phrases, a sketch of American marbles, and a number of useful recipes. Apropos of this subject, it may not be unworthy of mention, that a piece of polished marble, sent by the State of Alabama to the Washington Monument, was rejected on the ground that the stone ought to be of American and not Italian origin: and it was not until assured by the Governor of Alabama, that it was dug out of the mountains of Alabama, that the Monument Committee could believe that it had not been brought across the waters.

[FROM PRICE & CARDOZO.]

**THE MYSTERY, OR EVIL AND GOD**, by *John Young*, L. L. D. of Edinburg. Lippincott & Co., Philadelphia.

A theme dark, humbling to the pride of human intellect, perplexing to the self-sufficient, plain to none, and profitable only to the simple earnest soul that seeks to "justify the ways of God to men."—As Dr. Beecher justly said, it is the theme which has awakened "the conflict of ages;" a strife which

his own book has done little, we think, to appease.—Leibnitz and Lord King, Bledsoe and McCosh, Jonathan Edwards and John Young—all who have tried it confess its obscurity. It is not likely any one will clear it up.

The present work is a vigorous, but we must think, an unsuccessful attempt to elucidate this embarrassing topic. The essence of the author's theory is that sin could not have been prevented, and therefore the Creator is not to blame.

Moral evil is the voluntary abuse of moral power. Man can resist conscience and reason,—can resist God, and has in fact resisted him. The Creator is infinitely opposed to moral evil. When the first wrong act was committed, "a created being introduced into the universe a thing which the Creator abhorred. The constitution of the being was such that it was possible for him to do this, and he did it; and moral evil, that is, the voluntary abuse of moral power, for the first time became a monstrous fact in the universe. The Almighty could, in an instant, have crushed the power which he had conferred,—could in an instant have destroyed the guilty being; but, moral power continuing, (that is, intelligent, moral, voluntary beings existing,) he could not, from the very necessity of its nature, have prevented its abuse."—Such are the main positions of the author on that subject.

Physical evil he shows, is the *necessary effect*, but also the *divine corrective* of moral evil. Suffering is God's instrument to destroy sin.

In the conclusion of the work an interesting section occurs on "The Course of Evil on our Earth and the successive Influences directed against it."

The First Epoch displayed during fifteen hundred years the *Divine Benignity*, in the longevity of the early races, and the forbearance of the Almighty from punishment.

The Second Epoch was one of Judgment, the Deluge appealed to the fears of mankind, and cried with terrific voice:—"Flee from wrath to come." Onward through the whole epoch, this voice was re-echoed in lower but hardly less emphatic tones by each death that closed a now shortened life.—"Flee from wrath to come."—For more than a thousand years this salutary fear was the chief power brought to bear on the heart of the world.

The Third Epoch exhibited an *Exceptional, Elective System*. Thus far all had been universal in God's dealings. The Jewish dispensation, originating not in partiality or

favoritism, but in love for the world, was an expedient for *preserving the truth for the world*. It took nothing from the world at large, but concentrated the scattered rays into a focus. This wrought out its mission during thirteen hundred years.

The Fourth Epoch is characterized as that of the "*Mystery of all Time*," employing a complex instrumentality—an Incarnation of Divinity, a new expression and medium of infinite mercy, a perfect humanity held up by God before the world, a new revelation of spiritual truth, a new fountain and channel of the Divine Spirit!

Such is a sketch of some principal things in the work. The author, who has acquired deserved fame by his recent work: "*The Christ of History*," will find readers and admirers. Whether he can be safely trusted to form our theology is another question.

[FROM C. WORTHAM.]

PEABODY'S UNITED STATES, *Bem's Method*. Sheldon, Blakeman & Co.

A new school history. The peculiarities of Bem's method are—to map down the centuries by squares, on a chart, and then locate the events in the year of their occurrence, distinguishing those which relate to each of the principal nations by a color appropriated to that nation. The history itself, prepared by Miss Peabody, seems a convenient compend; and for those who admire the method, it must be invaluable. For ourselves, we cannot approve the method as one for general adoption. In practice it must be cumbersome. It would be the very thing, if history were the only thing to be taught to a child; and if dates made up history.

[FROM PRICE & CARDOZO.]

HISTORY OF THE AMERICAN BIBLE SOCIETY, REVISED AND BROUGHT DOWN TO THE PRESENT TIME. By W. P. Strickland, D. D. With an introduction by Rev. N. L. Rice, D. D. of Cincinnati. Harper & Brothers, N. Y.

This work contains a sketch of the causes which led to the formation of the American Bible Society, and a history of its organization, and operations down to the present time. Any one who wishes to know all about one of the most important Societies ever organized in this country, can have his wish gratified by reading this book. It gives, we think, rather a one-sided view of the action of the Baptists since they have withdrawn from that Society. But there is an apparent intention to be candid: and we cheerfully bear testimony to the many excellent qualities of the work.

[FROM PRICE & CARDOZO.]

THE LIFE OF CAPT. HEDLEY VICARS. *R. Carter and Brothers, New York.*

One of the many choice specimens of modern religious biography. It is the sketch of a young soldier's life, who died in the Crimea. It is affectionately inscribed to "her whom God graciously chose to sow in his young heart its first imperishable seed." The book will give encouragement to those who may have prayed and striven, seemingly in vain, for wayward children: and will instruct and rebuke such as imagine the cares and excitements of the most active life to conflict with the possibility of earnest devotion.

SERMONS OF SPURGEON, "THE MODERN WHITFIELD." *Shelden, Blakeman & Co., N. Y.*

This is the title of a handsome volume, containing fifteen sermons by Rev. C. H. Spurgeon, together with an introduction and sketch of his life, by E. L. Magoon, D. D. The book will correct a very general impression, in this country, that Mr. Spurgeon is principally indebted to his manner of delivery for his great popularity. A friend of ours, who had been inclined to this impression, borrowed our copy a few days since; but before he had read it half through he returned it, saying that he could not read ours any longer; he liked it so well he must have one of his own. No one can read these sermons without feeling that they are the productions of a master mind. They are not the glittering tinsel which only wins the admiration of the crowd; but the solid gold which even the wisest may not despise.

Mr. Spurgeon's chief peculiarity probably, is in the force, aptness, and *familiarity* of his illustrations. Many have spoken more learnedly and with equal eloquence, but few have the power, as he has, to bring even the most difficult subjects down to the comprehension of the duller intellect. Others have used more beautiful and elegant illustrations, but no one so far as we know, such as were more calculated to awaken the attention and impress the minds of the *great mass of people*. Opening the book at random, our eyes light on the following passage in his sermon on the Holy Ghost as the Comforter—and it will serve to illustrate our remarks:—

"And first, we will remark that God the Holy Ghost is a very *loving* Comforter. I am in distress, and I want consolation. Some passer by hears of my sorrow, and he steps within, sits down, and essays to cheer me; he speaks soothing words, but he loves me not; he is a stranger; he knows me not at

all; he has only come in to try his skill. And what is the consequence? His words run o'er me like oil upon a slab of marble: they are like the pattering rain upon the rock; they do not break my grief; it stands unmoved as adamant, because he has no love for me. But let some one who loves me dear as his own life, come and plead with me, then truly his words are music; they taste like honey: he knows the password of the doors of my heart, and my ear is attentive to every word: I catch the intonation of each syllable as it falls, for it is like the harmony of the harps of heaven. Oh! there is a voice in love, it speaks a language which is its own: it has an idiom and a brogue which none can mimic; wisdom cannot imitate it; oratory cannot attain unto it; it is love alone which can reach the mourning heart; love is the only handkerchief which can wipe the mourner's tears away. And is not the Holy Ghost a loving comforter? Dost thou know, O saint, how much the Holy Spirit loves thee? Canst thou measure the love of the Spirit? Dost thou know how great is the affection of his soul towards thee? Go measure heaven with the span; go weigh the mountains in the scales; go take the ocean's water, and tell each drop; go count the sand upon the sea's wide shore; and when thou hast accomplished this, thou canst tell how much he loveth thee. He has loved thee long, he has loved thee well, he loved thee ever, and he still shall love thee; surely he is the person to comfort thee, because he loves. Admit him, then, to your heart, O Christian, that he may comfort you in your distress."

In this book we have fifteen sermons; when it would have been so easy to have given more, it is to be regretted that we have only fifteen.

[FROM PRICE & CARDOZO.]

THE KINGDOM WHICH SHALL NOT BE DESTROYED. *An exposition of prophecy, more especially of Daniel, chap. VII. By Rev. J. Oswald, A. M. Philadelphia, Lippincott & Co. 1856.*

The author of this work maintains that "the kingdom which shall not be destroyed will be established on the earth, renewed purified, and concentrated," at the second advent of Christ; that Christ will be its king, and the faithful of every generation, people, age, sex and condition will be its subjects. Christ will come a second time when the gospel shall have been preached to all nations for a witness; and then will be ushered in the millenium. In the meantime, the condition of the world, will not improve, as is generally supposed, but continually become worse and worse. The book is very neatly printed, and may be interesting to such as are fond of speculation.

# The Monthly Record.

## Churches Constituted.

Names.	Where.	When.	Memb.
Clear Creek,	Denton co., Tex.		
Sullivan,	Tioga co., Pa.,	July 8.	
Wright Township,	Green co., Ind.,	May 10.	
Hudson, McLean co., Ill.,		May 29.	

## Church Offices Dedicated.

	Where.	When.	Cost.
Bennettville,	Chenango co., N. Y.,	July 9.	
Cheat River,	Preston co., Va.,	July.	
Saratoga Springs,	N. Y.,	Aug. 10.	
Turtleville,	Wis.,	July 10,	\$1,600

## Ordinations.

Names.	Where.	When.
Davis, Henry E.,	County Line, Va.,	May 12.
Fletcher, Clifton,	N. Tewkesbury, Ct.,	June 4.
Holmes, W. T.,	Mill Creek, Ga.,	July 18.
Perry, B. F. D.,	Charleston, N. C.,	July 6th.
Norrellus, And.,	Burlington, Ia.,	June 28.
Ryan, G. W.,	Shutesbury, Ct.,	July 8.
Riley, And. J.,	Ten Mile Ch., Ohio,	July 5.
Sherwin, Alden,	Natick, R. I.,	July 9.
Storto, T. H.,	Georgetown, Ky.,	June 22.
Stevens, Henry S.,	South Wilbraham,	July 1.
Simpson, Henry L.,	Schenectady, N. Y.,	July 15.
Talbot, S.,	Dayton, O.,	July 1.
Mills, R. E.,	Pulaski co., Ga.,	June 8.
Warwick, J. W.,	Garrettsville, Ohio,	June 25.
White, James,	Luhc, Me.,	July 25.
Webber, W. H.,	East Brooklyn, N. Y.,	June 25.
Pierce, Chas. N.,	Bowie co., Tex.,	June 9.
Denton, Jno. B.,	Antioch, Tenn.,	June.
Haley, L. J.,	County Line, Va.,	July 27.
Ashcraft, J. W.,	Marion, Ala.,	July 27.
Wilcox, D. W.,	Green Bay, Wis.,	July 2.
Hunt, George,	Maysville, Ky.,	July 23.
Dodson, Enoch,	Tuscaloosa co., Ala.,	July 19.
Wright, Wm. D.,	La Porte, O.,	Aug. 8.

## Deaths of Baptist Ministers.

Names.	Residences.	Time.	Age.
Hines, James L.,	Mad. co., Miss.,	Mar. 19.	

## Ministers Rec'd from other Denominations.

Names.	Residence.	Denom.
Gotselow, D.,	Maryboro', Can West,	Prim Meth.

## Clerical Removals and Settlements.

Names.	Whence.	Where.
Baptist, E. G.,	Ala., Mount Pleasant,	Va.
Barrell, Noah,	Cleveland, Ohio,	Racine, Wis.
Butter, G. W.,	Sutton, N. H.,	Hartford, N. Y.
Corwin, Ira,	North Fairfield, O.,	South Bend, Ia.
Cornwell, Wm. E.,	Bridgetown, Prince'n,	N. J.
Delaney, Jas.,		Horicon, Wis.
Dickinson, E. W.,	Pittsburg, Pa.,	Dayton, Ohio.
Fish, E. F.,	Haddam,	Ct.
Guild, J. Ellis,		Home Miss., Iowa.
Hale, Ed. E.,		Boston, Mass.
Kitchell, J.,	Brad. co.,	Pa.
McIntyre, J. J.,	Pembroke,	Berlin, Wis.
Milliken, L. H.,	Aberdeen,	Jackson, Mi.
Parmly, L.,	Elgin, Ill.,	Lower Merion, Pa.
Phillips, J. M.,	East Haddam,	Groton, C.
Sanders, E. C.,	Oshcosh,	Wis.
Saurin, A. A.,	Lyons,	Iowa.
Smith, Harry,	Valparaiso,	Iowa.
Smith, J. T.,	Bristol,	Ct.
Stone, M.,	Fairmount,	Lebanon, Ohio.
Tucker, C. T.,	Millbury, Mass.,	Ripon, Fond du [Sac co., Wis.
Watkinson, M. R.,	Schuylkill Falls,	Port'sh, Va.
Wiggin, Jas. E.,		Essex, N. Y.
Wilcox, D. W.,		Green Bay, Wis.
Worth, E.,	Fisherville, N. H.,	Kennebunk, Me.
Yerkes, D. J.,		1st Bap., Pittsburg.

# AMERICAN BAPTIST MEMORIAL.

OCTOBER, 1856.

## Compatibility of Business and De- votion,

AS EXEMPLIFIED IN THE LIFE OF THE LATE  
JAMES C. CRANE, DEACON OF THE FIRST  
BAPTIST CHURCH, RICHMOND, VA.  
BY REV. J. B. JETER.

No. II.

WE must now contemplate Mr. Crane in another aspect. What the crucible is to gold, *affliction* is to piety. His faith was subjected to a fiery ordeal; and its trial being much more precious than of gold that perisheth, though it be tried with fire, was "found unto praise, and honor, and glory." It has already been stated that Mr. Crane was blessed with an interesting family. He had five sons; and more lovely, obedient, sprightly and promising children have rarely been seen. They were all that a fond parent could desire. A more contented, harmonious and happy family was not to be found. Possessed of a worldly competence, prosperous in business, and enjoying the divine favor, there seemed to be nothing more for Mr. Crane to wish. What Satan said to the Lord, in reference to Job, seemed equally applicable to Deacon Crane. "Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land." God has made to his people "exceeding great and precious promises;" but he has not promised them exemption from trials. No strength of faith, nor fervor of devotion, can preserve them from afflictions. These are among the means which God wisely and graciously employs for the refinement of the saints:

"for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

The day of trial at length overtook Mr. Crane and his family. The sun of prosperity was followed by the cloud of adversity. His third son, Thomas Rust, was seized by that fell destroyer, consumption. The course of this disease is well known. Slowly, stealthily, deceitfully, it pursues its fated victim to the tomb. Soon Thomas slept alone in Hollywood Cemetery; but he did not fall asleep until he had furnished cheering evidence that the care bestowed on his religious education had not been vain. He died in peace and hope.

Afflictions, it is said, do not come alone. In a short time, Robert Semple, the fourth son, was attacked by the same fearful malady. With the hope of arresting its ravages, he undertook a voyage to South America; and on the return, far from home and friends, his body was committed to the deep, to be preserved until the sea shall give up her dead. Among his papers were found pleasing proofs of his penitence, faith, resignation and hope. Still the destroyer was insatiate. Before the death of Robert, James Taylor, the second son, in fresh manhood, had proof, in the hectic cough and flush, that he was marked as the next victim. He spent some time in the South, to check, or at least, to mitigate, if possible, the threatening symptoms. Returning home, he died in Baltimore; and his body was brought to Richmond to repose by the side of his brother. James Taylor Crane was a

noble young man—a ripe Christian—and his early death extorted a tear from many an eye.

The cup of Deacon Crane's sorrow was not yet full. Even before the death of James, David Rosser, the eldest son, was in a precarious and alarming state of health. Sometimes hope, and sometimes fear, predominated concerning him. But the archer had taken an unerring aim. The unmistakable marks of consumption appeared; and the patient, after the usual course of emaciation, weakness and suffering, found a resting place, beside his brothers, in Hollywood Cemetery. This event was a terrible stroke to the father, already broken and crushed under affliction. David was settled in business, married, had one child, and was a son of whom any father might be proud—intelligent, pious and energetic—well fitted to fill the place, and honor the name of his excellent ancestor. These repeated chastisements had fallen on Deacon Crane in the short space of five years. What now added greatly to the weight of these troubles was the failure of his own health. Before the death of James, there were indications that the insidious disease which had attacked the children, was beginning its ravages on the father. A deep, and ineradicable cough, supposed for a time, to be bronchial, rather than pulmonic, was slowly but obviously doing the work of destruction. Mr. Crane continued his business as long as his feeble and declining health would permit; but, at length, he took himself to his chamber, to meditate, to pray, to suffer and to die. In his last days, his sufferings were severe. His cough was harrassing, and his pains were sometimes acute. The danger of suffocation compelled him to sit, day and night, in an erect position, by which, in his weak state, he was greatly worried. It was pleasant and instructive to visit his sick room. The piety which had shone brightly in the noontide of his life—continued to shine with undimmed lustre to its close. No murmur,—no intimation

that his afflictions were heavier than his sins—escaped his lips. He behaved and quieted himself like a weaned child. All the Christian graces seemed to flourish in his heart; but that which was most strikingly displayed in his conversation was humility. Never did I know a Christian whose self-abasement seemed to be so profound. He retrospected his life, which to others appeared so pure and useful, with unfeigned self-renunciation. He frequently said that his own righteousness was no better than filthy rags. His best deeds, he declared, were so mixed with sin, that he was ashamed of them. Never did a poor sinner cling more simply and firmly to the cross than did he. His departure was calm and hopeful. His lamp was trimmed, his light was burning, and he was ready to go with the bridegroom into the marriage. He had no raptures and no fears. He was equally willing to live or to die; but living or dying, the cause of Christ was nearest his heart. In his last will, he provided, in certain contingencies, that his property shall be appropriated to benevolent purposes. And now, his toils and sufferings ended, he fell asleep in Christ, and his body was laid beside the remains of his sons.

Far be it from me to represent brother Crane as perfect. My object has not been to give a full delineation of his character; but to show how happily were blended in him activity in the pursuits of this life with fervent piety. In the execution of this design, I have been necessarily led to describe his excellencies rather than his faults—to give a partial rather than a full portraiture of his character. He was a man, had the nature of a man, and was, in general, deeply sensible of his weakness, imperfections and faults. He would have been one of the last men to claim perfection. Let all his errors be entombed; I have recorded his unaffected, earnest piety, and his diligent, energetic attention to business, secular and religious, for the instruction and encouragement of others.

The life of Mr. Crane furnishes *decisive proof of the fallacy of the excuse for the neglect of religion noticed in the beginning of this sketch*—to wit: That diligence in business is inconsistent with earnest piety—that a man of labor cannot be a man of prayer. Mr. Crane was a man differing in no essential respect from other men. He “was subject to like passions as we are.” He was placed under the laws which govern human nature—was liable to excesses and disease—was fatigued by labor—loved rest—was no stranger to languor and stupor—was agitated by passions—was assailed by temptations—and needed to maintain a constant struggle against his spiritual adversaries. The business which he followed had its cares, perplexities and seductions; and was peculiarly suited to engross his thoughts, affections and energies. It will be readily conceded that if a man, in the rivalry, excitement and harassments of a city mercantile life, can maintain a consistent, earnest piety, he can do it in any occupation, and under any of the diversified circumstances of our earthly probation. Mr. Crane possessed no unusual advantages for cultivating the spirit of devotion. He had only the means of instruction, encouragement, and comfort common to his fellow Christians. He had access to the word of grace, the throne of grace, and the Spirit of grace; but the privilege was not peculiar to him. The ministry on which he attended was not remarkable for its light, pathos, or efficiency. The churches to which he belonged (for he was connected with several,) were not pre-eminent for intelligence, spirituality, or good works. It was in the use of the ordinary means of religious improvement that he made his attainments, and performed his beneficent labors. By studying the Scriptures, attending on the ministration of God’s word, and on the ordinances of his house, watching, praying and self-discipline, he kindled the fire of devotion, and strengthened the principle of obedience. To his settled, earnest,

and controlling purpose to do his duty, and his duty always, next to the grace of God, may be ascribed the consistency of his life; and his habitual desire to be useful made the performance of his duty pleasant and graceful. What Mr. Crane did, other Christians may do. They are redeemed by the same blood, believe in the same gospel, are sanctified by the same Spirit, are animated by the same hope, derive their supplies from the same grace, are under the same weighty obligation to honor Christ, and why should they not be alike fervent in spirit and diligent in business? Among all the men of toil connected with our churches—merchants, mechanics, day-laborers, farmers, and professional men—there is not one who may not, by due watchfulness, and the proper use of the means of grace, maintain, amid the incessant fatigues and cares of his avocation, the spirit of decided, zealous and effective piety, and by so doing increase his own spiritual enjoyment, quite as much as his usefulness. And suppose the churches were constituted of such members—how much would their beauty, respectability and moral power be increased! Then, indeed, would they look “forth as the morning, fair as the moon, clear as the sun and terrible as an army with banners.” Then Christ would not be wounded in the house of his friends. Then vice, abashed, would hide her head, and infidelity, confounded, would shut her mouth. Then would the saints go forth in earnest, to subjugate the world to the peaceful dominion of Christ—the churches would not lack humble, self-denying and faithful pastors, nor fail to furnish them a reasonable support—Sunday Schools would not want pious, competent and punctual teachers, nor these teachers be without full and interested classes—those who conduct our mission enterprises, foreign and domestic, would not be embarrassed to find men and money for their prosecution—every Christian would be a minister, every minister an apostle, and every apostle a martyr



in spirit—we would have more than the restoration of the primitive piety—we should have the dawn of the millennial glory, to be followed soon by its noon-tide splendor! For this consummation, every pious heart devoutly prays; and who does not desire to share in the labor and sacrifices demanded to secure so sublime a result?

The life of Mr. Crane affords *strong confirmation of the truth of Christianity*. More than thirty years ago a young minister read Volney's *Ruins*, an ingenuous, plausible, but sophistical work. His faith being illy fortified by a knowledge of the impregnable evidences of Christianity, he was confounded by the sophistries of the sceptical author. For several days the novice was perplexed, agitated and destroyed by doubts as to the divinity of the gospel. He found no source of confidence, and hope, until, by chance, or more properly, providential guidance, he opened the memoirs of the Rev. Samuel Pearce, by A. Fuller, an excellent little work—and read:—

*"In him (PEARCE) we may see the holy efficacy, and by consequence, the truth of the Christian religion. It was long since asked, who is he that overcometh the world, but he who believeth that Jesus Christ is the Son of God? This question contains a challenge to men of all religions, who were then upon the earth.*

*"Idolatry had a great diversity of species; every nation worshipping its own gods, and in modes peculiar to themselves; philosophers also were divided into numerous sects, each flattering itself that it had found the truth. Even the Jews had their divisions; their Pharisees, Sadducees, and Essenes; but great as many of them were in deeds of divers kinds, an apostle could look them all in the face, and ask: Who is he that overcometh the world? The same question might be safely asked in every succeeding age.*

*"The ancient kinds of religion that still prevail—the Pagan, Mohametan, Jewish, Papal, or Protestant, may form the ex-*

*teriors of men according to their respective modes; but where is the man amongst them, save the true believer in Jesus, that overcometh the world? Men may cease from particular evils, and assume a very different character, may lay aside their drunkenness, blasphemies, or debaucheries, and take up with a kind of monkish austerity, and yet all amount to nothing more than an exchange of vices. The lusts of the flesh will on many occasions give place to those of the mind; but to overcome the world is another thing.*

*"By embracing the doctrines of the cross, to feel not merely a dread of the consequences of sin, but a holy abhorrence of its nature: and by conversing with invisible realities, to become regardless of the best, and fearless of the worst, that this world has to dispense. This is the effect of genuine Christianity, and this is a standing proof of its divine original. Let the most inveterate enemy of revelation have witnessed the disinterested benevolence of a Paul, a Peter, or a John, and whether he would own it or not, his conscience must have borne testimony that this is the true religion.*

*"The same may be said of S. Pearce: whether the doctrine he preached found a place in the hearts of his hearers or not, his spirit and life must have approved themselves to their consciences."*

While the minister was reading this paragraph, light dawned on his mind. The power of faith to overcome the world, subdue the love of sin, and elevate the affections to heavenly things, he knew both from experience and observation; but faith derives its efficacy from the gospel; and this efficacy is a proof of the divinity of the gospel. The argument carried conviction, comfort and hope to the heart of the young preacher; and the argument which profited him may profit others.

The evidence for the truth of Christianity shown from the life of Crane is as clear and convincing as that derived from the life of Pearce.

The minister was, indeed, more affectionate and seraphic than the deacon, but not more sincere, conscientious and upright. Grace shone brightly in the lives of both. In one important respect, however, the proof deduced from the life of the deacon is more unexceptionable than that drawn from the life of the pastor.

Mr. Pearce was wholly devoted to religious services. His respectability, influence and success depended on the maintenance of a consistent religious character. In proportion as his secular interest demanded that he should sustain an appearance of piety, there was ground for the suspicion that his piety might be simulated.

His seraphic ardor might be assumed to conceal the selfishness of his motives. So, at least, the sceptical might plausibly reason. But no such ground for suspicion is found in the life of Crane. He was actively engaged in secular business. Religion was not to him a source of worldly profit. The support and respectability of his family did not, in any degree, depend on his reputation for piety. Had he been less pious, and more secularized, he would have secured for himself and for them a higher regard and a more cordial fellowship from the gay, the rich, and the great. Far from deriving pecuniary benefit from religion, he spent thousands of dollars to extend its influence. But for his contributions and sacrifices in the cause of Christ, he might have obtained rank among the merchant princes, and lived in splendor. His piety was not perfunctory.

None can question, without perverseness, the integrity and disinterestedness of the motives which impelled him to lead a life of holiness. And when we consider how excellent that life was—how gentle, kind, self-sacrificing, noble, heavenly, and yet how humble, unostentatious and self-sacrificing, can we hesitate to ascribe it to divine influence? Are these the fruits of imposture? They

were undoubtedly the fruits of the gospel. He believed the gospel. Thence he professed to derive his life, strength, comfort, and motives to obedience.

The gospel made him what he was. It moulded, polished and brightened his character.

Burning zeal and costly sacrifices may be pleaded in behalf of error, as well as of truth. Superstition, as well as piety, has her martyrs. But zeal and sacrifices are compatible with the unsubdued selfishness, pride, bigotry, avarice and malignity of the human heart—yea, may flow from these corrupt sources.

“But to overcome the world is another thing.” “Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,” are the fruits of the gospel—fruits which abounded in the life of Crane—and the tree which bore them must be good, heavenly, divine.

### *The First Baptist Church, Charleston, S. C.*

BY REV. B. MANLY.

#### No. 4.

**B**ETWEEN the year 1770 and the commencement of hostilities with the mother country, the church seem to have entertained the ideas of erecting a new place of worship, and of establishing a separate interest. Whatever the design was, nothing seems to have been done beyond the purchase of the lot. I am not able to trace the lot out of the church's possession; but I suppose it was sold, to assist them in the repairs of their edifice, after the close of the Revolution.

#### PATRIOTISM OF THE CHURCH.

When the troubles of the Revolution began, Mr. Hart, and the church generally, very warmly espoused the cause of the country. At this time, Mr. Hart had acquired considerable acquaintance and great influence in the back-country; so that the “Council of Safety,” desirous of exerting a salutary influence on

the people of the interior, in relation to the measures of Congress and the political interests of the country, appointed him, in 1775, together with the Rev. Mr. William Tennent, and the Hon. William H. Drayton, to travel among them, for the purpose of conciliating them to the government, engaging them in its support, and removing their misapprehension and prejudice. "It was believed that the influence Mr. Hart exerted on this occasion was the means of preventing bloodshed, when the tories first embodied."

#### REV. JOSEPH COOK.

Still in prosecution of the same design, dear alike to the church and its pastor, Mr. Hart went, early in 1776, to the High Hills of Santee, where a numerous meeting of dissenting ministers and others had been called to consult on measures for the common welfare. There, the Rev. Joseph Cook, father of the present Rev. Joseph B. Cook, was baptized by the Rev. Mr. Furman, then pastor of the Baptist church at that place. He was immediately ordained by Rev. Messrs. Hart and Furman. As Mr. Cook's residence was near Dorchester, he took his dismission immediately, and joined the Charleston church; as we find that, in 1777, he was a member, and represented the church in the Association, in November of that year. He had been educated by Lady Huntingdon at her college of Trevecca, in Brecknockshire, South Wales, came over to this country on a mission, at her suggestion, and under her patronage; and was a while at Mr. Whitefield's Orphan House, in Georgia, under the late Dr. Percy. In 1778, he was called to the charge of the Euhaw church, as the successor of Mr. Pelot. His ministry, especially after the Revolution, during which he had passed through some trying and humbling scenes, was peculiarly impressive. He was both "a son of thunder," and "a son of consolation;"—and many will remember him with lively

emotions to their latest day. He closed his useful life, September 26, 1790, in the prime of manhood, being only a little more than forty years of age.

#### INCORPORATION OF THE CHURCH.

The Legislature of the State having invited the various churches to apply for charters with equal rights and privileges, this church very early applied for, and obtained, incorporation;—the charter under which it now acts bearing date March 19, 1778. For several years after this, however, they continued to transact their secular business through the agency of trustees.

#### DEPARTURE OF MR. HART.

South Carolina was now destined to become the sanguinary scene of war, and on the approach of the British to Charleston, Mr. Hart's friends advised his retreat. Accordingly, in the month of February, 1780, he took his departure from his affectionate people, and, as it proved, his final departure from the southern States. On his way he was joined by Mr. Botsford, who went with him as far as Virginia, where he remained during the remainder of the war. Mr. Hart continued his course to New Jersey; and, in December following, at the solicitation of the Baptist church at Hopewell, he took the pastoral care of them, and continued in that relation until his death.

#### THE CHURCH SEIZED BY THE BRITISH.

He had not long left Charleston, when it fell into the hands of the enemy; and, probably out of revenge against Mr. Hart and his society, they seized on both the meeting houses, converted the principal one into a store house for salt beef and other provisions, and made a forage house of the other, which was still in possession of the General Baptists.

From that time, all public worship was suspended in this church, until independence was gained, and peace restored.

## LOSS OF ACCUMULATED PROPERTY.

But this was not the only way in which the church suffered during that distressing struggle. From the statement made after Mr. Hart's departure, viz: April 27, 1780, by Col. Thomas Screven, the acting trustee, and certified by Major Benjamin Smith, and Mr. Thomas Smith, the church possessed indents, &c., then in Col. Screven's hands, to the amount of £14,700. This sum was in the currency of the country, a guinea being of the value of £7,75, and had been accumulating through most of the years of Mr. Hart's prosperous ministry. The friends of religion, then, instead of bequeathing their property to heirs, "they knew not who;" or even leaving *all* their substance to their own children and family, made the church their legatees. Several of the benevolent donors are mentioned: Providence Hutchinson gave £400, James Fowler £500, William Screven, grandson of minister Screven, £600, Martha De Harriette £500, Benjamin De Harriette £500, Elizabeth Gibbs £1000, Messrs. Justinus Stoll, Thomas Rivers, and Patrick Hinds, £600, and William Tilly, son of minister Tilly, of Edisto Island, gave, besides all his own and his father's books, the sum of £8076, 14, 6. This last sum consisted of bonds at interest; the assignment of them was made March 9, 1772, to James Brisbane, William Brisbane, Thomas Screven, Thomas Rivers, David Williams, Patrick Hinds, and John Rivers, Trustees of the Baptist congregation. The annual interest was paid to Mr. Tilly, for his support during life; at his death, the trustees were to bury him out of the principal; and then, forever thereafter, the interest to be applied to the support of the Rev. Oliver Hart, and his successors in office. The available fund in 1772, was sufficient to yield an annual income of £1480. But, by various losses sustained during the war, and particularly by the depreciation of paper currency, it was found when war was ended, (as appears

by a statement dated February 22, 1784,) that all the church, as well as the debts due them, reduced to sterling, according to the established rate of depreciation, amounted but to £444, 6, 3, ½.

## CHURCH AIDING THE STATE.

The government being greatly embarrassed by the expenses of the war, all the money they had in hand, viz: £831, 16, 6, was put into the public treasury. I suppose it was again refunded to them in due time; but of this we have no account.

## THE RETURN OF PEACE.

But all their privations and losses might well be borne, in view of the unspeakable blessings, both civil and religious, which the Revolution had gained. The price it had cost was immense; and this church seem to have paid the full share; yet all was forgotten in the grateful sentiments which the dawn of liberty inspired. Their place of worship, long desecrated by the possession and vile use of the enemy, they yet venerated more than ever; because it was now nearly associated with the triumph of civil and religious freedom—with the complete establishment of those principles of entire toleration, the glory of this country, for which the Baptists had been the first to contend, and for which the founders of this very church had suffered. With gratitude and alacrity, therefore, becoming the momentous period, the scattered church assembled, on the restoration of peace; fitted up their building with a temporary pulpit seat, (for everything of the kind had been demolished by the British,) and agreed, April 14, 1783, to invite, through their trustees, the Rev. Mr. Hart's return. The letter was written by the Rev. Richard Furman, who was then in town on a visit. In reply, June 26, 1783, Mr. Hart declined the invitation; and assigns, as his reasons, the providential direction he had received to Hopewell, New Jersey—the strength of mutual attachments—the pleasing prospects of

the church he then served—his own better health—his opinion that a younger and more active man was necessary for them—and his comparative want of success during the latter part of his residence in Charleston. He advises that, until temporals can be arranged for the comfortable support of a pastor, they should content themselves with such occasional supplies as could be obtained, from their own and other denominations. Although this advice did not seem to meet the views of the church, they were yet unable to procure a pastor for several years.

#### REV. R. FURMAN CALLED.

The number of trustees was increased, March 8, 1784; and at the same time they resolved to call Rev. Mr. Richard Furman to the pastoral charge. His engagements with the church at the High Hills at Santee, at this period, formed impediments to his removal, he could not surmount. The church therefore renewed their call to Mr. Hart. This second invitation threw him into a distressing perplexity, from which he scarcely knew how to escape. After a little delay, however, he recommended them to invite Mr. Furman, and promised that, if they failed in that attempt, he would either come himself, or send them one better qualified. The church feeling scarcely at liberty to make a second application to Mr. Furman, Mr. Hart writes, August 2, 1785, to urge them to do it, suggests some means they should take in order to obtain his consent; speaks of him as "a prize of inestimable worth," which they should by no means lose; and concludes by exhorting them all to pray earnestly for the object, to engage also the prayers of other Christians; and adds, "if he comes in answer to prayer, he will come with a blessing." He wrote, at the same time, to Mr. Furman to urge his acceptance of their call. The church, it is believed, followed Mr. Hart's wise and pious counsel; and ultimately obtained their object.

#### OCCASIONAL SUPPLIES.

Meanwhile the church was occasionally supplied with preaching. Once in three months, some of the ministers from the country came down to administer ordinances;—and sometimes they would spend several weeks in town. Mr. Furman himself often came, and was greatly blessed in building up the church. The names also of Joshua Lewis, James Fowler, Joseph Redding, and of various others, were rendered dear to the church by these labors of love. Mr. Botsford's labors were frequently bestowed here, during this period; and his visits were greeted as the harbingers of Christian strength and consolation. At one time, when he had spent two months in town, he writes, March 30, 1785, "There is a pretty work begun. We go from house to house; and, bless God, sweet times we have: several are under serious impressions; crowds attend the public meetings, and in the private meetings I have introduced praying for those poor distressed souls who ask."

#### METHODIST CHURCH.

About this time, also, the Methodist brethren obtained their first establishment in Charleston. The place of worship they occupied for some time was the old Baptist meeting house, then left vacant, of which they had the gratuitous use, and which stood nearly on the spot where we are now sitting. Their preaching also excited attention, and a period of unusual seriousness ensued.

#### VALUABLE ADDITIONS.

The Baptist church received many valuable additions: among which was Col. Thomas Screven, great grandson of the first pastor, and son-in-law to Mr. Hart; and who was the active, useful friend, Treasurer and Deacon of the church for many years. Two young ministers also were now brought into the church, the Rev. Peter Bainbridge and the Rev. Charles O. Screven, late pastor of the Baptist church in Sunbury,

Georgia. These were baptized nearly about the same time, in the latter part of 1785 or the beginning of 1786. Mr. Bainbridge was twenty-two years of age. Mr. Screven was but a lad. The former gave encouraging promise of usefulness and distinction, and held a respectable standing for a few years; but ended not so well. He removed in 1781 to Maryland. The latter grew up like Samuel, in the house and at the altar of God,—was its faithful and honest minister for many years, and lately closed a life of usefulness, in a temper ripe for glory.

#### EDIFICE ENLARGED.

During this period, the trustees engaged with zeal and energy in the repairs and enlargement of the meeting house. Since the peace, they had borne a principal part of the expenses of the church themselves; but now a general effort became necessary. The prospects of the congregation were such as to render more room desirable. To effect this, the front part of the building was extended several feet towards the street; three galleries were erected, and vestry rooms prepared; a baptistery was built, (for, before that, the ordinance was administered in a font situated in our present church yard,) a new pulpit was erected, and the situation of it changed, from what had been the end of the house, to what became the end after the alterations. Subscription papers were drawn, and circulated, in 1785 and 6, among the community at large, who felt a great sympathy for them on account of their known distresses during the Revolution. The sums obtained by these means, amounted to \$2841 48. To this the congregation added all their own funds;—but were still left in debt. And the debt was not finally discharged, until the pew system went into operation. They then by common agreement laid an assessment on the pews equal to half the rent, and no one was considered the holder of a pew until the assessment was paid. The sum thus obtained, to-

gether with the avails of subscriptions promoted chiefly by Mr. John Hart, son of the minister and a member of the church, in 1788 and 90, freed the congregation from debt.

The church meanwhile had taken measures, according to Mr. Hart's advice, to obtain a pastor; and sent a renewed and urgent call to Mr. Furman. With a deliberation and conscientiousness which ever characterized all his movements, he took the subject into serious consideration. The claims of duty seemed strong in favor of his acceptance. To obtain a proper supply for the church of which he was then pastor, at the High Hills of Santee, was a principal difficulty: and as Mr. Bainbridge was now a licentiate of promise in the Charleston church, Mr. Furman wrote to town as follows: "I remain in great perplexity about removing to Charleston, and for that reason should be glad if Mr. Bainbridge could come to the Hills as soon as possible; as I think it might be a means of opening the way of duty, both to him and myself. Finally, however, the difficulty was surmounted by the clear convictions of duty in his own mind, and he accepted the call. His pastoral relation was reckoned to commence, in effect, from the 18th of October, 1787; although he did not remove his particular membership, nor his residence, to town, until after the meeting of the Association in November of that year.

#### Infant Communion against Infant Baptism.

ONE of the strongest arguments against Infant Baptism is to be drawn from the co-existent practice of Infant Communion.

*I. We have decisive proof of Infant Communion as early in church history as we have of the baptism of newly-born infants.*

Chevalier Bunsen, in his "Hippolytus and his Times," has clearly shown

that we have no decisive proof of the baptism of newly born infants, until the time of Cyprian, A. D. 261; that the custom commenced with the baptism of children, which was by degrees extended back to an earlier and earlier age, until in Africa it was decided by the council of Carthage not to be wrong to administer it at any time after birth. Such a practice, however, did not become general in the church for some centuries later. The remarks of Tertullian and Oregin are, by him, clearly shown not to conflict with, but to substantiate this view of the case.

Now, in the writings of this very same Cyprian, who introduces to us the practice of the baptism of newly born infants, we find also the first mention of infant communion. It is impossible to prove the one fully and fairly from Cyprian, or from Augustine, without also proving the other. For instance, Cyprian, in describing the conduct of those who in time of persecution relapsed into idolatry, and "partook of heathen sacrifices, and pledged each other in the poisonous cup," adds: "And that nothing might be wanting to fill up the measure of their iniquity, their infants (*infantes*) also, being *carried or drawn* by the hands of their parents, (*parentum manibus vel impositi vel attracti*,) lost that which they had obtained presently after they were born. Will not they at the day of judgment, say: We did nothing of this, neither did we, *forsaking the meat and cup of our Lord*, run spontaneously to the participation of those profane refinements."

From this passage, taken in connexion with others, it is clear that no sooner were infants baptized than they were considered as having a right to the bread and wine of the Eucharist.

There is another passage in Cyprian, a few pages further on, in which he gives an account of what happened in his own presence "in the case of an infant *who was, by reason of her age, in-*

*capable of declaring the crime, which another acted on her.*" The parents, flying from persecution, had left the infant with a nurse, who took it to the Magistrates. They, because it was too little to eat the flesh before the idol, gave it some bread mixed with wine. Afterwards the mother, ignorant of what had been done, brought it to the communion table with her. The child could not be quiet, but cried and fell into convulsions. At last, "the deacon went up to give the cup to those present; and the others received it, and her turn came. The little girl, by a divine instinct, turned away her face, and shut her mouth, and refused the cup. But yet the deacon persisted, and put into her mouth, though she refused it, some of the sacrament of the cup; then followed retching and vomiting, the eucharist could not stay in her polluted mouth and body."

Such is the story. From all this it would seem that, just as soon as they were able to have some of the elements forced into their mouths, without any consent of their own, and before they were capable of speaking, the elements were administered to them. Wall thinks, in this case, the child must have been four or five years old. But even this is not the opinion of Bingham, who declares—"It is evident that the communion was given to infants and that *immediately from the time of their baptism.*" (Antiquities, Book xii, chap. 1, Sec. 8.)

Riddle, an ardent Episcopalian, in his Ecclesiastical Chronology, gives this description of "*Baptism in the second century and beginning of the third.*" It "was now more generally administered to infants . . . ceremonies were now added to the rite . . . sponsors, anointing with oil, use of milk and honey . . . *The Lord's Supper was, occasionally, perhaps, administered to infants . . . the bread leavened, the wine mixed with water.*" We have already seen that the

dates of our first accounts of the baptism of new born infants, and also of Infant Communion, commence nearly fifty years later than Riddle places them. As, however, he speaks of Infant Communion with a "perhaps," and as only an occasional thing, it may be well to cite the further language of Bingham, in which he says—"it is beyond dispute, that as she (the church) baptized infants, and gave them the unction of Chrism, with imposition of hands for confirmation, so she immediately admitted them to a participation of the eucharist, as soon as they were baptized, and ever after without exception." (Book xv, chap. 4, sec. 7.) In fact, as he says, just before, "all persons were obliged to receive the communion constantly, who were within the pale of the church, in the largest acceptation of the word," &c., that is, all who were baptized; and Infant Communion is thus clearly as ancient as Infant Baptism.

II. *The two customs were continued together for many centuries*; and only separated by a further corruption of the Roman Catholic Church in the dark ages. In order to foster Infant Baptism, by putting the honors and encouragement of the church on those who made this early profession of Christianity, they were allowed to partake before the body of the laity, with the virgins, widows, deaconesses, and other persons supposed to be of distinguished piety and honor in the church. (Apostolic Constitutions 8, 18.) And the author, under the name of Dyanisius, says, "that children were admitted, not only to baptism, but the Eucharists, although they did not understand the reasons of either mystery." (Bingham, book xv. 4, 7.)

Augustine, A. D. 400, not only appeals with great satisfaction to this custom, but declares the communion, as necessary to salvation as he held baptism to be; arguing that he who said, "Except a man be born of water," &c., said also, "Except ye eat the flesh and drink

the blood of the Son of Man, ye have no life in you." What is still more important, he declares this not only as his own opinion, but grounds it on "that ancient and apostolical tradition, which the churches do naturally hold that, without baptism and partaking of the Lord's table, none can come either to the kingdom of God, or to salvation and eternal life." (Wall vol. 2, p. 486.)

From the year 400 to A. D. 1000 the custom remained unquestioned. For instance, an epistle of Jesse, Bishop of Amicus, of the eighth century, says that, after the child has been immersed thrice, the rule is to confirm him with the chrism, "and then to confirm or communicate him with the body and blood of Christ." (Bingham, xii. chap. 1, sec. 2, note.)

In the year 1,100, they gave the infant only the wine, (mixed with water,) and that only by the priests' finger being dipped in the chalice, and put into the child's mouth.

At the council of Trent, although the Roman Catholics passed a canon, anathematizing any one who should say that the eucharist was necessary for little children, (canon 4, session 21st,) yet they did not attempt to deny that it was the "ancient usage," but only urged that it had been discontinued by "the authority of the church," giving other reasons that would apply with equal force to Infant Baptism. (See Catechism council, Trent, question 59.)

The Ethioptic and Abyssinian churches continue the practice of Infant Communion, and so does the Greek church to this day, (especially when there is danger of death,) on the ground of John vi. 53. Hence, nothing can be more clear than that the custom of Protestant Pædo-Baptists, in giving what they consider baptism to infants, and yet denying them the eucharist, is an innovation introduced in the dark ages, simply on the authority of the Romish church, in its most corrupt period, crossing all anti-



quity and inconsistent with every true theory of church membership.

III. It will also be observed, that *both Infant Baptism and Infant Communion were introduced practically, by the same sort of erroneous reasoning on scripture.* Cyprian argued in favor of Infant Baptism, that "if any one be not baptized and born again, he cannot come to the kingdom of God," and quoted John iii: 5, 6, and also John vi: 53. (See Wall, part II, chap. 9, sec. 15.) This was the great practical argument, by which parents were made afraid of their children's dying without baptism. And John vi: 53, was, as we have seen, the chief passage, alike with priests and parents, on which Infant Communion came into practice. This was the ground taken by Augustine, and those after him for ages, that *both* were necessary. Indeed, the Greek church to this day, favors equally Infant Communion and Infant Baptism. The one, practically, is built upon the same species of false interpretation of scripture, as the other.

IV. Hence, *whether on the ground of scripture or church history, both customs ought, in all consistency, to stand and to fall together.* If Infant Baptism is right, let it be fairly carried out; let it be administered by immersion, and followed by the eucharist; then all could fairly judge if it ought to be continued. We will not indeed press the theory to the extreme, that was done in those ages, when they would, "only in cases of extreme necessity," let the infants be nursed by the mother, after having received immersion before partaking of the eucharist.

Nor will we insist, as was done by the second Council of Mascom, that if there were any remains of the eucharist, the little children of the church should be brought to the church fasting, the bread being sprinkled with wine and consumed by them. But we simply plead that in all consistency, *if infants, who cannot believe, have a right to baptism, they have*

*an equal right, both by scripture and church history, to the communion.*

And so, on the other hand, by all the reasons on which it is now admitted, by all the Protestants. and even by Papists, that the Lord's Supper should be deferred until there can be choice and faith, so let baptism also be deferred until this same period; and let it be administered according to the ancient method by immersion, on an audible profession of faith; and there will no longer be any separation between other Christians and Baptists.

T. F. C.

### Whipping and Feeding.

A N English minister was acting as chaplain to English people in a German town. He was really in earnest to do good among his congregation, but he was very ignorant of the right way of doing it. He saw iniquity abounding, and he thought the only way to lessen it was to frighten his audience out of it, by crashing over them the terrible thunders of the law. Or if he referred to the fountain opened, it was only to endeavor to thrust his rebellious people into it "at the point of the bayonet." We need scarcely add that his labors were abortive of all spiritual or moral effect, and he was greatly discouraged. Need we refer to the experience of the greatest of Scottish preachers—who says that he denounced vice and extolled virtue for several years without knowing of one person in his parish reformed—to show that the terrors of the law, *per se*, are, and ever have been, powerless for effecting any real good? There is "a more excellent way," and some ladies residing in that German town knew it, and, lamenting the want of evangelism in their minister, resolved to take an early opportunity of conversing with him on the subject. He very opportunely called one day; but how were they to begin? Bemoaning his own want of success soon gave them a

fine opportunity, which was immediately embraced.

"I find I am doing no good. The people get worse and worse." "Leave off the whipping method, and begin the feeding one, and you will soon see a happy change." "Why, what do you mean by 'whipping' and 'feeding'?" Do I not preach the gospel faithfully? What would I feed the people with that I do not bring before them?" "Cease whipping them with the law, and begin to feed them with the love of God," was the prompt reply. A long and happy conversation followed, and their clerical friend left, convinced of his error, and determined to preach in future "the gospel of the grace of God."

Next Sunday he entered the pulpit, and spoke with great feeling and considerable clearness of the love of God in Christ Jesus, and denounced none. He told how God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. He dwelt with pathos on the sufferings of Jesus; and the whole burden of his discourse was, "Behold the Lamb of God and be saved, for his blood cleanseth us from all sin." There was no "*whipping*," it was "*feeding*" throughout.

The people were electrified; and the ladies, who had shown their clergyman this "more excellent way," rejoiced in spirit, and gave thanks to the God of all grace. The "*whipping*" ceased, and the "*feeding*" continued, and the change in the pulpit produced a thorough change in the *pew*. The people forsook their sins, a revival of religion ensued, and the reformation soon became obvious.

We have this remarkable incident from the lips of one who was a witness to the marvellous change; and we now publish it, believing it may do good to many who identify fidelity to souls with incessant denunciations of vengeance, and thus render their labors abortive of all spiritual good. God's last method for reclaiming man from his wickedness

and rebellion is not the *law*, but the *gospel*: and your commission, my brother, runs thus—"Preach the gospel to every creature." Tell them the good news, that God was in Christ, reconciling the world unto himself. "Ah, but he is a just God (you say): are we not to preach his justice?" Yes, certainly, but not as disjoined from the gospel. Love is the grand central theme of all right gospel-preaching, and you are only to preach of the justice of God as the channel of his love, "for God is love." If you would be successful in winning souls, the burden of your preaching must be, "He loved us, and sent his Son to be the propitiation for our sins." A dead ministry deals largely in the "law and terrors;" a living ministry is ever holding up the Lord Jesus as a present Saviour and the Prince of Peace. Are you dead or alive?

If you are in earnest to preach Christ, you will feel that you can obtain a ready entrance into men's consciences; and, finding that you speak in love to them, the most profligate men will permit you to set their sins in order before them; and when you come right down upon their besetting sins, as if you were saying to each, "Thou art the man," they will feel deep convictions of sin, and be induced to wash in the fountain opened, which you so freely and fully set before them. Be persuaded, then, to give over the "*whipping*" method of preaching, and try what effect it will have to "*feed*" your people with "the love of God."—*British Messenger*.

### The Ball Boom.

O GUIDO! when I sometimes spend an evening, as I lately had to do, at N——'s, and stand amongst the circle of dancers, and see the bustle on all sides, and the rich dresses, and the card-tables, my eyes look upward from the unprofitable excitement with tears, yet with thankfulness that I have found something better than these. And sometimes a feeling of love to all who are

deluding themselves comes so strongly upon me that I would fain cry out, "Seek what you are seeking, but it is not where you are seeking it!" For what are they all seeking? Lasting enjoyment! And what do they find? Fleeting enjoyment and lasting sorrows. I find a fearful allegory in the dance. At one moment the dancers approach each other, at another they retire. One moment they move hand in hand, at another each one pirouettes in his own circle. At one time, with constant music, pair after pair fly through heat and clust up and down the room, and at another they come slowly back with measured step. And when, amidst this wearying, purposeless coming and going, waltzing and standing, the cock crows and the day dawns—ah! how strongly does the emptying room remind you of the playing out of a purposeless life. Giddy and weary, each passes away, the lights burn dimmer and lower, dust is flying through the vast room, and here and there a torn veil, a lost ornament, shows that there have been people there.

Guido, when we die, shall we leave a different memorial behind to show that we have been here, and amidst the going and coming, and waltzing, shall there be something unchangeable, by which we are kept and sustained?

*Tholuck's Guido and Julius.*

### Barbarous Treatment of the Jews in the Middle Ages.

THE persecutions of the Jews form a thrilling chapter in the history of the struggles of religious liberty, as well as a remarkable fulfilment of prophecy. Their treatment during the middle ages is sketched with a graphic power in the following extract from a sermon by the Rev. C. M. Birrell, Baptist minister, Liverpool, preached in Bloomsbury chapel, London, for the British Jews' Society, on the "Fall of Jerusalem and the Dispersion":

It must occur to every reader of the history of what are termed the Middle Ages, that there were great general causes in operation which could not but act unfavorably on the Jews. Chivalry, which wrought so much blended good and evil, was a source of unmitigated wretchedness to them. Religious fanaticism was its ruling spirit. The knight was the servant of God, bound to protect the honor of Christ and of his virgin mother by the sword. He who died that men might not die, and who, in dying, prayed that vengeance might not fall upon His murderers, was to be honored by the slaughter of unbelievers, without mercy and without discrimination. Who among unbelievers was so guilty as the Jew? What could be so acceptable to heaven as his extermination from the earth? It must be observed, too, that the usurious pursuits of the Jew tended mightily to shapen the asperity of his enemies. The pursuit of gain as the chief object of life gives a peculiar meanness to human character; and to this calling, in its most offensive form, the Jew was in fact shut up. Commerce was at an end. The corporate towns forbade him to follow trade. He could only grasp what he could by means of usury, and, instead of applying his gains to the good of society, affect abject poverty in order to their preservation. This habitual deception debased his character, and gave a shadow of justice to the savage treatment which was meted out to him.

Partly through these influences, Spain, so long the protectress of the Jews, began to retrace her steps. They occupied stations so high, and constituted so decidedly the strength and glory of the nation, that the task was not easy. But the clergy, calculating on the fanaticism of the people, began to preach against them with furious energy. They had not misjudged their auditories. The population of the chief cities, in answer to the appeal, rose and consumed the most splendid dwellings to ashes, and

spread plunder and massacre through the country. Two hundred thousand enforced converts were made, who, bowing before the altars of Rome, fulfilled the prediction that "they should serve other gods which neither they nor their fathers had known, even wood and stone." But after being watched for the greater part of a century with a sleepless jealousy, the clergy began to doubt the completeness of their triumph. The converts appeared to offer but a reluctant submission to the church. It was suspected that in secret meetings they observed the usages of their law, for that on the Christian Sabbath no smoke was ever observed to arise from their dwellings. The inquisition, in a new and special form, was invoked. The holy father gave his consent, not without reluctance. The populace, bigoted as they were, beheld with horror the too well-known preparations. Secret informations were demanded. Persons who never saw or knew their accusers were condemned to die. Property to an enormous extent was confiscated and turned into the coffers of the church. In the public places of Seville, hundreds were committed to the flames; and these only a selection from thousands who perished by less public means.

Such was the fate of those who had swerved from the law of their fathers, but that of those who had remained true to it did not tarry. It was demanded of the reigning princes, Ferdinand and Isabella,—names which kindle, on many grounds, our interest and esteem,—that the soil of Spain should be purified from all heresy. They trembled on the verge of the terrible edict,—the king from policy, the queen from tenderness of conscience,—for she who, contrary to the advice of her theologians, sent back to freedom the five hundred Indian slaves whom Columbus had presented to her, must have possessed both gentleness and decision. But it was through those very qualities that this appeal reached her.

When an immense sum had been offered for the arrest of the edict, the chief inquisitor rushed into the royal presence with the crucifix, exclaiming, 'Behold Him whom Judas sold for thirty pieces of silver; sell ye Him for more, and give your account to God!' The day was won. The law was, baptism or eternal exile. Six hundred thousand, with a courage which cannot but be honored, determined to abandon all rather than desert their ancient faith. They left the country in which their fathers had dwelt for three centuries, which they had enriched by their commerce, fertilized by their industry, and adorned by their learning. And whither did they flee, since every country in Europe hated them? Portugal offered equivocal mercy. The poverty of the king induced them, on the payment of a certain sum for every individual, to enter this territory at certain fixed places, and travel to the shore to embark for Africa or some of the savage islands then recently discovered. They seized the grace, but found, when on the brink of embarkation, that a secret order had been issued that all children under fourteen years of age should be seized by force, baptized, and brought up as Christians. Horror ran through all hearts. Frantic mothers, rather than yield their infants, cast them into wells and rivers, or strangled them in secret places; and then, embarking in ships already tainted with the plague, found in the depths of the ocean that rest which the earth had denied to them, or sought on some pagan shore that liberty to breathe the common air which the professed followers of the Prince of Peace, the Messiah promised to their fathers, would not grant; in either case to cry with a deeper anguish, 'Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger.'

England, let it be confessed, during these times, was not more tolerant than

the rest of Europe. From the age of the Saxons down to the Commonwealth, no sincere attempt was made to give them the rights of men. Their entire history on our soil has in it a melancholy and dismal sameness. Every king, from the first Richard to the first Edward, appeared to proceed on the principle of first promulgating laws which permitted to the Jew the tranquil accumulation of wealth, and then of withdrawing all restraint from popular malice, which usually crowned the whole by legal murder.

We ought not to forget the fanaticism of our countrymen, and the rapacity of our monarchs in their operations on this miserable people,—how firmly it was believed that they crucified Christian children, a belief always prevalent (their historian observes) when the king was in want of gold; how often they were charged with acts of treason against the government which they never perpetrated; how they were assaulted by fire and sword as the enemies of the faith, until, with the stern spirit of their fathers, they chose death by their own weapons (as in the citadel of York) rather than fall into the hands of Christians. So completely, indeed, they became the 'prey of the mighty,' that they were actually sold as a body by one of our kings to his own brother,—a bargain, of which our national records still preserve the terms.

Individual and national character must be endowed with more than common strength if it can survive such treatment. The despised speedily become despicable. The qualities with which the oppressor justifies his conduct have been, for the most part, the product of oppression. The victim is first corrupted, and then persecuted on account of his corruption. So far from deeming debasement strange, under the circumstances I have mentioned, it strikes me as wonderful, that so much independence should have continued, as to have led them to entreat permission

to flee from the kingdom. That scanty concession was for a long time denied. It came, however, at last. Parliament placed among the laws of the realm the statute which doomed them to perpetual banishment. The terrors of Spain were repeated in England. Leaving behind them all their property, which went direct to the king, together with their splendid libraries and manuscripts, which were handed over to the convents, and still in part exist at our universities; and notwithstanding those sacrifices amid execrations which led many to drown themselves at the last moment, fifteen thousand exiles took their departure to seek a precarious breathing spot in other lands,—lands already bound by intolerant laws, and commissioned by the higher influences of a just God, still further to verify the prediction: 'Thou shalt find no ease, neither shall the sole of thy foot have rest: but the Lord God shall give thee a trembling heart, and failing of eyes, and sorrow of mind; thy life shall hang in doubt before thee, thou shalt fear day and night, and shall have none assurance of thy life.'—(Deut. xxviii: 66.)

Although it is true that since the revival of learning and the diffusion of a more enlightened spirit in Europe, their condition has been materially improved, the Jews are yet far from receiving the commiseration to which they are entitled as a fallen people, or the justice which they claim as men. Even if the position which the Israelites hold among the Western nations had been conceded to him in other lands, he would still have been an exile looking towards a country which he dare not enter, and desiring services which he is forbidden to present. But, in addition to the continued deprivation of what he reckons his rights, he is visited, and nowhere more severely than in the home of his fathers, with contempt and insult. Jerusalem is not his. He can obtain only by purchase leave to approach her walls

and to utter his wail over her desolations. The Turk may drive him from the tomb of Abraham; and only because it is impossible to withhold it, does he grant him a spot in which he may lay his bones. 'The stranger that is within thee hath got up above thee very high, and thou hast come down very low.' Wherever, in short, they sojourn at the present moment,—whether in China, in India, or along the wastes of Russia, in their earliest settlements in Mesopotamia and Assyria, among the sands of interior Africa, or in the heart of the rising cities of insular or continental America,—although, according to the prediction of Balaam, they dwell alone in the proud persuasion that they are shut out by the Lord, not as an unworthy, but as a sacred people, it is for the most part true, that their food is the bread of sorrow, and their drink the water of bitterness.

### Voluntary and Government Education.

**D**URING the recent session of the English Parliament, Lord John Russell submitted a series of resolutions to the House of Commons on the subject of Education—to extend the power of the Privy Council on education—to divide England and Wales into eighty educational divisions, under inspectors to visit all schools—to levy an educational tax at Quarter Sessions if not done by a district—employers to send and pay for children from nine to fifteen years of age—the Holy Scriptures to be read in all schools.

In the mean time the voluntaries were not asleep. Meetings were held, and pamphlets and circulars were printed and posted in all directions, especially among members of parliament. When the struggle came on, Lord John flinched, and in his retreat tried to save a few of his resolutions under shelter of government. But no: a majority of 102 refused to consider the matter at all, and

so unceremoniously were these formidable proposals dealt with.

And who were the leading opponents of Lord John? "Aye, there's the rub!" Henley, the Oxfordshire Tory—Gladstone, the Puseyite—and (oh, unkindest cut of all!) Sir James Graham, who, a few years ago, attempted something of the same kind himself. Sir James avowed himself a convert to the voluntary system in education, through reading the pamphlets of Mr. Baines and Mr. Unwin.

One great advantage will accrue from this discussion. Facts have been elicited which, but for this agitation, might have slumbered unheeded.

We have selected a few, which will be perused, we have no doubt, with much interest.

Mr. Bell, M. P., hits Lord John in the right place:

"Lord John Russell taunts the voluntaries in this way—he says, You have tried your plan of education for 150 years, and it has failed; and therefore it is time for the State to step in with another system. Now, I will simply say—for I do not like to use hard words—that Lord John Russell states that which is not true. The voluntaries have not been at work on their plan for 150 years. They have only had a trial of 50 years; and in that time, I may add, they have done more than any other set of people had for centuries. The Established Church, with its great wealth and multiplied emoluments, had for 250 years the country all to itself; and having failed to educate the people, the voluntaries were obliged to step in, fifty years ago, to do the work. And it is not because they have failed, but because they have succeeded, that the State now again steps in and wishes to take it out of their hands. Lord John Russell, in his recent speech, has shamefully libelled the friends of voluntary education—who have given their exertions, time and money to a prodigious extent, for the promotion of education."

Mr. Edward Baines is, as usual, invincible in his panoply of facts:

"Now I come to ask myself what are the prospects of education in this country; for I have taken upon myself to make the strong assertion, that it is impossible to prevent the people from being educated. I say, the prospect of education for the future may be judged of by its progress in the past. I need not now repeat to you the figures which I have often stated before; but I will just say generally, that while from 1818 to 1851, the population of England and Wales increased 54 per cent., the number of scholars in day-schools increased 218 per cent., and the number of Sunday scholars increased 404 per cent. Then you have the census of religion; what says that? That from 1801 to the present time, you had five millions of sittings provided in one way or another. Of that five millions, what percentage was provided by the government? Four per cent. Ninety-six per cent. was provided on the voluntary system, in the Church and out of the Church, mainly out of the Church, by the poorer of the two bodies, the non-conformist body. Then, with regard to the progress of our sacred literature, for example—what is the record of the Bible Society? It is a fact so stupendous, that if it were not that you are accustomed to hear it, you would stand amazed, and scarce believe your ears. As near as can be estimated, the whole number of Bibles existing in the world at the time of the formation of the Bible Society, in 1804, was only four millions; and that Society has been the means of circulating forty millions of copies—tenfold the whole number that previously existed in the world. What has the Religious Tract Society done? It circulates its twenty-eight or twenty-nine millions of publications a year, and it has circulated 650 millions of tracts and books. That is as to sacred literature. Then, as to ordinary political literature; how does the thing stand there; for I

conceive it is a very excellent test and evidence of the education of the people to see what they actually do read. Now, as to the newspapers. The newspapers within my own recollection—I state that now of which I have personal knowledge, as well as official testimony—from 1801, have increased sixfold in size, and sevenfold in actual number. As to the quantity of paper consumed; what is that? There is an increase again—sixfold, since 1801—an evidence the most conclusive of the consumption of paper in educational purposes merely. What is the number of teachers in this country? We are said to be a people that must go to government for teachers. I turn not to this census of Mr. Horace Mann, but I turn to the large folio volumes of the ages and occupations of the people in 1851; and there I find that the number of persons who returned themselves as teachers by profession in England and Wales is 94,000; and I find that the number of Sunday-school teachers is 818,000. Add these two together, and you get the astonishing number of 412,000 persons engaged in England and Wales in the instruction of the young; that is to say, one in forty-three of the whole population engaged in teaching, and equal to one teacher for every ten children who are of the school age."

### Liddell and Scott on Baptizo.

A FEW years ago, Messrs. Liddell & Scott brought out the most complete Lexicon of the Greek tongue ever published in any language. It is now the standard at Oxford, embracing all that is valuable in the great work of Passow, and many results of much further research.

In the first edition of this Lexicon, these gentlemen gave the following rendering to the term *baptizo*—"To dip repeatedly, dip under. *Mid.* Bathe—hence to steep, to wet, to pour upon, drench, to dip a vessel, to draw water. N. T., to baptize." In the second edi-

tion, they have expunged "to steep, to wet, to pour upon, to drench." "to bathe" is therefore the only signification of the term left by them, as admissible in the whole range of classic Greek, that could possibly be supposed to mean less than immerse. But in regard to this word "bathe," we have in fact, as Webster has shown, two distinct English verbs thus spelled—the one a verb *intransitive*, which always means, "to lie in a bath, or be immersed in a fluid;" the other a verb *transitive*, which may mean "to suffuse with a fluid."

Every other deviation from the sense of immerse in classic Greek being retracted, after having been asserted, by the authors of this most valuable and perfect of all Lexicons, it becomes a matter of some interest to know whether these learned clergymen of the Church of England have used the term "bathe" as a *transitive* or as an *intransitive* verb. As they had given this as a sense of the *middle* voice in the first edition, it seemed obvious that they intended the *intransitive* verb. But a fragment of a play of Eubulus being the only proof or illustration of this sense given, and the second edition giving this as the sense of the passive voice, one or two friends felt anxious to see the passage in question. The work referred to, Meineke's *Fragments of the Greek Comic Poets*, was not easily to be found in this country. Even at the Astor Library, New York, "Meineke's Comic Fragments" was unknown, until turning over the Catalogue under the word *Fragments*, the book was found. The page, however, it then appeared, had been wrongly quoted by Liddell and Scott, the passage cited being really on page 288 of vol. 3, instead of 208, as given in the first edition of the Lexicon. However, when the passage was at last found, it appeared so remarkable a confutation of the last lingering hope of anything but immersion being ever extracted out of *baptizo*, that it is herewith sent for insertion in your valuable journal. It is as follows:

Athenæus, in his *Deipnosophists*, book vii., § 79, where he treats on the subject of Fish, is proving that the *Nestis* is a kind of *cestreus*, and quotes, from a play of Eubulus called *Nausicaa*, the two lines below:

"Ὅς οὖν τέταρτην ἡμέραν βαπτίζεται  
Νηστὺ κορυφῶν κιστρεὺς τριβῶν βίον."

It is difficult exactly to understand the idea which the authors of this Lexicon had of the meaning of the term *baptizetai* in this passage; but this is certain—these are the only two lines of the whole play that have come down to us: so that, with the prefatory remarks I have made, each reader may feel assured that he has *all* the materials before him to aid in forming an opinion for himself as to the use of the term here, which the authors of the Lexicon possessed. It is in the present tense of the passive voice, and the whole passage might literally be rendered, "who is immersed, [this is] now the fourth day, spending the starving life of a sorry *cestreus*."

It would appear from being adduced as a case of the *middle* voice in the first edition, that the authors of the Lexicon would have translated it thus: "Who *bathes himself* this is now the fourth day, leading," &c. In that case, even, it is clear they used the term "bathe" as a verb *intransitive*, and consequently involving the idea of immersion.

The chief difficulty of rendering the passage properly into English arises from the term *nestis*, which has two meanings, to both of which there is perhaps an allusion here. It is the name of a fish, and it also has the sense of "starving." In "Athenæus literally translated by C. D. Yonge," it is therefore rendered thus:

"Who has been drowned (*baptizetai*) 'tis now four days ago—  
Leading the life of a sad *nestis cestreus*."  
Who or what it is thus immersed, whether a fish or a man, no information remains.

The reader has now before him lite-



ally all the ground which it is possible for any one to have, for supposing any deviation from the sense of immersion in the use of *baptizo* in this case. And, if not in this case, then would it appear a given up matter by the authors of this Lexicon, that the whole compass of Greek classic literature affords not a single deviation from that one idea. As the contrary of this had been publicly asserted by them in the first edition, we may be sure it would not be thus far retracted, if there were any reasonable grounds, on which, as scholars and as honorable men, they could face the world. They have ransacked every thing in Greek literature, and here is the result. None of the passages adduced by Wall appear to have satisfied them, and none of those adduced by Professor Stuart. A single passage, the two lined fragment alone left of an obscure play, was all that could be referred to, and what it says the reader has seen.

He therefore who, with Liddell and Scott in his hand, will now deny that the command to baptize is a command to immerse, is driven to this only remaining ground, i. e., that if the term *baptizo*, wherever used in the Bible, were translated immerse, this sense would be so obviously inconsistent with the context, that a new and different meaning for that word would at once and clearly impress itself upon the mind of every English reader of the Bible, as belonging to the term immerse in that book.

I have never seen any Pedobaptist, who has ventured to assert this in direct terms, or by the experiment of so translating the Bible; although the concessions here made by Liddell and Scott, and the ground taken by Dr. Robinson in the last edition of his New Testament, could have no other result.

T. F. C.

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Christians should be lights and not fire-brands, wherever they go. They should warm, but not consume those with whom they come in contact.

## A Frightened Disciple.

HE was frightened by a cloud! The precious privileges of the Sabbath would commence in an hour or two. But that cloud! It did not look good natured. There was no thunder or lightning about it, but then there might be water, and if there was, and if it should let the dwellers below know it by an actual descent of the drops, and he should happen to be one of the number, how lamentable! He get wet? It was a terrific thought. I have read of an ancient disciple, who was "a night and a day in the deep," and a good soaking he must have got by it. And he was not frightened, either. It would take more than there was in all the ocean to frighten him. But the danger, not very pressing either, of a little sprinkling, did the work for the man I am noticing, and therefore I do not think a man could pitch a biscuit over the moral distance between him and Paul.

A supposition frightened him. The hour of prayer meeting was approaching. It was in his mind to go, but a supposition started up like a serpent out of the grass. "I may be called on to pray. I do not feel like it. I do not think I could offer a prayer in my present state. My heart does not sympathize in such a business. I believe I will not go." The supposition stalked like a frightful spectre before him. It palsied his purpose, and his seat was vacant at the meeting for prayer. I believe many have been frightened from such meetings in the same way. I should like to see a group of them give, each in his turn, his views of the passage, "Men ought always to pray and not faint."

Hard words gave our disciple a fright. Wicked men know how to use this species of artillery against faithful saints, and the disciple in my eye had it tried upon him. And I was sad at the result. It made him droop. He was evidently alarmed, for he took some things back, both true and good, which he had said,

and shrunk from doing others which the Bible and conscience both urged him to do. I wish he could have had a campaign with Paul. Hard words, like flints upon steel, did but strike out the fire in the good old soldier's soul; they roused him as nettles would a lion, not to give hard words back again, but to love and pray the more for his enemies, and to go the more zealously onward in his Master's cause. If hard words could have frightened Paul, he would have been in a fright the most of the days of his Christian life; but I will thank the man that will show me the instance in which they gave him alarm.

A proposed charitable collection gave our disciple something of a fright. It was thought that he bore such a relation to One who had sent him word that "it was more blessed to give than to receive," and who had set the example of the blessedness of giving, in that "he gave himself for us"—it was thought the disciple would have felt that such a relation to such a Giver would have made charitable giving a very pleasant affair, and that there could have been nothing frightful about it. But it seems that any blessedness in giving, to say nothing about more, was not a matter he well understood, and the example of his Lord, it was to him but a dimly seen star, and in fact not often in his horizon at all. Hence he was uneasy if a collector or a contribution box was on a pilgrimage in his vicinity. I never heard that he made a bodily escape in terror, on any such occasion, but his soul had wings, and fled from the object whose claims were presented. And if his soul was as empty as the charity box would be, if all were like him, a very small pair of wings would suffice to carry so small and empty a soul from the regions of benevolence.—*N. Y. Evangelist.*

We often hear persons complain of their bad teeth, but never of a bad tongue; but yet the latter is a much greater and more frequent evil than the former.

### Individual Effort for the Conversion of Sinners.

A MINISTER and his friends at the close of the year were reviewing their progress for the past twelve months. The report was not particularly unfavorable; the church consisted of about two hundred members, and twenty had been added during the year. But the minister observed to them, that he felt there was great cause for humiliation and sorrow; that if every member had been alive to the spiritual interests of others, and had each made it his special aim to bring one sinner into the fold of Christ, how easily their number might have been doubled. The people sympathized deeply with the sentiments of their pastor, and entered into a covenant before God that they would individually seek in the forth-coming year to bring one sinner to the Saviour. Among those that felt most intensely on that occasion, was a poor servant girl, whose name was Mary. She lived in a worldly family, where all but herself were strangers to religion. Her mistress heard of the engagement into which they had entered, and in a jesting strain began to talk with Mary about it. "They tell me, Mary, that you have pledged yourself to convert a sinner this year." "No, mistress," Mary replied, "I cannot convert sinners; God only can do that." "Well, but," said she, "you have been making some sort of agreement at the meeting." Mary told her, that they had all resolved to try what each could do in seeking the salvation of some particular individual during the year. "And pray, Mary, whom have you fixed upon? I should like to know who it is that you have resolved to interest yourself about in this way?" The girl burst into tears, and said, "I hope, mistress, that you will not be offended, but if I must say—you are the person I have fixed upon. You are a kind mistress to me; I have nothing to complain of; but I desire to see you enjoying the happiness which I know can

only be found in religion." The mistress, at this unexpected reply, wept too; she felt her mind deeply affected, and entered into some very serious conversation with her servant. They often talked together; the impressions of the mistress deepened; at length Mary affectionately pressed her to seek further instruction from her minister, who could explain all these things so much better than she could. "But, Mary," the mistress replied, "I cannot do this; you know I am a church woman," (i. e., of the Church of England.) Mary answered, "I am a poor, ignorant girl, and do not know much about these things; but I think, mistress, if we get to heaven, it will not matter a deal whether it were through church or chapel!" The mistress did not entirely disregard Mary's advice. She went first and listened outside the chapel, then she would go and hear the minister occasionally, and before the year closed, both she and her husband had united themselves with the church.

A much esteemed brother in the ministry states: I mentioned the story of poor Mary soon after I heard it, at one of our own church meetings, and one of our members told me afterwards, that her mind was instantly fixed on one of her own servants, a faithful servant, but not pious. She prayed for her, and resolved to seek her good. In about six months, that young woman joined us, and dated her first decided impressions to the prayer and a few remarks which were made at the domestic altar on the very evening her mistress set her heart on her salvation. Thus was the promise again verified, "It shall come to pass that before they call I will hear, and while they are yet speaking I will answer."

### *Effects of Imagination.*

THE following anecdote was related by the celebrated father Taylor, in the course of a recent lecture;

"It happened, years ago, in the days of old-fashioned meeting-houses, with pews like pens, and their pulpits perched up to an elevation which placed them without the pale of human sympathy, and when a fire for the purpose of warming a church was a thing unheard of, that some enterprising young men who had worshipped in such a church, determined to have the house warmed by stoves. But the project met the most violent opposition from all the old people. They declared that it should not be; that stoves were not a gospel ordinance; that the congregation must suffocate. The young men, however, prevailed; and one Sabbath the congregation beheld in the church two formidable black stoves, with the pipes traversing the entire length of the house. The old men and women looked on with horror, and held their breath for the result. The exercises of the church proceeded. Soon a lady fainted away, and in a few moments another gasped for breath, and was carried out of the church, and then another. At last a stout burly man swooned and fell. The frightened minister at once dismissed the church, and there was a general rush of the indignant people towards the stoves. The windows were thrown open, and they were about to precipitate the offenders from the house, when, lo! and behold! the stoves were cold! and not a particle of fire had been kindled in either of them. The masons had not quite time to finish putting them up, and no fire had been made. The triumph of the young advocates of stoves was complete."

He that spends his time in sports, and calls it recreation, is like him whose garment is all made of fringes, and his meat nothing but sauces; they are healthless, chargeable and useless.

Keep silence and retirement as much as thou canst, and through God's grace they will keep thee from many snares and offences.

## Editor's Garner of Gleanings.

REV. HARVEY MILLER, of Meriden, Conn., breathed his last at his residence in that place, on Wednesday, August 27th, at the age of 42 years.

Br. Miller was converted to God when about 17 years of age, and soon after commenced preaching the gospel. He studied four years at Hamilton, where he was highly esteemed for his excellent character and scholarship. Leaving the institution on account of poor health, he travelled for a while in Michigan, and was ordained at Ann Arbor, in that State, in November, 1836. Two years after, he returned to Meriden, where he was born and brought up, and became pastor of the church over which his esteemed father, Rev. Samuel Miller, had presided before him; and here, "in his own country," and among his own people, he has labored with untiring industry and fidelity for 18 years.

For several years, and up to the time of his death, he has been the faithful and efficient Secretary of the Connecticut Baptist Education Society, in which position he has rendered valuable service to the cause of ministerial education.

His last sickness, which lasted about two weeks, was dysentery and fever. His end was perfect peace. His last words were, "If my brethren and friends ask anything further respecting me, tell them my faith is strong in God; that death has no terrors; the religion I have preached, I trust, with all sincerity, is my support in this hour. Now I wish to be left alone with God to die."—*Ch. Secretary.*

**DEATH OF REV. WILLIAM GROSER.**—The *Freeman*, the London Baptist journal, announces the death of the Rev. Wm. Groser, for many years the honored and useful editor of the English Baptist Magazine. His illness commenced two years ago, when he was on an official journey to Ireland as Secretary of the Baptist Irish Society. Though suffering much, he continued his work nearly to the last. He was a man of well-balanced mind, of uniform religious character, judicious in his opinions, and quietly but positively useful in every relation.—*N. Y. Examiner.*

THE CHRISTIAN INDEX, GA., will be removed to Macon at the close of the year, and

under the direction of a Publishing Committee, will commence a new series, with prospects of renewed vigor and success.

**MUNIFICENT DONATION FOR AN OBSERVATORY.**—During the session of the American Scientific Association at Albany, N. Y., the dedication of the Dudley Observatory occupied a prominent part in the interesting exercises. A thrilling speech—a great speech—almost as powerful as the eloquent oration of Edward Everett, on the occasion, which occupied two hours in its delivery—was made; and it came from a lady. Judge Harris read a letter from Mrs. Dudley, the widow of Hon. Chas. E. Dudley, by whose munificence the building was erected, proposing to give FIFTY THOUSAND DOLLARS for the permanent endowment of the Observatory. Three times three cheers followed this announcement, during which Agassiz was so excited that he laughed and cried.

**CHESAPEAKE OYSTERS vs. CALIFORNIA GOLD.** Gov. Wise of Virginia, it is known, proposed a tax upon oysters. It will be seen that he regards these sluggish denizens of the waters as among the most interesting and valuable of the resources of Virginia. In a recent address, in alluding to the riches of California, he said that he would not swap Chesapeake Bay for that whole State. California robbed of her riches was valueless. Chesapeake Bay robbed of its riches would return again, three fold, in three years. He called the oyster beds, the "Virginia golden goose." They covered an extent of 2,000 square miles. Give him power to collect the revenue, and he would give \$250,000 for the privilege, and make that amount besides. He would be in favor of applying such revenue to subjects of internal improvement.

**LIQUOR BUSINESS IN THE UNITED STATES.**—But few, comparatively, are aware of the extent of this business in this country. But when we look at the gigantic business done, we may well expect some evil results from it, and expect some influence to be exerted upon the country against legislative action to curtail and restrain, and especially to abolish this source of so much crime and misery, as well as income to those who have invested their capital in the business. We

have, as has already been found by those who have waged war against this evil, a giant monster to defeat and overthrow, aside from the appetites of those for whom the evil is continued.

The following statistics will give some idea of the influence of rum in our land:

|                                                     |              |
|-----------------------------------------------------|--------------|
| Number of distilleries in the U. S.,                | 1,217        |
| Capital invested,                                   | 8,507,574    |
| Bush. Barley yearly consumed,                       | 3,787,175    |
| “ Corn “ “                                          | 11,367,761   |
| “ Rye “ “                                           | 2,143,927    |
| “ Oats “ “                                          | 56,607       |
| “ Apples “ “                                        | 526,840      |
| Tons of Hops,                                       | 1,294        |
| Hhds. Molasses,                                     | 5,240        |
| Number hands employed,                              | 6,140        |
| Gallons of ale made,                                | 42,461,920   |
| “ whisky and high wines,                            | 41,364,224   |
| “ rum,                                              | 6,500,600    |
| Total bushels of grain,                             | 17,058,490   |
| “ gallons of liquor,                                | 90,326,644   |
| Population of U. S.,                                | 23,000,000   |
| Total value of grain,                               | \$12,875,313 |
| Cost of hands employed,                             | 2,394,600    |
| Interest on capital,                                | 510,454      |
| Cost of hops and molasses,                          | 279,000      |
| * Cost of raw material, hands, interest on capital, | \$15,987,367 |

We have about four gallons of liquor for every man, woman and child in the United States, and do we wonder that we have drunkenness? Do we wonder that our elections are often controlled by the liquor interest? Do we wonder at the strong influence against Maine laws?

THE AMERICAN BIBLE UNION, it is well known, has appointed a committee of investigation, in reference to the matters referred to in the letters of Drs. Maclay and Judd. At a meeting on the 3d of September, the Board enlarged the committee, and adopted the following propositions:

1.—That this Board most earnestly claims of the investigating committee, as an act of justice to all concerned, that it proceed to and prosecute its work without restraint from others, and without partiality in itself, its only aim being a single eye to the glory of God, and the cause of faithful versions of the Bible: and further, that said committee is in duty bound to make a thorough and minute examination of the Union's affairs, and to recommend any reforms or alterations in them which may be deemed necessary to its permanent prosperity and final success, and also to report without bias

whatever may be found, no matter what, or who may be censured or approved.

2.—That all our officers and clerks be required, and our revisers at these rooms be requested, to render the committee whatever assistance may be in their power in its investigations; and that all our books of account, and other documents relating to each department of our business be put into their hands promptly, at their request, so that they may know everything relative to our management which is known to ourselves, and “that their report may be made from their own personal knowledge.”

The committee of investigation now consists of Rev. S. W. Lynd, D. D., Pres. of the Revision Association.

Rev. G. W. Eaton, D. D., Pres. of Madison University.

Eld. Alexander Campbell, Pres. of Bethany College, Va.

Rev. W. B. Maxson, Leonardville, N. Y.  
Edward James, Esq., Canal Department, Albany.

Hon. Judge Black, Supreme Court, Penn.

Hon. Judge Swain, Pemberton, N. J.

Dr. T. R. Potter, Fredericktown, Ohio.

Joseph A. Pond, Boston, Mass.

FIRST RELIGIOUS PAPER IN THE UNITED STATES.—The Religious Herald says: This has been a doubtful question, and much ink has been shed in examining the claims of the various contestants of this distinction. None have adduced an earlier date, we think, than 1813. The editor of the Christian Age, Cincinnati, has settled this question, having recently received the first six volumes of a journal, issued at Salem, Mass., every other week, and bearing the title of the “Herald of Gospel Liberty.” The first number is dated Thursday evening, Sept. 1, 1808, several years earlier than the date of any other claimant.

FALL OF THE CHARTER OAK, HARTFORD.—Hartford, Aug. 21.—The Charter Oak fell this morning at quarter before one o'clock, with a tremendous crash. About six feet of the stump remains. This famous tree was far past its prime when the Charter was concealed in it, on the ninth of May, 1689, and was probably an old tree when Columbus discovered the New World. It stood upon the old Wyllis estate, now owned by Hon. J. W. Stuart. Crowds of citizens are visiting the ruins, and each one bears away a portion of the venerable tree.

**MUNIFICENT LEGACY TO HARVARD COLLEGE.** Dr. John G. Treadwell, who died in Salem on Friday last, has, by will, bequeathed, under certain conditions, his property, amounting to over \$100,000, (after the decease of his mother, now nearly eighty years of age,) to Harvard College. The conditions of this legacy are numerous. The money is to be appropriated to the establishment of professors of physiology and anatomy. The candidates for these offices are to be examined before appointment by a commission of experienced men, after the custom of the French University. If the income of the funds appropriated is not sufficient for the support of the Professors, then they are allowed to lecture before private classes, but not to the Lowell Institute or to public lyceums. His library, containing all the latest medical European publications, is also donated to the College, under certain conditions. In case the College authorities do not accede to the conditions of the will, the whole amount, after the death of his mother, goes to the Massachusetts General Hospital, without conditions.—*Boston Telegraph*, Aug. 12.

**HINTS TO PROMOTE HARMONY.**—1. We may be quite sure that our will is likely to be crossed in the day; so prepare for it.

2. Every body in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.

3. To learn the different temper of each individual.

4. To look upon each member of the family as one for whom Christ died.

5. When any good happens to any one, to rejoice at it.

6. When inclined to give an angry answer, to lift up the heart in prayer.

7. If from sickness, pain, or infirmity, we feel irritable, to keep a very strict watch over ourselves.

8. To observe when others are so suffering, and drop a word of kindness and sympathy suited to their taste.

9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.

10. To take a cheerful view of everything, of the weather, &c., and encourage hope.

11. To speak kindly to the servants, and praise them for little things when you can.

12. In all little pleasures which may occur, to put self last.

13. To try for "the soft answer that turneth away wrath."

14. When we have been pained by an unkind word or deed, to ask ourselves: "Have I not often done the same, and been forgiven?"

15. In conversation, not to exalt ourselves, but bring others forward.

16. To be very gentle with the younger ones, and treat them with respect, remembering that we were once young too.

17. Never to judge one another, but attribute a good motive when we can.

18. To compare our manifold blessings with the trifling annoyances of the day.

**EXCLUSION OF A MINISTER.**—Sometime since, in noticing a work entitled, "Sin and Redemption," we alluded to the singular fact that, though containing doctrines utterly at variance with Baptist belief, it was published by a Baptist minister, Dr. D. N. Sheldon. It seems he has been excluded from the Baptist Church of Bath, Me., of which he was pastor, and that a minority of the church were much dissatisfied with this proceeding. The church thereupon called a meeting from neighboring churches, who, after thoroughly examining the whole ground, unanimously approved of the action of the church, and passed the following resolution:

Whereas, there appears to this Council to be abundant evidence that D. N. Sheldon, D. D., holds and promulgates doctrines, utterly at variance with the cherished belief of the Baptist denomination, in reference to the hereditary depravity of our race, and their recovery to God's favor, and to righteousness, through the vicarious sufferings of our Lord and Saviour, Jesus Christ; and whereas, for this reason, the Baptist church in Bath have excluded him from their fellowship—therefore,

*Resolved*, That as a Council we can no longer regard him as a Christian minister.

**A "FONT" OF TYPE.**—As a scrap of information with which few of our readers are acquainted, we give the proportions in which the different letters are cast to a "font" of type, and in which they occur in print:

Letter e, 1,200; t, 900; a, 850; n, o, s, i, 800; h, 640; r, 620; d, 540; l, 400; u, 340; c, m, 300; f, 250; w, y, 200; g, p, 170; b, 160; v, 120; k, 80; q, 50; j, x, 40; z, 20.

Beside there are combined letters: ß, 50; ff, 40; ß, 20; ffi, 15; ffi, 10; æ, 10; œ, 6. This refers to the small letters only, leaving out points, capitals, small capitals, figures,

italics, spaces and accents. The proportion for capital and small capital differs from the small letters. In those, I takes the first place, then T, then A, and E, etc.

#### RELIGIOUS NEWSPAPERS IN NEW YORK.—

The following statement gives the present circulation of the principal religious newspapers published in New York:

|                                              |        |
|----------------------------------------------|--------|
| Christian Advocate and Journal, (Methodist,) | 80,000 |
| The Independent, (Congregational,)           | 24,000 |
| New York Observer, (O. S. Presbyterian,)     | 21,000 |
| The Freeman's Journal, (Roman Catholic,)     | 16,000 |
| The Evangelist, (N. S. Presbyterian,)        | 15,000 |
| The Examiner, (Baptist,)                     | 11,000 |
| Christian Ambassador, (Universalist,)        | 8,000  |
| Christian Intelligencer, (Reformed Dutch,)   | 6,600  |
| New York Chronicle, (Baptist,)               | 6,000  |
| Church Journal, (Episcopal,)                 | 5,000  |
| Christian Inquirer, (Unitarian,)             | 2,800  |
| Protestant Churchman, (Episcopal,)           | 2,120  |
| The Churchman, (Episcopal,)                  | 1,000  |

REV. CHARLES TALIAFERRO fell asleep in Jesus at his residence in Roane county, Tennessee, on the 23d of May, 1856. On the 3d Sabbath preceding, he went to one of his appointments, preached with more than ordinary power and unction, and on the evening of the same day, at the house of one of his daughters, was attacked with what proved to be Typhoid Pneumonia, and after lingering thirty-five days, breathed his last.

This laborious and successful minister of Christ was born in Surry county, N. C., in 1799—removed to Roane county, Tennessee, about the year 1823—professed religion while on his way, and united with the Baptist church soon after. He commenced preaching about the year 1827, and was ordained in 1831. He had consequently been a minister about twenty-five years.

RELIGIOUS TOLERATION IN MEXICO.—The following is the article added to the Mexican Constitution, granting religious toleration:—

“15. No law nor order shall be issued in the Republic, by authority, prohibiting or hindering the exercise of any kind of religious worship; but, the Catholic Apostolic Roman having been the exclusive religion of the Mexican people, the Congress of the

Union shall take care, by means of just and prudent laws, to protect it in so far as this protection does not prejudice the interests of the people nor the rights of the national sovereignty.”

THE ILLINOIS BAPTIST, a new, neat, and promising sheet, is welcomed to our list of exchanges. It is designed as the special organ of the southern part of Illinois, and seems likely to deserve, and we hope, to win success.

THE SOUTHERN BAPTIST comes to us in an enlarged and beautified form. May its prosperity abundantly reward the toil of its laborious editor, Rev. J. P. Tustin.

A RAILROAD TO THE HOLY CITY.—A railroad is about to be established from the Mediterranean to Jerusalem, with the sanction of the Turkish and British Governments; the material of the line from Balaklava to Sebastopol, will probably be transferred for that purpose.

CONGRESS IMPORTING BIBLES.—The American Congress now-a-days appears to have much more use for bowie-knives than Bibles, for pistols than prayers. But it was not so in the earlier times. We find in Dr. Strickland's History of the American Bible Society, that among the earliest acts of the Congress of the United Colonies in 1777, was to order the importation at the expense of Congress, of twenty thousand English Bibles from Holland, Scotland, or elsewhere.

It is interesting to recall this to mind, in connection with the earlier provisions of the colonies, and the kindred action taken a short time afterward, which was mentioned in our July number, p. 220, when Congress gave its approval and sanction to the printing of the first American edition of the Scriptures, under the care of Mr. Robert Aitken.

In Mr. Webster's great Bunker Hill oration, the following passage occurs: “It has been said, with very much veracity, that the felicity of the American colonists consisted in their escape from the past. This is true, so far as it respects political establishments, but no farther. They brought with them a full portion of all the riches of the past, in science, in art, in morals, religion, and literature. *The Bible came with them.* And it is not to be doubted that to the free and universal reading of the Bible is to be ascribed, in that age, that men were indebted for right views of civil liberty. The Bible is a book which teaches man his own

individual responsibility, his own dignity, and his equality with his fellow-men.

The colonists being mostly Christians, as they peopled the country, did, perhaps, all their limited means would permit to supply the wants of the population with the Bible. As early as the beginning of the last century, laws existed in some of the colonies requiring every family to be furnished with the Bible. This supply continued to be kept up by individual exertion until the meeting of the first Congress, in 1777, one year after the Declaration of Independence.

In the early formation of our government, those who looked upon the experiment with jealous eyes, anticipated a speedy dissolution, from the fact that it made no provision for the establishment of religion.

Although the Legislative power of our country is prohibited from making laws prescribing and enforcing the observance of any particular faith or form of worship, yet it is equally powerless in prohibiting the free exercise thereof, while, at the same time, it extends its protectingegis over the rights of conscience. The government has never been unmindful of the great interests of religion, but has from the beginning adhered to, and carried out, the language of Washington, that "religion and morality are indispensable supports of political existence and prosperity."

The Congress of 1777 answered a memorial on the subject of Bible destitution in this country, by appointing a committee to advise as to the printing an edition of thirty thousand Bibles. The population of the country then was only about three millions, and all the Bibles in the entire world at that period, did not exceed four millions. Thus it will be seen that its circulation in this and all other countries at that time was exceedingly limited.

The report of the committee appointed by Congress forms one of the highest epochs in the history of our country, and sheds a clear and steady light over every subsequent eventful period. The public recognition of God in that act, was of infinitely greater importance, in giving stability to the times, and securing the permanency of our institutions, than all the imposing and formidable array of legal enactment, ever made for the establishment of religion.

The committee, finding it difficult to procure the necessary material, such as paper and types, recommended Congress—"the use of the Bible being so universal, and its importance so great—to direct the commit-

tee on commerce to import, at the expense of Congress, twenty thousand English Bibles from Holland, Scotland, or elsewhere, into the different parts of the States of the Union." The report was adopted, and the importation ordered.

In 1781, when, from the existence of the war, an English Bible could not be imported, and no opinion could be formed how long the obstruction might continue, the subject of printing the Bible was again presented to Congress, and it was on motion, referred to a committee of three.

The committee, after giving the subject a careful investigation, recommended to Congress an edition printed by Robert Aitken, of Philadelphia; whereupon, it was

"Resolved, That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken, as subservient to the interest of religion; and being satisfied of the care and accuracy of the execution of the work, recommend this edition to the inhabitants of the United States."

How interesting is such a history of the early circulation of the Bible in this country! What moral sublimity in the fact, as it stands imperishably recorded and filed in the national archives! Who, in view of this fact, will call in question the assertion that *this is a Bible nation*? Who will charge the government with indifference to religion, when the *first* Congress of the States assumed all the rights and performed all the duties of a *Bible Society*, long before such an institution had an existence in the world? What a standing, withering rebuke is this to ecclesiastico-political demagogues, who, imitating the example of a late minister of instruction for France, would expel the Bible from the schools of our land!

The universal circulation and reading of the scriptures in this country, forms the foundation upon which rest, as on an immovable basis, our liberty and happiness. Well did De Tocqueville remark, (when informed by a superintendent that the Bible was the only text book in our Sabbath schools,) "What an influence this must have upon the destiny of a nation." It is to this fact alone, viz: the universal circulation and unprohibited reading of the scriptures, that we owe all our distinguishing blessings as a nation.

During the infidel revolution in France at the close of the last century, inquiry was made in the principal bookstores of Paris



for a copy of the Bible, but it was not to be found. A similar inquiry was made in Rome of all the book establishments of the city, and the invariable reply was, "*Eprohibito*;" "*Non est permesso*." In all Catholic countries it is a condemned and prohibited book. Here it has "free course and is glorified."

Palsied be the hand that would banish it from our schools of instruction! Speechless be the tongue that would utter an anathema against the circulation and reading of the Word of God!

REV. JOHN BUTLER died at Franklin, Ohio, July 1st, aged 67 years. He was pastor successively at Hanover, Mass., Winthrop, and Yarmouth, Me., and afterwards labored successfully as an Evangelist. *Zion's Advocate* says he was among those who originated that paper, and was an early and efficient contributor to its pages. His memory is cherished as that of "one of the excellent of the earth," now added to "the church of the first born."

AFRAID OF BEING LOVED TOO MUCH.—Mr. Diboll, a missionary at Fernando Po, Western Africa, relates the following incident. How cruel are the tender mercies of heathenism!

"In the place where we were then sitting, lay a sick man; (I suppose a chief;) he was suffering greatly. I told them if they would feed him, I would cure him; but in his case my medicine would be of no use without nourishing food. They deliberated and declined. If they were too kind to him in sickness, he would love them too much after death, and would want them to be his companions in the other world, and they did not want to die yet."

HOW TO EDUCATE FLEAS.—An article in Dickens' Household Words supplies us with accurate information on this important subject.

A flea cannot be taken up from its wild state and made to work at once; like a colt or a puppy, it must undergo a course of training and discipline. The training is brought about as follows: The flea is taken up gently in a pair of forceps, and a noose of the finest glass-silk is passed around his neck, and there tied with a peculiar knot. The flea, unfortunately for himself, has a groove or depression between his neck, and his body, which serves a capital hold-fast for the bit of silk; it can slip neither up

nor down, and he cannot push it off with his legs; he is a prisoner, and is tied to his work. This delicate operation is generally performed under a magnifying glass; but, after a time, the eye gets so accustomed to the work that the glass is not always used. In no way is the performing flea mutilated; his kangaroo-like springing legs are not cut off, nor are his lobster-like walking legs interfered with,—a flea must be in perfect health to perform well.

The first lesson given to the novice, is the same as that given to a child, namely, to walk. To effect this he is fastened to the end of a slip of card-board, which works on a pivot; the moment he feels himself free from the hands, or rather forceps, of the harnesser, he gives a tremendous spring forward: What is the consequence? he advances in a circle, and the weight of the card-board keeps him down at the same time. He tries it again with the same result; finally, he finds the progress he makes, in no way equal to his exertions; he therefore, like a wise flea, gives it up, and walks round and round with his card-board as quiet as an old blind horse does in a mill. To arrive at this state of training requires about a fortnight; some fleas have more genius than others, but a fortnight is the average time.

Among the trained fleas already at work, we noticed the following: there was a coach with four fleas harnessed to it, who draw it along a pretty good pace; and we should be inclined to back the coach in a race with a common garden snail. It is very heavy for the little creatures to drag along, for one pane of glass in the coach is equal to the weight of one hundred fleas. There is a large flea, whose daily task is to drag along a little model of the man-of-war; it is amusing to see him push and struggle to get it along; but get it along he does, although it is two hundred and forty times his own weight. Again, there are two fleas secured, one at each end of a very little bit of gold-colored paper. They are placed in a reversed position to each other—one looking one way, the other another way. Thus tied, they are placed in a sort of arena on the top of a musical box; at one end of the box sits an orchestra composed of fleas, and tied to its seat, and having the resemblance of some musical instrument tied to the foremost of their legs. The box is made to play, the exhibitor touches each of the musicians with a bit of stick, and they all begin waving their hands

about, as performing an elaborate piece of music. The fleas tied to the gold paper feel the jarring of the box below them, and begin to run round and round as fast as their little legs will carry them. This is called the Flea's Waltz.

Tightly secured in a tiny chair sits a flea facing a tiny cannon. Several times a day this unfortunate insect fires this cannon, and in this wise:—One of the little slips which form the feather of a quill pen, is fastened on to one of his legs, and a little detonating powder placed on its tip; the exhibitor then presses the wand down on to the cannon, and scratches the detonating powder. It goes off with a sharp report, making the lookers-on jump, but it astonishes nobody more than the flea himself; he flourishes the burnt remains of his firing wand madly about in the air, his numerous legs kick about violently, his little head bobs up and down, and altogether he shows as many symptoms of alarm as it is possible for a flea to exhibit. The individual flea that we saw in this state of trepidation did not seem to have got used to his work, though the poor thing had been firing his cannon about thirty times a day for a month.

The fleas are not kept always in harness; every night each flea is taken out of his harness, is fed, and placed in a private compartment in a box for the night; before they go to bed they have their supper, and in the morning also their breakfasts, upon the hand of their owner—sometimes he has nearly all his fleas on the backs of his hands at the same moment, all biting and sucking away. For more than twenty years has he thus daily fed his fleas without any detriment to his health: the quantity of blood each flea takes away being imperceptibly small—one drop of blood, he considers, would feed a flea many weeks; but it is the itching sensation caused by the flea cutting the skin which is unpleasant. This feeling of itching he felt painfully when he first began to submit himself to the tender mercies of his little performers: now he is so hardened that he feels them not at all, whether biting or sucking. When, however, there are many on his hands at the same time, he suffers from a sensation of great irritation all over his body, which passes away when their supper is over. He has remarked that fleas will not feed if his hand is not kept perfectly motionless; the act, therefore, of feeding and harnessing is troublesome, and he is obliged to give up two hours in the morning and two in the afternoon to it.

**BAPTISTS IN CANADA.**—The following is a summary, compiled with considerable pains for the English Baptist Manual for 1856, by Benjamin Davies of Montreal, and Rev. A. Lorimer, of University College, Toronto:

The evangelical Baptists number about 225 churches, about 160 ministers, about 11,000 members, and about 50,000 friends or adherents among the population. About 800 appear to have been baptized last year. The great majority of Canadian Baptists now style themselves the Regular Baptists, generally differing more or less from the brethren in England, the more strict among them refusing communion even to Baptists, unless exactly of the same faith and order with themselves. There are, however, many who desire to promote Baptist unity in the midst of evangelical diversity; and a few brethren of this class met together last June in Toronto, and reorganized the Canada Baptist Union, on the same basis as the English Baptist Union, but having for its objects not only the cultivation of brotherly love and the collection of statistics, but also the aiding of worthy theological students, home missions, and colportage; in all which a beginning has been made, with much to encourage further endeavors.

There has been no theological institution since 1849, when, in connection with commercial depression, Baptist folly within the Province, completed the overthrow of the college established here by the liberality of brethren in England. Repeated attempts have since then been made by the Regular brethren in Upper Canada to form an institution of their own, to be called M'Lay College; but as yet they have not succeeded, though it is much to be wished that they had a good institution for imparting a liberal and theological education to their ministers.

The wide prevalence of the spirit of strife and worldliness is a most serious hindrance to the prosperity of the churches throughout the province.

It may be added that there are some 2,000 Disciples, or Campbellite Baptists, in Canada, many of whom, doubtless, believe the gospel to the saving of their souls, while others hold tenets apparently anti-evangelical.

There are also several meetings of Plymouth brethren, most of whom practise believers' baptism.

The old German Baptists, under the names of the Mennonites and Tunkers, number over 8,000 in Upper Canada.

**JAMAICA.**—John Clark, of Brown's Town, writes for the same valuable publication, as follows:

Last month our Union meeting was held at Montego Bay. A large number of ministers and delegates assembled, representing forty-seven churches, which reported an increase of 1,526 members, and a decrease of 1,278, showing a clear increase of only 248, or little more than an average of five to each church.

Small as this increase is, we bless God for it. For a long time past our churches have been sifted as wheat, and almost every year we have had to report a decrease. We now hope for brighter days, and trust that God is about to revive his work amongst us.

The number of members in the forty-seven churches is 10,492, and inquirers, 1,803. There are also several thousand members in churches formed by our mission, from which no reports were received, which would probably bring up the number to upwards of 25,000, while the native Baptist churches contain at least 5000 more.

Never had we larger congregations; our day and Sabbath-schools have not for many years presented so encouraging an appearance. The deacons, class-leaders, and other members of several churches are visiting from house to house, calling sinners to repentance.

**NEW BRUNSWICK.**—C. Spurden, of Fred- iction, communicates the following statistics gathered from the Minutes of the Eastern and Western Associations of the churches in the Province of New Brunswick:

| Churches. Baptized. Members. |    |       |
|------------------------------|----|-------|
| Eastern.....                 | 46 | 165   |
|                              |    | 2,950 |
| Western.....                 | 47 | 408   |
|                              |    | 3,340 |
|                              | 93 | 573   |
|                              |    | 6,299 |

The churches in the western part of the province have, many of them, had unusually large additions this year; and throughout the country generally, the denomination is advancing in piety and intelligence; a spirit of harmony prevails, and a disposition is shown to unite labor and liberality with prayer for the spread of the gospel.

**THE BIBLE IN SPAIN.**—The question of the right of Spaniards to print the Bible in the Spanish language, is now being agitated in the Senate of the nation, and much interest and excitement prevails on the subject generally. Is not this as a star shining in a dark place at dawn?

**CHURCHES IN PARIS.**—According to official reports, published in the beginning of 1855, the capital of France, with a population of 1,000,000 souls, has only 46 churches, or one church to 23,900 inhabitants; besides, they are most unequally divided. The tenth district has ten houses of worship for 114,000 inhabitants, or one to 11,400; while the fourth district has only one to 45,900 souls. The city of Brooklyn, N. Y., has nearly one church to every thousand or two thousand inhabitants, and that, too, without any aid from Government. Nevertheless, the attendance upon public worship in Paris is said to be very great compared with what it was fifty or even twenty years ago.

**INTELLIGENCE IN A PAPAL LAND.**—Official reports from the island of Sardinia show, that of 547,112 inhabitants, 512,381 can neither read nor write. This island swarms with priests, and has been for ages entirely under their control.

**A YOUNG WOMEN'S CHRISTIAN ASSOCIATION** has been formed in London. This is a happy idea. May it prove a great and good fact.

**THE COST OF GOVERNMENT.**—The following are the appropriations made by Congress at its recent session for the support of Government. The items of appropriation in the Army bill, which failed to pass on account of disagreement between the two Houses, and in consequence of which the extra session was called, are included in this list. The table will no doubt interest many of our readers, who may desire to know where the money goes:

|                                                     |           |
|-----------------------------------------------------|-----------|
| Compensation and mileage of Senators,               | \$108,272 |
| Compensation and mileage of Representatives,        | 365,048   |
| Allowed under increased compensation,               | 773,500   |
| Compensation of officers and employes of Senate,    | 69,484    |
| Contingent expenses of the Senate                   | 166,400   |
| Compensation of officers and employes of H. of R.   | 424,163   |
| For library and Superintendent of printing,         | 30,750    |
| Paper required for printing during 2d session,      | 155,405   |
| Printing for the 2d session 34th Congress,          | 115,000   |
| Compensation of the President of the United States, | 25,000    |
| Compensation of the Vice President, balance,        | 2,622     |
| Compensation of Secretary to sign texts,            | 1,500     |

|                                                             |            |                                                                                                                                                                                                                                                                                                                                                               |              |
|-------------------------------------------------------------|------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Compensation of Secretary of State and employes, - - - -    | 51,000     | Arrearages, - - - -                                                                                                                                                                                                                                                                                                                                           | 2,000        |
| Publishing the laws of Congress, -                          | 40,301     | For the support of the Navy—                                                                                                                                                                                                                                                                                                                                  |              |
| Contingent expenses of State Department, - - - -            | 34,500     | Navy proper, - - - -                                                                                                                                                                                                                                                                                                                                          | 2,442,418    |
| Secretary of the Treasury, assistants and employes, - - - - | 615,340    | Marine corps, - - - -                                                                                                                                                                                                                                                                                                                                         | 851,113      |
| Contingent expenses of Treasury Department, - - - -         | 78,409     | Special objects, - - - -                                                                                                                                                                                                                                                                                                                                      | 4,530,974    |
| Secretary of Interior, commissioners, and employes, - - - - | 314,390    | Survey of the Atlantic and Gulf coasts, - - - -                                                                                                                                                                                                                                                                                                               | 250,000      |
| Contingent expenses of Interior Department, - - - -         | 133,230    | Survey of the western coasts of the United States, - - - -                                                                                                                                                                                                                                                                                                    | 130,000      |
| Surveyors of Public Lands and their clerks, - - - -         | 130,151    | Support of the light house establishment, - - - -                                                                                                                                                                                                                                                                                                             | 1,300,959    |
| Secretary of War, clerks and employes, - - - -              | 106,300    | Deficiency in Post Office Department, - - - -                                                                                                                                                                                                                                                                                                                 | 2,25 ,000    |
| Contingent expenses of War Department, - - - -              | 29,160     | Intercourse with foreign nations, -                                                                                                                                                                                                                                                                                                                           | 936,262      |
| Secretary of the Navy, clerks and employes, - - - -         | 97,540     | For the payment of pensions, -                                                                                                                                                                                                                                                                                                                                | 1,458,947    |
| Contingent expenses of the Navy Department, - - - -         | 19,565     | Lighting the President's house and public grounds, - - - -                                                                                                                                                                                                                                                                                                    | 27,000       |
| Postmaster-General, clerks and employes, - - - -            | 158,840    | Continuation of public buildings in Washington, - - - -                                                                                                                                                                                                                                                                                                       | 450,000      |
| Contingent expenses of Post Office Department, - - - -      | 180,000    | For Indian annuities, - - - -                                                                                                                                                                                                                                                                                                                                 | 1,385,276    |
| Expenses of Mint at Philadelphia, -                         | 177,900    | To collect agricultural seeds and statistics, - - - -                                                                                                                                                                                                                                                                                                         | 75,000       |
| Expenses of Mint at New Orleans, -                          | 63,200     | For the payment of certain per centage to States, - - - -                                                                                                                                                                                                                                                                                                     | 256,000      |
| Expenses of Mint at Charlotte N. C., -                      | 11,600     | Repayment for land erroneously sold, - - - -                                                                                                                                                                                                                                                                                                                  | 63,000       |
| Expenses of Mint at Dahlonega, Ga., -                       | 10,800     | Marine Hospital fund, - - - -                                                                                                                                                                                                                                                                                                                                 | 150,000      |
| Expenses of Mint at San Francisco, -                        | 277,300    | Debentures, drawbacks and bounties, -                                                                                                                                                                                                                                                                                                                         | 500,000      |
| Expenses of Mint at New York Assay Office, - - - -          | 62,200     | Repayment to importers the excess of duties, - - - -                                                                                                                                                                                                                                                                                                          | 1,050,000    |
| For Territorial Government—Oregon, - - - -                  | 34,000     | Expenses of collecting revenue from customs, - - - -                                                                                                                                                                                                                                                                                                          | 2,450,000    |
| For Territorial Government—Minnesota, - - - -               | 30,300     | Expenses of Smithsonian Institute, -                                                                                                                                                                                                                                                                                                                          | 30,910       |
| For Territorial Government—New Mexico, - - - -              | 84,000     | Mail transportation for the several departments, - - - -                                                                                                                                                                                                                                                                                                      | 200,000      |
| For Territorial Government—Utah, -                          | 33,000     | Mail transportation for the two Houses of Congress, - - - -                                                                                                                                                                                                                                                                                                   | 600,000      |
| For Territorial Government—Washington, - - - -              | 34,000     | For arming and equipping the militia, - - - -                                                                                                                                                                                                                                                                                                                 | 200,000      |
| For Territorial Government—Kansas, -                        | 82,000     | Civilizing Indians under act of March 3, 1849, - - - -                                                                                                                                                                                                                                                                                                        | 10,000       |
| Supreme Court and District Judges, -                        | 107,000    | For interest on the public debt, -                                                                                                                                                                                                                                                                                                                            | 2,220,000    |
| Attorney General and District Attorneys, - - - -            | 54,000     | For ocean mail steamer service, -                                                                                                                                                                                                                                                                                                                             | 2,113,500    |
| Support of the Court of Claims, -                           | 30,000     | For general mail transportation, -                                                                                                                                                                                                                                                                                                                            | 6,140,000    |
| Support of the Independent Treasury, - - - -                | 151,000    | Compensation of postmasters, -                                                                                                                                                                                                                                                                                                                                | 2,150,000    |
| Support of the present land system, -                       | 253,000    | For ship, steamboat and way letters, -                                                                                                                                                                                                                                                                                                                        | 20,000       |
| Support of the District Penitentiary, -                     | 23,316     | Clerk's in post offices and contingencies, - - - -                                                                                                                                                                                                                                                                                                            | 1,329,300    |
| Expenses of the United States Courts, - - - -               | 800,000    | For Capitol extension until 4th March next, - - - -                                                                                                                                                                                                                                                                                                           | 750,000      |
| Contingent expenses of Surveyors-General, - - - -           | 17,000     | For new dome on Capitol, - - - -                                                                                                                                                                                                                                                                                                                              | 100,000      |
| Public grounds in Washington, -                             | 41,226     | Total, - - - -                                                                                                                                                                                                                                                                                                                                                | \$63,604,023 |
| For the support of the Army—                                |            | In addition to the above appropriations, Congress has given away during the session from twenty to thirty millions of acres of Public Lands to different Railroad companies; and the Bounty Land Act of this session will dispose of some millions more, but the head of the Pension Bureau can at present give no approximate idea of the probable quantity. |              |
| Army proper, - - - -                                        | 10,568,249 |                                                                                                                                                                                                                                                                                                                                                               |              |
| Armories, arsenals and munitions of war, - - - -            | 985,049    |                                                                                                                                                                                                                                                                                                                                                               |              |
| Military Academy, - - - -                                   | 172,881    |                                                                                                                                                                                                                                                                                                                                                               |              |
| Fortifications and other works of defense, - - - -          | 1,746,400  |                                                                                                                                                                                                                                                                                                                                                               |              |
| Surveys, &c., - - - -                                       | 135,000    |                                                                                                                                                                                                                                                                                                                                                               |              |
| Miscellaneous objects, - - - -                              | 1,400,000  |                                                                                                                                                                                                                                                                                                                                                               |              |

SPURGEON'S LIKENESS.—We hoped to present the likenesses of Rev. C. H. Spurgeon to our subscribers ere this; but such is the demand for them, in connection with the recent volume of his sermons published by Sheldon & Blakeeman, that we cannot yet obtain our promised supply.

# The Monthly Record.

## Churches Constituted.

| Names.                   | Where.              | When.     |
|--------------------------|---------------------|-----------|
| Benton,                  | Luzerne co., Pa.,   | July 19   |
| Caddo Village,           | Texas,              | June 2    |
| Cambro' Village,         | Canada West,        | June 29   |
| Columbia,                | Tenn.,              | July 27   |
| Ebenezer,                | Gonzales co, Texas, | June 5    |
| Ganges,                  | Michigan,           | July      |
| Hudson,                  | McLean co., Ill.,   | August 9  |
| Jourdan's Grove,         | Iowa,               | August 24 |
| Knoxville,               | Tenn.,              | July      |
| Lexington,               | Ill.,               | July 25   |
| Mexico,                  | Andrain co., Mo.,   | July      |
| Milwaukee,               | Iowa,               | July 25   |
| Muscatine German church, | Iowa,               | July      |
| Pella,                   | Iowa,               | June 18   |
| Smith's Grove,           | Ill.,               | July 16   |
| Spring Road church,      | Pittsylvania, co.,  | July 16   |
| Turtleville,             | Wis.,               | August 13 |
| Wales,                   | Me.,                | July 26   |
| Walnut Grove,            | Davis co., Iowa,    | August 16 |
| Westfield,               | Wis.,               |           |

## Church Offices Dedicated.

| Names.           | Where.               | When.    |
|------------------|----------------------|----------|
| East Abington,   | Mass.                | Sept. 11 |
| Healing Springs, | Va.,                 | August 3 |
| Sharon,          | Buckingham co., Va., | August   |
| York,            | Pa.,                 | Sept. 1  |

## Ordinations.

| Names.                                  | Where.                         | When.   |
|-----------------------------------------|--------------------------------|---------|
| Ames, Willard, W. Greenfield,           | Mass.,                         | June 10 |
| Bordenbender,                           | Newark, N. J.,                 |         |
| Brown, Geo. E.                          | Buckingham, Va.,               | Sept. 1 |
| Buck, Jas. H.                           | Macon, Miss.                   | Aug. 6  |
| Cason, Jer. H.,                         | Cedar Grove, Wilson co., Tenn. |         |
| [July 3, missionary to Central Africa.] |                                |         |
| Church, Wm.,                            | Otsego, N. Y.,                 | Aug. 6  |
| Gainey, A. H.,                          | Springville, Ind.,             | Aug. 13 |
| Gates, R. T.,                           | W. Oweo Creek, N. Y.,          | Aug. 20 |
| Gray, Jacob,                            | Essex, Vt.,                    | Aug. 27 |
| Glass, Wash.,                           | Harmony, Noble co., Ohio.      |         |
| Hungate, J. D. P.,                      | Springville, Ind.,             | Aug. 13 |
| Hunt, Geo.,                             | Maysville, Ky.,                | July 23 |
| Holmes, Wm. T.                          | Mill Creek, Ga.,               | July    |
| Ind, Thos. M.,                          | Utica, N. Y.,                  | Aug. 26 |
| Jackson, Jas.,                          | Pleasant Grove, Mo.,           | May 19  |
| Jansen, Helmerich,                      | Peoria, Ill.,                  | Aug. 4  |
| Kenney, Jas. E.,                        | New Liberty, Ky.,              | Aug. 2  |
| Perry, S. M.,                           | Co. Line, Chamb's co, Ala,     | Aug. 7  |
| Powers, Jacob,                          | Holly Springs, Tenn.,          | July 1  |
| Scarf, J. M.,                           | Stelbary's,                    | Aug. 14 |
| Senter, Holland,                        | Glassy Mountains, S. C.,       | July 24 |
| Simpson, Henry L.,                      | Schenectady, N. Y.,            | July 15 |
| Smith, Andrew,                          | New Richmond, O.,              | July 30 |

|                   |                            |         |
|-------------------|----------------------------|---------|
| Stewart, Wm.,     | Payson, Ill.,              | Aug. 6  |
| Stewart, Jas. N., | Bridgton, Ind.,            | Aug. 30 |
| Russell, T. J.,   | Co. Line, Chamb's co, Ala, | Aug 7   |
| Tabean, Lewis C., | Savannah,                  | Aug. 13 |
| Worcester, S. H., | Newark, O.,                | June 28 |

## Ministers Rec'd from other Denomin's.

| Names.         | Residence.   | Denom. |
|----------------|--------------|--------|
| Walker, Wm. B, | Olivet, Ky., | Meth.  |

## Deaths of Baptist Ministers.

| Names.               | Residences.      | Time.   |
|----------------------|------------------|---------|
| Butler, John,        | Franklin, Ohio,  | July 1  |
| Hendricks, John,     | Floyd co., Ga.   |         |
| Miller, Rev. Harvey, | Meriden, Conn.   | Aug. 27 |
| Taliaferro, Chas.    | Roan co., Tenn., | May 23  |

## Clerical Removals and Settlements.

| Names.             | Whence.              | Where.                |
|--------------------|----------------------|-----------------------|
| Ayer, Chas.,       | Brunswick, Me.       |                       |
| Baldwin, N. C.,    | Abingdon, Va.        | Rogersville, Tenn     |
| Bentley, N. S.,    | Liverpool, N. S.,    | Halifax, N. S.        |
| Bingham, N. J.,    | Alleghen, Mich.      |                       |
| Buckland, J. W.,   | Olive Branch, ch.    | N. Y. city.           |
| Bland, F. D.,      | Delphi,              | Evansville, Ind.      |
| Brayton, G. F.,    |                      | St. Charles, Iowa.    |
| Bonham, J. W.,     |                      | Brighton, Mass.       |
| Barnhurst, Wash.,  | Burlington,          | St. Louis, Mo.        |
| Cox, Charles,      | Hilltown, Pa.,       | Salem, N. J.          |
| Conyears, J. B.,   | St. Mary's, O.,      | Zanesville, O.        |
| Daniels, S. G.,    | Milledgeville, Ga.   |                       |
| Daland, Geo.,      | So. Braintree, Mass. |                       |
| Dowling, Dr.,      | Berean Baptist ch.   | N. Y. city.           |
| De Votie, Jas. H., | Montgomery,          | Columbus, Ga.         |
| Foster, J. C.,     | Brattleboro', Vt.,   | Beverly, Mass.        |
| Foster, Ira,       | Danville, Pa.        |                       |
| Foskett, H. B.,    | Southboro', Mass.    |                       |
| Gibbs, J. W.,      | Tamaqua, Pa.         |                       |
| Goodman, J. S.,    |                      | Flint, Mich.          |
| Green, H. K.,      | Buffalo,             | Laight street, N. Y.  |
| Hill, E. S.,       | Belchertown,         | Woodville, Mass.      |
| Howell, G.,        | Columbia College,    | St. Louis, Mo.        |
| Hooper, Noah,      | Great Falls, N. H.,  | Newburyport           |
| Joslyn, A. J.,     | Chicago, Ill.        |                       |
| Kenyon, A.,        | Chicago, Ill.        |                       |
| Kingsbury, S. A.,  | Milwaukee, Wis.      |                       |
| Lacy, E. L.,       |                      | San Francisco, Cal.   |
| Livermore, S. T.,  | So. Livonia,         | Cooperstown, N. Y.    |
| Mason, J.,         | Warren, O.,          | Haddonfield, N. J.    |
| Page, C. J.,       |                      | Piscatawa, N. J.      |
| Penny, T. J.,      | Strattonville, Pa.   |                       |
| Phiggen, Geo.,     |                      | Canton, Conn.         |
| Shadrach, Dr.,     | Phil.,               | Mt. Pleasant, Pa.     |
| Slaght, B.,        | Piesmont, N. Y.      |                       |
| Smith, R.,         | Pericho, Vt.,        | W. Swanses, N. H.     |
| Smith, E. S.,      | Laporte co Ind.      | Erle Whiteside co Ill |
| Steelman, H.,      | Norwich, N. Y.,      | Sheaklyville, N. Y.   |
| Thyng, J. H.,      | Gilmanton, Lower     | Gilmanton, N. H.      |
| Tilley, Wm. R.,    | Chili, Monroe co.,   | Hume, N. Y.           |
| Webb, Wm. R.,      | Palmyra, N. Y.       | Dixon, Lee co Ill     |
| Willis, S. B.,     | Saugerties, N. Y.    |                       |
| Willis, E. J.,     | Oakland, Cal.,       | Richmond, Va.         |
| Williams, C. C.,   | Plainfield, N. J.,   | Rome, N. Y.           |
| Willard, C. M.,    |                      | Eastport, Me.         |
| Wines, W. H.,      | Bowdoin, Sq.,        | Boston.               |





Engraved by Black & White, N.Y.

*Yours in Christ*  
*C. H. Spurgeon*

MINISTERS OF THE GOSPEL, AND THE PEOPLE, ALL AROUND

# AMERICAN BAPTIST MEMORIAL.

NOVEMBER, 1856.

## Songs in the Night.

BY REV. CHARLES HADDON SPURGEON.

We take pleasure in presenting to our readers a sermon of Spurgeon's, unpublished in this country, which we take from the stenographic report furnished for the London "Pulpit." The discourse was delivered in Finsbury Chapel, April 29, 1856, in behalf of the Christian Society of Operative Weavers, Spitalfields. The whole is too long for a single article in our pages; and as we prefer to divide rather than abridge it, we will give the remainder in the next number.

*"But none saith, Where is God my Maker, who giveth songs in the night?"—Job xxv: 10.*

ELIHU was a wise man, exceeding wise, though not as wise as the all-wise Jehovah, who sees light in the clouds, and finds order in confusion; hence Elihu, being much puzzled at beholding Job thus afflicted, cast about him to find the cause of it, and he very wisely hit upon one of the most likely reasons, although it did not happen to be the right one in Job's case. He said within himself—"Surely, if men be tried and troubled exceedingly, it is because, while they think about their troubles, and distress themselves about their fears, they do not say, "Where is God my Maker, who giveth songs in the night?"' Elihu's reason was very right in the majority of cases. The great cause of a Christian's distress, the reason of the depths of sorrow into which many believers are plunged, is simply this—that while they are looking about, on the right hand and on the left, to see how they may escape their troubles, they forget to look to the hills whence all real

help cometh: they do not say, "Where is God my Maker, who giveth songs in the night?" We shall, however, leave that enquiry, and dwell upon those sweet words, "God my Maker, who giveth songs in the night."

The world hath its night. It seemeth necessary that it should have one. The sun shineth by day, and men go forth to their labors; but they grow weary, and night-fall cometh on, like a sweet boon from heaven. The darkness draweth the curtains, and shutteth out the light, which might prevent our eyes from slumber; while the sweet, calm stillness of the night permits us to rest upon the lap of ease, and there forget awhile our cares, until the morning sun appeareth, and an angel puts his hand upon the curtain, and undraws it once again, touches our eyelids, and bids us rise, and proceed to the labors of the day. Night is one of the greatest blessings men enjoy; we have many reasons to thank God for it. Yet night is to many a gloomy season. There is "the pestilence that walketh in darkness;" there is "the terror by night;" there is the dread of robbers and of fell disease, with all those fears that the timorous know, when they have no light wherewith they can discern objects. It is then, they fancy, that spiritual creatures walk the earth; though, if they knew rightly, they would find it to be true, that

"Millions of spiritual creatures walk this earth,  
Unseen, both when we sleep and when we wake,"

and that all times they are round about us—not more by night than by day.



Night is the season of terror and alarm to most men. Yet even night hath its songs. Have you never stood by the seaside at night, and heard the pebbles sing, and the waves chaunt God's glories? Or have you never risen from your couch, and thrown up the window of your chamber, and listened there? Listened to what? Silence—save now and then a murmuring sound, which seems sweet music then. And have you not fancied that you heard the harp of God playing in heaven? Did you not conceive, that yon stars, those eyes of God, looking down on you, were also mouths of song—that every star was singing God's glory, singing as it shone its mighty Maker, and his lawful, well-deserved praise? Night hath its songs. We need not much poetry in our spirit, to catch the song of night, and hear the spheres as they chaunt praises which are loud to the heart, though they be silent to the ear—the praises of the mighty God, who bears up the unpillared arch of heaven, and moves the stars in their courses.

Man, too, like the great world in which he lives, must have his night. For it is true that man is like the world around him; he is a little world; he resembles the world in almost everything; and if the world hath its night, so hath man. And many a night do we have—nights of sorrow, nights of persecution, nights of doubt, nights of bewilderment, nights of anxiety, nights of oppression, nights of ignorance—nights of all kinds, which press upon our spirits and terrify our souls. But, blessed be God, the Christian man can say, "My God giveth me songs in the night."

It is not necessary, I take it, to prove to you that Christian men have nights; for if you are Christians, you will find that you have them, and you will not want any proof, for nights will come quite often enough. I will, therefore, proceed at once to the subject; and I will speak this evening upon songs in the night, *their source*—God giveth them;

songs in the night, *their matter*,—what do we sing about in the night? songs in the night, *their excellence*,—they are hearty songs, and they are sweet ones; songs in the night, *their uses*,—their benefits to ourselves and others.

1. First, songs in the night—who is THE AUTHOR OF THEM? "*God*," says the text, our "*Maker*:" He "*giveth songs in the night*."

Any fool can sing in the day. When the cup is full, man draws inspiration from it; when wealth rolls in abundance around him, any man can sing to the praise of a God who gives a plenteous harvest, or sends home a loaded argosy. It is easy enough for an Æolian harp to whisper music when the winds blow; the difficulty is for music to come when no wind bloweth. It is easy to sing when we can read the notes by daylight; but the skilful singer is he who can sing when there is not a ray of light to read by—who sings from his heart, and not from a book that he can see, because he has no means of reading, save from that inward book of his own living spirit, whence notes of gratitude pour out in songs of praise. No man can make a song in the night himself; he may attempt it, but he will feel how difficult it is. Let all things go as I please—I will weave songs, weave them where'er I go, with the flowers that grow upon my path; but put me in a desert, where no flowers are, and wherewith shall I weave a chorus of praise to God? How shall I make a crown for Him? Let this voice be free, and this body be full of health, and I can sing God's praise; but stop this tongue, lay me upon the bed of languishing, and it is not so easy to sing from the bed, and chaunt high praises from the fires. Give me the bliss of spiritual liberty, and let me mount up to my God, get near the throne, and I will sing, aye, sing as sweet as seraphs; but confine me, fetter my spirit, clip my wings, make me exceeding sad, so that I become old like the eagle—ah! then it is hard to sing.

It is not in man's power to sing, when all is adverse. It is not natural to sing in trouble—"Bless the Lord, O my soul, and all that is within me bless His holy name:" for that is a daylight song. But it was a divine song, which Habakkuk sang, when in the night he said—"Though the fig-tree shall not blossom," and so on, "yet will I trust in the Lord, and stay myself in the God of Jacob." Methinks at the Red Sea any man could have made a song like that of Moses—"The horse and his rider hath He thrown into the sea;" the difficulty would have been, to compose a song before the Red Sea had been divided, and to sing it before Pharaoh's hosts had been drowned, while yet the darkness of doubt and fear was resting on Israel's hosts. Songs in the night come only from God; they are not in the power of man.

But what does the text mean, when it asserts that God giveth songs in the night? We think we find two answers to the question. The first is, that usually in the night of a Christian's experience *God is his only song*. If it be daylight in my heart, I can sing songs touching my graces—songs touching my sweet experiences—songs touching my duties—songs touching my labors; but let the night come—my graces appear to have withered; my evidences, though they are there, are hidden; I cannot

"Read my title clear  
To mansions in the skies;"

and now I have nothing left to sing of but my God. It is strange, that when God gives his children mercies, they generally set their hearts more on the mercies than on the Giver of them; but when the night comes, and He sweeps all the mercies away, then at once they say, 'Now, my God, I have nothing to sing of but Thee; I must come to Thee, and to Thee only. I had cisterns once; they were full of water; I drank from them then; but now the created streams are dry; sweet Lord, I quaff no stream but Thine own self, I drink from no

fount but from Thee.' Ay, child of God, thou knowest what I say; or if thou dost not understand it yet, thou wilt do so by-and-by. It is in the night we sing of God, and of God alone. Every string is tuned, and every power hath its attribute to sing, while we praise God, and nothing else. We can sacrifice to ourselves in daylight—we only sacrifice to God by night; we can sing high praises to our dear selves when all is joyful, but we cannot sing praise to any save our God, when circumstances are untoward, and providences appear adverse. God alone can furnish us with songs in the night.

And yet again: not only does God give the song in the night, because He is the only subject upon which we can sing then, but because *He is the only one who inspires songs in the night*. Bring me up a poor melancholy, distressed child of God: I come into the pulpit, I seek to tell him sweet promises, and whisper to him sweet words of comfort; he listeneth not to me; he is like the deaf adder, he listens not to the voice of the charmer, charm he never so wisely. Send him round to all the comforting divines, and all the holy Barnabases that ever preached, and they will do very little—they will not be able to squeeze a song out of him, do what they may. He is drinking gall and wormwood; he says, 'O Lord, thou hast made me drunk with weeping, I have eaten ashes like bread;' and comfort him as you may, it will be only a woful note or two of mournful resignation that you will get from him; you will get no psalms of praise, no hallelujahs, no sonnets. But let God come to His child in the night, let Him whisper in his ear as he lies on his bed, and how you see his eyes flash fire in the night! Do you not hear him say—

" 'Tis Paradise, if Thou art here;  
If thou depart, 'tis hell."

I could not have cheered him: it is God that has done it; and God "giveth songs

in the night." It is marvellous, brethren, how one sweet word of God will make whole songs for Christians. One word of God is like a piece of gold, and the Christian is the goldbeater, and he can hammer that promise out for whole weeks. I can say myself, I have lived on one promise for weeks, and want no other. I want just simply to hammer that promise out into goldleaf, and plate my whole existence with joy from it. The Christian gets his songs from God: God gives him inspiration, and teaches him how to sing. "God my Maker, who giveth songs in the night."

So, then, poor Christian, thou needest not go pumping up thy poor heart, to make it glad. Go to thy Maker, and ask Him to give thee a song in the night. Thou art a poor dry well: thou hast heard it said, that when a pump is dry you must pour water down it first of all, and then you will get some up: and so, Christian, when thou art dry, go to God, ask Him to pour some joy down thee, and then thou wilt get some joy up from thine own heart. Do not go to this comforter or that, for you will find them Job's comforters, after all; but go thou first and foremost to thy Maker, for He is the great composer of songs and teacher of music; He it is who can teach thee how to sing—"God my Maker, who giveth me songs in the night."

II. Thus we have dwelt upon the first point. Now the second: **WHAT IS GENERALLY THE MATTER CONTAINED IN A SONG IN THE NIGHT?** What do we sing about?

Why, I think, when we sing by night, there are three things we sing about. Either we sing about the yesterday that is over, or else about the night itself, or else about the morrow that is to come. Each of those are sweet themes, when God our Maker gives us songs in the night. In the midst of the night the most usual method for Christians is to sing about *the day that is over*. 'Well,' they say, 'it is night now, but I can remember when it was daylight. Neither

moon nor stars appear at present; but I can remember when I saw the sun. I have no evidences just now; but there was a time when I could say, "I know that my Redeemer liveth." I have my doubts and fears at this present moment; but it is not long since I could say with full assurance—"I know that He shed His blood for me; I know that my Redeemer liveth, and when he shall stand a second time upon the earth, though the worms devour the body, yet in my flesh I shall see God. It may be darkness now, but I know the promises were sweet; I know I had blessed seasons in His house. I am quite sure of this, I used to enjoy myself in the ways of the Lord; and though now my paths are strewn with thorns, I know it is the King's highway. It was a way of pleasantness once—it will be a way of pleasantness again. "I will remember the days of old; I will meditate upon the years of the right hand of the Most High." Christian, perhaps the best song thou canst sing, to cheer thee in the night, is the song of yester-morn. Remember, it was not always night with thee: night is a new thing to thee. Once thou hadst a glad heart, a buoyant spirit; once thine eye was full of fire; once thy foot was light; once thou couldst sing for very joy and ecstasy of heart. Well, then, remember that God who made thee sing yesterday has not left thee in the night. He is not a daylight God, who cannot know His children in darkness; but He loves thee now as much as ever: though He has left thee a little, it is to prove thee, to make thee trust Him better, and serve Him more. Let me tell you some of the sweet things of which a Christian may make a song when he is in the night.

If we are going to sing of the things of yesterday, let us begin with what God did for us in past times. My beloved brethren, you will find it a sweet subject for song at times, to begin to sing of electing love and covenanted mercies. When thou thyself art low, it is well to

sing of the Fountain-head of mercy—of that blessed decree wherein thou wast ordained to eternal life, and of that glorious one who undertook thy redemption; of that solemn covenant signed, and sealed and ratified, in all things ordered well; of that everlasting love which, ere the hoary mountains were begotten, or ere the aged hills were children, chose thee, loved thee firmly, loved thee fast, loved thee well, loved thee eternally. I tell thee, believer, if thou canst go back to the years of eternity—if thou canst, in thy mind, run back to that period, before the everlasting hills were fashioned, or the fountains of the great deep scooped out, and if thou canst see thy God inscribing thy name in His eternal book—if thou canst see, in His loving heart eternal thoughts of love to thee, thou wilt find this a charming means of giving thee songs in the night. No songs like those which come from electing love; no sonnets like those that are dictated by meditations on discriminating mercy. Some, indeed, cannot sing of election: the Lord open their mouths a little wider! Some there are that are afraid of the very term; but we only despise men who are afraid of what they believe, afraid of what God has taught them in His Bible. No, in our darkest hours it is our joy to sing—

"Sons we are through God's election,  
Who in Jesus Christ believe;  
By eternal destination,  
Sovereign grace we now receive.  
Lord, thy favor,  
Shall both grace and glory give."

Think, Christian, of the yesterday, I say, and thou wilt get a song in the night. But if thou hast not a voice tuned to so high a key as that, let me suggest some other mercies thou mayest sing of; and they are the mercies thou hast experienced. What! man, canst thou not sing a little of that blessed hour when Jesus met thee, when a blind slave thou wast sporting with death, and He saw thee, and said, "Come, poor slave,

come with me?" Canst thou not sing of that rapturous moment when He snapped thy fetters, dashed thy chains to the earth, and said, "I am the Breaker; I came to break thy chains and set thee free?" What though thou art ever so gloomy now, canst thou forget that happy morning, when in the house of God thy voice was loud, almost as a seraph's voice, in praise? for thou couldst sing—"I am forgiven; I am forgiven,"

"A monument of grace,  
A sinner saved by blood."

Go back, man; sing of that moment, and then thou wilt have a song in the night. Or if thou hast almost forgotten that, then sure thou hast some precious milestone along the road of life that is not quite grown over with moss, on which thou canst read some happy inscription of His mercy towards thee! What! didst thou never have a sickness like that which thou art suffering now, and did he not raise thee up from that? Wast thou never poor before, and did He not supply thy wants? Wast thou never in straits before, and did He not deliver thee? Come, man! I beseech thee, go on the river of thine experience, and pull up a few bulrushes, and weave them into an ark, wherein thine infant faith may float safely on the stream. I bid thee not forget what God hath done. What! hast thou buried thine own diary? I beseech thee, man, turn over the book of thy remembrance. Canst thou not see some sweet hill Mizar? Canst thou not think of some blessed hour when the Lord met with thee at Hermon? Hast thou never been on the Delectable mountains? Hast thou never been fetched from the den of lions? Hast thou never escaped the jaw of the lion and the paw of the bear? Nay, O man, I know thou hast; go back, then, a little way, and take the mercies of yesterday; and though it is dark now, light up the lamps of yesterday, and they shall glitter through the darkness, and thou shalt find that God hath given thee a song in the night.

"Ay," says one, "but you know, that when we are in the dark, we cannot see the mercies God has given us. It is all very well for you to tell us this; but we cannot get hold of them." I remember an old experimental Christian speaking about the great pillars of our faith; he was a sailor; we were then on board ship, and there were sundry huge posts on the shore, to which the ships were usually fastened, by throwing a cable over them. After I had told him a great many promises, he said, "I know they are good strong promises, but I cannot get near enough to shore to throw my cable around them; that is the difficulty." Now, it often happens that God's past mercies and loving kindnesses would be good sure posts to hold on to, but we have not got faith enough to throw our cable around them, and so we go slipping down the stream of unbelief, because we cannot stay ourselves by our former mercies. I will, however, give you something that I think you can throw your cable over. If God has never been kind to you, one thing you surely know, and that is, He has been kind to others. Come, now; if thou art in ever so great straits, sure there were others in greater straits. What! art thou lower down than poor Jonah was, when he went down to the bottoms of the mountains? Art thou more poorly off than thy Master, when He had not a place where to lay His head? What! conceivest thou thy case to be the worst of the worst? Look at Job there, scraping himself with a potsherd, and sitting on a dunghill. Art thou as bad off as he? And yet Job rose up, and was richer than before; and out of the depths Jonah came, and preached the Word; and our Saviour Jesus hath mounted to His throne. O, Christian! only think of what he has done for others! If thou canst not recollect that He has done any thing for thee, yet remember, I beseech thee, what His usual rule is, and do not judge hardly by my God. You remember

Benhadad, when he was overcome and conquered, and Ahab was after him. Some said to him, "We know that the kings of Israel are merciful kings; let us send therefore unto Ahab, and, it may be, he will spare our lives." Benhadad sent to the king; he had received no kindness from Ahab before—he had only heard that he was a merciful king—so to the king he went; and what said the king? "Is my brother Benhadad yet alive?" Truly, poor soul, if thou hadst never had a merciful God, yet others have had; the king is a merciful king; go and try him. If thou art ever so low in thy troubles, look to "the hills, from whence cometh thy help." Others have had help therefrom, and so mayest thou. Up might start hundreds of God's children, and show us their hands full of comforts and mercy; and they could say, "The Lord gave us these without money and without price; and why should he not give to thee also, seeing that thou also art a king's son?" Thus, Christian, thou wilt get a song in the night out of other people, if thou canst not get a song from thyself. Never be ashamed of taking a leaf out of another man's experience book. If thou canst find no good leaf in thine own, tear one out of some one's else; and if thou hast no cause to be grateful to God in darkness, or canst not find cause in thine own experience, go to some one else, and, if thou canst, harp His praise in the dark, and like the nightingale, sing His praise sweetly when all the world has gone to rest. We can sing in the night of the mercies of yesterday.

But I think, beloved, there is never so dark a night but there is something to sing about, even *concerning that night*: for there is one thing I am sure we can sing about, let the night be ever so dark, and that is, "It is of the Lord's mercies that we are not consumed, and because His compassions fail not." If we cannot sing very loud, yet we can sing a little low tune, something like this: "He hath not dealt with us after our sins, nor

rewarded us according to our iniquities." "Oh!" says one, "I do not know where to get my dinner from to-morrow—I am a poor wretch." So you may be, my dear friend; but you are not so poor as you deserve to be. Do not be mightily offended about that; if you are, you are no child of God; for the child of God acknowledges that he has no right to the least of God's mercies, but that they come through the channel of grace alone. As long as I am out of hell, I have no right to grumble; and if I were in hell I should have no right to complain, for I feel, when convinced of sin, that never creature deserved to go there more than I do. We have no cause to murmur; we can lift up our hands, and say, "Night, thou art dark, but thou mightest have been darker. I am poor, but if I could not have been poorer, I might have been sick. I am poor and sick—well, I have some friend left—my lot cannot be so bad, but it might have been worse." And therefore, Christian, you will always have one thing to sing about, "Lord, I thank thee, it is not all darkness!" Besides, Christian, however dark the night is, there is always a 'star or moon. There is scarce e'er a night that we have, but there are just one or two little lamps burning up there. However dark it may be, I think you may find some little comfort, some little joy, some little mercy left, and some little promise to cheer thy spirit. The stars are not put out, are they? Nay, if thou canst not see them, they are there; but me thinks one or two must be shining on thee; therefore, give God a song in the night. If thou hast only one star, bless God for that one, perhaps he will make it two; and if thou hast only two stars, bless God twice for the two stars, and perhaps he will make them four. Try, then, if thou canst not find a song in the night.

But, beloved, there is another thing of which we can sing yet more sweetly; and that is, we can sing of *the day that is to come*. I am preaching to-night for

the poor weavers of Spitalfields. Perhaps there are not to be found a class of men in London who are suffering a darker night than they are: for while many classes have been befriended and defended, there are few who speak up for them, and (if I am rightly informed) they are generally ground down within an inch of their lives. I suppose their masters intend that their bread shall be very sweet, on the principle, that the nearer the ground the sweeter the grass; for I should think no people have their grass so near the ground as the weavers of Spitalfields. In an enquiry by the House of Commons last week, it was given in evidence, that their average wages amount to seven or eight shillings a week; and then they have to furnish themselves with a room, and work at expensive articles, which my friends the ladies are wearing now, and which they buy as cheaply as possible; but perhaps they do not know that they are made with the blood, and bones and marrow of the Spitalfields weavers, who, many of them, work for less than man ought to have to subsist upon. Some of them waited on me the other day—I was exceedingly pleased with one of them. He said, "Well, sir, it is very hard, but I hope there is better times coming for us." "Well, my friend," I said, "I am afraid you cannot hope for much better times, unless the Lord Jesus Christ comes a second time." "That is just what we hope for," said he. "We do not see there is any chance of deliverance, unless the Lord Jesus Christ comes to establish His kingdom upon earth; and then He will judge the oppressed, and break the oppressors in pieces with an iron rod, and dash them in pieces like a potter's vessel." I was glad my friend had got a song in the night, and was singing about the morning that was coming. Often do I cheer myself with the thought of the coming of the Lord. We preach now, perhaps, with little success; "the kingdoms of this world" are not "become the kingdoms of our Lord and of

His Christ;" we send out missionaries; they are for the most part unsuccessful. We are laboring, but we do not see the fruit of our labors. Well, what then? Try a little while; we shall not always labor in vain, or spend our strength for nought. And the day is coming, and now is, when every minister of Christ shall speak with unction, when all the servants of God shall preach with power, and when colossal systems of heathenism shall tumble from their pedestals, and mighty, gigantic delusions shall be scattered to the winds. The shout shall be heard, "Alleluia! alleluia! the Lord God Omnipotent reigneth." For that day do I look; it is to the bright horizon of that second coming that I turn my eyes. My anxious expectation is, that the sweet sun of righteousness will arise with healing beneath his wings, that the oppressed shall be righted, that despots shall be cut down, that liberty shall be established, that peace shall be made lasting, and that the glorious liberty of the gospel of God shall be extended through the known world. Christian! if thou art in a night, think of the morrow; cheer up thy heart with the thought of the coming of thy Lord. Be patient, for

"Lo! He comes with clouds descending."  
Be patient! The husbandman waits until he reaps his harvest. Be patient; for you know who has said, "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be."

One thought more upon that point. There is another sweet to-morrow of which we hope to sing in the night. Soon, beloved, you and I shall lie on our dying bed, and we shall want a song in the night then; and I do not know where we shall get it, if we do not get it from the to-morrow. Kneeling by the bed of an apparently dying saint last night, I said, "Well, sister, He has been precious to you; you can rejoice in His covenant mercies, and His past loving kindnesses." She put out her hand, and

said, "Ah! sir, do not talk about them now; I want the sinner's Saviour as much now as ever; it is not a saint's Saviour I want—it is still a sinner's Saviour that I am in need of, for I am a sinner still." I found that I could not comfort her with the past; so I reminded her of the golden streets, of the gates of pearl, of the walls of jasper, of the harps of gold, of the songs of bliss, and then her eye glistened; she said, "Yes, I shall be there soon; I shall meet them by-and-by;" and then she seemed so glad. Ah! believer, you may always cheer yourself with that thought; for if you are ever so low now, remember that

"A few more rolling suns, at most,  
Will land thee on fair Canaan's coast."

Thy head may be crowned with thorny troubles now, but it shall wear a starry crown directly: thy hand may be filled with cares—it shall grasp a harp soon, a harp full of music. Thy garments may be soiled with dust now; they shall be white by-and-by. Wait a little longer. Ah! beloved, how despicable our troubles and trials will seem when we look back upon them! Looking at them here in the prospect, they seem immense, but when we get to heaven we shall then

"With transporting joys recount  
The labors of our feet."

Our trials will seem to us nothing at all. We shall talk to one another about them in heaven, and find all the more to converse about, according as we have suffered more here below. Let us go on, therefore, and if the night be e'er so dark, remember there is not a night that shall not have morning; and that morning is to come by-and-by. When sinners are lost in darkness, we shall lift up our eyes in everlasting light. Surely I need not dwell longer on this thought. There is matter enough for songs in the night in the past, the present, and the future.

(Concluded in next number.)

## The First Baptist Church, Charleston, S. C.

BY REV. B. MANLY.

No. 5.

THE history of the church, from 1787 to 1825, is so involved in the life of my revered predecessor, the Rev. Dr. Furman, that, with the materials in hand, to attempt a complete outline of it, would be in effect to become his *biographer*,—a task too weighty for me to accomplish, and an honor to which I dare not aspire. A short record only, and that of no longer standing than the year 1819, is in possession of the church; the materials which have fallen into my hands, of any other kind, are but very meagre and disjointed: and I was not willing to seek for information which might have been accessible, lest I should forestall the expected publication, by an able hand, of a memoir of his life, together with a collection of his writings. All that remains to me, therefore, is to to present a few broken facts in the history of the church, and to refer you to the richer source, which, it is hoped, divine Providence may soon unfold.

### FEW SYSTEM ADOPTED.

The first object of importance that presents itself, relates to a method of steadily providing an adequate income.

Formerly, the fund which the church possessed, while it had a pastor, had nearly answered all demands, and when an additional sum was required, a subscription was resorted to. But immediately on the settlement of Dr. Furman, the system of pew rents was established, as being more equal, regular, and efficient; and a part of the original subscription, which had been raised for his support before his arrival, was cancelled, with a view to the new arrangement.

### RECOVERY OF OLD HOUSE AND LOT.

Almost simultaneously with his settlement, the church obtained entire pos-

session of the parsonage and lot, No. 62, which they had held in common with the General Baptists for forty-two years. That party being now extinct, a petition was signed, February 14, 1785, by thirty-three gentlemen, members of the congregation, praying the Legislature to rescind their former act of partition, and confirm to the incorporated Baptist church, the sole use both of the meeting house and lot. This request the Legislature granted. A few years afterwards, the City Council, supposing that one moiety of this property was liable to escheat to the State, passed a resolution, (March 8, 1801,) directing the Recorder of the city, to take the necessary measures to secure it, according to the law, for the benefit of the Orphan House. But on hearing a committee of the church, of which Dr. Furman was chairman, the Council gave up the claim, withdrew all proceedings, and caused an entry to be made on their records, acknowledging the title to be in the Particular Baptists.

### CORPORATION FOR TEMPORAL CONCERNS.

Hitherto the temporal affairs of the church, and even the call of a pastor, were managed by trustees; who, on particular occasions, consulted the congregation. But the propriety of a more systematic arrangement of congregational concerns was now suggested, and a committee of seven, consisting of the Rev. Richard Furman, Thomas Screven, William Inglesby, Thomas Rivers, E. North, Isham Williams, and John McIver, were appointed to frame constitutional rules and by-laws, under the charter they obtained in 1778. The report of that committee issued in the enactment of the original rules of the corporation, August 21, 1791; which, with some important amendments, agreed on by the corporation, April 2, 1824, are the rules by which the incorporated Baptist church, of Charleston, is now governed. And here, be it once for all recorded,



with humble gratitude to God, that the uniform influence of those gentlemen who have been associated with the church in the management of corporate concerns, has been good; and to the generous efforts of some of them, more than of any other, the church owes a principal part of its temporal prosperity;—of which many living examples might be now mentioned, if delicacy would allow. From the first adoption of these rules, the progress of the church has been regular and steady, and its history but little diversified.

#### REV. JOSEPH B. COOK.

In 1792, Dr. Furman took a special interest in bringing forward the son of the Rev. Joseph Cook, to the notice of the General Committee; and he was received under their patronage in that year, at their meeting in Coosaw-hatchie. The following year, January 6, 1793, he was baptized at the Welsh Neck church, by Rev. Mr. Botsford; in 1794, he was sent, in company with the late Dr. Roberts, to Providence, where, after a collegiate course of three years, he was graduated, September 6, 1797. Soon after his return from college, he became a member of this church, and was by it put forward into the ministry. Early in the year 1797, and while engaged as tutor in the family of the late Col. Thomas Shubrick, he was called by this church to the exercise of his gifts; and preached his first sermon in Charleston, from Isa. 57, 21.

He was regularly licensed by the church, on March 8d, 1799; and not long after, receiving a call to the pastoral charge of the Euhaw Baptist church, he was ordained in Beaufort, (where he preached half his time,) January 9, 1800, by the Rev. Drs. Furman and Holcombe.

#### MISSIONARY LABOR OF DR. FURMAN.

No man more fully appreciated the particular obligations of the pastoral relation than did Dr. Furman; yet he

was not insensible to the claims of missionary labor, and had an ear open to the Macedonian cry of the destitute. It was his happiness to serve a church that seconded the enlarged desires and liberal views of his own mind. An inviting field of ministerial labor was now open in Georgetown; whither he made periodical visits, spending some weeks and administering the ordinances. His labor was not in vain in the Lord. Several were baptized at successive periods; and in the month of June, 1794, a church was constituted there with thirty-six members, who had previously been reckoned members of this church. His periodical absences, while he lived, though they caused a privation to the church, were cheerfully acceded to, not only as tending to his own refreshment, so necessary in this climate; but, as contributing to refresh the spirits of God's destitute people in the regions through which he passed. To his benevolent activity is to be traced the baptism of some white persons and a large number of colored people, since 1807, on Edisto Island; and also, in a measure, the gathering of the churches of Goose Creek, and Mount Olivet, constituted in 1812. At Edisto, a neat wooden building was put up and completely furnished with everything desirable for the orderly and decent arrangement of the house of God, by the extraordinary energy of a female, Mrs. Hephzibah Townsend; who, until March, 1829, continued a member of this church. The place was first opened for worship, and dedicated to the service of God, with a sermon by Dr. Furman, May 23, 1818.

It has, perhaps, never fallen to the lot of any congregation to be long and entirely free from discontented and restless spirits; who merge almost every consideration of courtesy, prudence, gratitude, and good order, in a mistaken zeal for the fancies of a moment. Dr. Furman, like his predecessor, did not escape

what usually falls to the lot of those ministers who have long and faithfully served the same people. About the year 1794, an attempt was made by a few persons connected with the congregation, to induce a very popular clergyman, the Rev. Mr. Staughton, then a young man, recently arrived from England, to settle in Charleston; and hints were not obscurely given of a desire to have him made co-pastor of the church. But the more staid and reflecting portion of the congregation frowned indignantly on the effort; and the consummate prudence, and varied excellencies of Dr. Furman, displayed on this trying occasion, gave him even a stronger hold than before on the estimation of all parties; and no similar trouble ever after occurred.

#### DEATH OF MR. HART.

In the year 1795, December 31, the Rev. Mr. Hart, for thirty years pastor of this church, ended his useful life, at Hopewell, N. J. The church here, in grateful memory of his services, requested their pastor to preach a funeral sermon for him. This was done by Dr. Furman, February 7, 1796, and the sermon was published.

#### BENEVOLENT INSTITUTIONS.

With such a seer at their head, who "had understanding of the times, to know what Israel ought to do," it might be expected that the church would stand prepared for the progressive dawn of the millennial day, even as "they that watch for the morning." With the commencement of the present century, *Christian charity* has come forth on her errand of mercy, more fruitful in enterprise, more ready in self-denial, more abundant in labors, than in the generations that have gone by; she now stands at that point of advancement, toward the end of her course, whence all the kingdoms of the earth can be distinctly surveyed; and God, our Saviour, bids her claim the

teeming wastes as her own. We have fallen on the times which prophets and holy men desired to see; and to be a consistent Christian of the nineteenth century, a true child of *charity* at this dawn of a better day, requires a reach of vision, a liberality of feeling and of action, guided and chastened indeed by truth, yet expanded to a degree correspondent to the crisis.

#### CONCERT OF PRAYER.

To the sovereign grace of God this church owes the happiness and honor of having stood ready to meet the opening indications of Providence, in regard to the advancement of Messiah's kingdom. The *Quarterly Concert* of prayer, which had been adopted in some places, both in England and America, on the suggestion of President Edwards, engaged the attention of this church; and in 1795 it was recommended to all the churches of the Association. It was observed on the first Tuesdays in January, April, July, and October; but as this fell into disuse about 1810, the church soon after set up the *Monthly Concert* of prayer, on the first Monday evening in every month, which had been first established by our brethren in England of the Nottingham Association, June 3, 1784. The union of the church with the Independent and Presbyterian denominations in this city, in the support of that meeting, is of more recent date.

#### MISSIONS.

But they have not contented themselves with good desires and supplications only;—"their prayers and their alms together have gone up for a memorial before God." In the year 1800, the church sent to the Association the following query, viz: "Is there not at this time, a call in providence for our churches to make the most serious exertions, in union with other Christians of various denominations, to send the gospel among the heathen; or to such peo-

ple who, though living in countries where the gospel revelation is known, do not enjoy a standing ministry, and the regular administration of divine ordinances among them?"

This query drew forth an animating response from the Association; and the missionary excitement produced by it, among the churches, led them to adopt, as the field of their labor, the remnant of the tribe of Catawba Indians, located on both sides of the Catawba River, in York and Lancaster districts, S. C. In 1802, the Rev. John Rooker was appointed missionary, with a designation to those people, and continued in the immediate superintendence of the mission and its schools, until 1817; when, from the diminution of the tribe, their being so entirely surrounded by the habitations and churches of the whites, and their own wandering habits, it was judged inexpedient longer to continue the mission. To this enterprise, while it was sustained, this church contributed their full proportion; and also to all those missionary objects which, since the year 1818, have begun to gain extensively upon the attention of the American Baptists. For proof of this, we need only refer you to the minutes of its various societies, and the records of the General Committee.

#### SUNDAY SCHOOL.

The Sunday School Institution received the early attention and countenance of the church. Formerly it had been the custom of the pastor to catechise the children of the congregation, semi-annually, in a public manner. This exercise was conducted in a manner so edifying, and yet so fatherly and attractive, that it was at once, a source of profit and of pleasure to the young: and many of you, who now hear me, can recollect with what enthusiasm you prepared your catechetical exercise, and with what exultation you hailed the approach of the honored day when you could stand up before your father and

friend, and repeat your well-conned answers, and receive his smile of approbation; when clinging to his gown, (the exercise being ended,) you would retire with him to partake of his cheerful collation.

But when the more efficient system of Sunday school instruction was introduced, this ancient custom was gradually laid aside.

#### ORGANIZATION OF S. C. STATE CONVENTION.

In the year 1819, anxious to see the objects of education and missions more generally patronized among their brethren in the State, the church sent up to the Association a notice and recommendation of a plan, which had been digested by their pastor, to secure the more general co-operation of the churches; which was accompanied by the draft of a serious address to the other Associations. Simultaneously, a query, relating to the same subject, was presented by the church at the High Hills of Santee. This was the commencement of those measures which led to a meeting of Delegates at Columbia, in December, 1821, at which the State Convention of the Baptist denomination in South Carolina was formed. Of this body, its objects and efforts, time alone must speak.

#### NEW HOUSE OF WORSHIP.

About this period the church had the gratification of witnessing the erection of a new edifice for public worship. This had been meditated as early as 1805, when the Rev. Dr. Furman presented the church with a tract of land in St. Paul's Parish, then deemed to be worth \$1000, to be appropriated to this object at a convenient time.

In the course of the next ten years, other and important aids were received; particularly a lot in Hampstead, the bequest of Mr. William M. Turner, in 1807, afterwards sold to Thomas Raine. The "Religious Society," formed in

1776, becoming extinct in 1810, had provided that its funds, in that event, should belong to the Baptist church. From these, the church realized £965 11 1. With these and other available means, estimated in all at about \$7000, the congregation began in 1815, to augment the amount by subscriptions, which were industriously circulated, both by themselves and some benevolent friends in other denominations, and met with liberal patronage from a generous community. Means to the amount of \$20,000 having been furnished, they proceeded to appoint a building committee, October 22, 1817, consisting of William Rouse, George Gibbs, Richard B. Furman, Tristram Tupper, and James Nolan, with all necessary powers; and, meanwhile, efforts were still used to increase the funds. For various reasons, the commencement of the work was retarded until 1819. On September 19, 1819, the foundation being laid, the corner stone, enclosing proper documents, &c., was laid under the south east corner of the building, by the hands of the venerable pastor, with appropriate exercises and solemn prayer. Under the judicious and tasteful plan adopted by the committee, and by their exemplary vigilance and faithfulness, the building rose rapidly, and was completed in the following year.

The last Sabbath which the church spent in the old building they had occupied so long, will never be forgotten by those who witnessed the solemn services. In the evening Dr. Furman, deeply penetrated with the varied reflections which the occasion inspired, and scarcely able to command himself, took leave of the consecrated spot, with sobbing and many tears; the feelings of the flock were scarcely less intense than his own; and the place of their pasture was now literally a *Bochim*, a place of weepers. On the Thursday morning following, viz: January 17, 1822, the new building was first opened for worship, and dedi-

cated to the service of Almighty God, with a sermon from the Rev. Dr. Furman. The text used on this occasion was 2 Chron. 6, 8. Shortly after this enlargement of the accommodations of worship, the hearts of the members were also enlarged. While the church had enjoyed a steady onward progress all through the ministry of Dr. Furman, various seasons of refreshing had occurred at intervals; never marked by extraordinary excitement, but always bearing a genial, heavenly influence; and now it pleased God to raise a goodly number of willing converts, to take their proper places amid the maturer fruits of his past labors;—the church at this period appearing like the variegated scenery, the promontories and the recesses of an indented shore, standing out to receive the last mellow rays of the setting sun, and remain a living landscape of spiritual verdure, lighted and adorned by his instrumentality.

#### DEATH OF DR. FURMAN.

The firm and vigorous health which this honored pastor had ever enjoyed, had kept out of view, in a great measure, the consideration of his mortality. But the time drew near when the servant of the Lord should die. His uncommon labors in the cause of suffering humanity, in the calamitous season of 1824, laid the foundation of a disease from which he never recovered. He visited the Association and Convention, in the close of that year; and having imparted to his brethren, with more than usual copiousness and solemnity, his latest counsels, he took affectionate leave of them, expressing his apprehension that he should see them no more. Returning to the bosom of his family, his agonized frame, and his altered appearance, and all the dread ravages of disease, soon issued the summons to gather about him, and see him die. The church, who felt as one large family beneath his paternal care, assembled daily, and offered up prayers and cries, with-

out ceasing, for his restoration. He had preached his last sermon. Like him whose walk he then described, he had "walked with God," and it might also be said of him even while living, "he was not, for God took him." His spirit lived on high; not in the raptures, but in the solid hopes of faith. When any of his congregation came about him, they saw, that, though in other respects scarce a vestige of the world could be discerned, while his spirit was staying on God at the banks of the Jordan, a concern for their spiritual welfare had been so deeply traced on his mind, that even the hand of death could not erase it. To such he would, faltering, say, "I am a dying man; but my trust is in the Redeemer. I preach Christ to you, dying, as I have attempted to do whilst living: I commend Christ and his salvation to you." "Just before he expired, he requested the 23d Psalm to be read; and whilst this delightful portion of scripture was imparting balm to his listening spirit, he flew away, as on the wings of a dove, to be at rest." He died on the night of the 25th August A. D., 1825.

*Farewell—Farewell—Thou Man of God!*

### Baptists in Cromwell's Time.

SEPTEMBER, 1856.

Mr. Editor of the Memorial:

In the first page of your number for May, which has but just fallen into my hands, your very able correspondent, T. F. C., says of the world-renowned William Penn, "He was himself the son of a Baptist." I confess the passage has filled me with surprise, beyond my powers of description. On the one hand, I have always found the statements of your correspondent made with great care, and on the other, I have always learned from Dixon and other authorities, that Admiral Penn was grieved at the non-conformity of his son, and did whatever could be done to separate him from the Puritans and all their peculiar views. I should feel greatly obliged to our excellent friend, if he will give me some further information on this subject; and especially if he can re-

concile the conduct of Admiral Penn to his son William, with the principles which, as a Baptist, he must have cherished.

With profound respect for T. F. C., for the Memorial, and for yourself, I am, Mr. Editor,  
Very truly yours,

J. B.

The above note of inquiry from an esteemed correspondent in regard to the father of Wm. Penn, has suggested some allusion to the position of the Baptists at the period of the English Revolution. And while the particular point referred to by our correspondent may not be of great importance, the subject suggested by it has more than ordinary interest.

As to Admiral Penn, his adherence to and his defection from the Baptist cause, are easily explained. He was a mere time-serving politician. When Cromwell was at the height of his power, and Puritanism and independence were popular words, he outran the zealots in enthusiasm, and carried his liberal and republican principles even beyond their legitimate results. He could make longer prayers than any of the saints, and fiercely advocate the gospel of love—and would doubtless have been ready with sword and blunderbuss, to maintain the doctrines of the Prince of Peace. When the scale turned, and monarchy was restored, he could out-herod Herod in bigotry, and lament, with most sincere indignation, his son's denial of the faith, in not conforming to the Episcopal Church.

Like the Vicar of Bray, he was true to his principles. The vicar was reproached with having changed his principles from monarchy to republicanism, and *vice versa*, from prelacy to independency, and from independency to prelacy, back and forth, as the times changed. He defended himself, denying that he was guilty of any inconsistency. He was true to his principles, and those were, *to live and die vicar of Bray*.

But to the evidence that Admiral Penn was a Baptist. Having removed, as we presume, the objection which our correspondent has urged, we may content

ourselves with referring to an authority so justly and widely celebrated for historical researches as the Rev. Wm. R. Williams, D. D. It would be easy to trace the matter further back, as Benedict and others, we think, have alluded to the subject; but this may suffice. The extract, which we take from Williams' *Miscellanies*, p. 198-208, is full of interest, and will compensate our readers for the discussion of a subject of so little practical moment as the faith of Admiral Penn:

"Religious toleration, promulgated, and to a certain extent practised, under the republic and under Cromwell, cruelly restricted under the Stuarts, was finally established by the revolution of 1688. In preparing the way for this momentous change, it is the glory of our own denomination of Christians to have labored most efficiently. They contended for what was then deemed a portentous heresy. Featly himself, a man of piety, but of bitter zeal, and an inveterate opponent of our body, published that the Baptists were laboring for the utmost freedom of the press, and for unlimited toleration—"damnable doctrines," as he termed them, for which he would have them 'exterminated from the kingdom.'

"To the Baptist, then, the age of Cromwell and Baxter is a memorable one. The period of the Commonwealth and the Protectorate was the season in which our distinguishing sentiments, heretofore the hidden treasures of a few solitary confessors, became the property of the people. Through weary years they had been held by a few in deep retirement, and at the peril of their lives; now they began rapidly working their way and openly into the masses of society. The army that won for Cromwell his "crowning mercies," as he called those splendid victories which assured the power of the Parliament, became deeply tinged with our views of Christian faith and order. They were not, as military bodies have so often been, a band of mercenary hirelings, the sweep-

ings of society, gleaned from the ale-house and the kennel, or snatched from the jail and due to the gallows; but they were composed chiefly of substantial yeomanry, men who entered the ranks from principle rather than for gain, and whose chief motive for enlistment was, that they believed the impending contest one for religious truth and for the national liberties—a war in the strictest sense *pro aris et focis*. Clarendon himself allows their superiority, in morals and character, to the royalist forces. In this army the officers were many of them accustomed to preach; and both commanders and privates were continually busied in searching the Scriptures, in prayers, and in Christian conference. The result of the biblical studies and free communings of these intrepid, high-principled men, was, that they became, a large portion of them, Baptists. As to their character, the splendid eulogy they won from Milton may counterbalance the coarse caricatures of poets and novelists, who saw them less closely, and disliked their piety too strongly, to judge dispassionately their merits.

"Major General Harrison, one of their most distinguished leaders, was a Baptist. He was long the bosom friend of Cromwell, and became alienated from him only on discovering that the Protector sought triumph, not so much for principle as for his own personal aggrandizement. Favorable to liberty, and inaccessible to flattering promises of power, he became the object of suspicion to Cromwell, who again and again threw him into prison. On the return of the Stuarts, his share in the death of Charles I., among whose judges he had sat, brought him to the scaffold; where his gallant bearing and pious triumph formed a close not unsuitable to the career he had run. Others of the king's judges, and of the eminent officers of the army, belonged to the same communion. Some of these sympathized only, it is true, with their views of freedom, and seem not to have embraced their reli-

gious sentiments. Among this class was Ludlow, a major-general under Cromwell, an ardent republican, and who, being of the regicides, sought a refuge, where he ended his days, in Switzerland. He was accounted the head, at one time, of the Baptist party in Ireland. Such was their interest, that Baxter complains, that many of the soldiers in that kingdom became Baptists, as the way to preferment. (Orme, I., 185.) The chancellor of Ireland under Cromwell was also of our body; Lilburne, one of Cromwell's colonels, and brother of the restless and impracticable John Lilburne, was also of their number. Overton, the friend of Milton, whom Cromwell in 1651 left second in command in Scotland, was also ranked as acting with them, as also Okey and Alured. Col. Mason, the governor of Jersey, belonged to the Baptists, and still others of Cromwell's officers. Penn, one of the admirals of the English navy, but now better known as the father of the celebrated Quaker, was a Baptist. Indeed, in Cromwell's own family their influence was formidable; and Fleetwood, one of his generals and his son-in-law, was accused of leaning too much to their interests as a political party.\* The English matron, whose memoirs form one of the most delightful narratives of that stirring time, and who in her own character presented one of the loveliest specimens of Christian womanhood, Lucy Hutchinson, a name of love and admiration wherever known, became a Baptist. She did so, together with her husband, one of the judges of Charles I., and the governor of Nottingham Castle for the Parliament, form the perusal of the Scriptures.

\* To their influence as a political party, too, Baxter explicitly attributes that event which caused shuddering on every throne of Europe, the execution of Charles I., the monarch whom he loved. To them he also traces the invasion of Scotland; in short, the chief events which hurried on the subversion of monarchy and the establishment of a republic.

"Although they deemed literature no indispensable preparation for the ministry, (nor did the church of the first centuries,) the Baptists under Cromwell and the Stuarts, were not destitute of educated men. Out of the bounds of England, Vavasor Powell, the Baptist, was evangelizing Wales with a fearlessness and activity that have won him, at times, the title of its apostle; and on our own shores, Roger Williams, another Baptist, was founding Rhode Island, giving of the great doctrine of religious liberty a visible type. Our sentiments were also winning deference from minds that were not converted to our views. Milton, with a heresy ever to be deprecated and lamented, had adopted most fully our principles of baptism. Jeremy Taylor, a name of kindred genius, in a work which he intended but as the apology of toleration, stated so strongly the argument for our distinguishing views, that it cost himself and the divines of his party much labor to counteract the influence of the reasonings: while Barlow, afterwards also a bishop, and celebrated for his share in the liberation of Bunyan, addressed to Tombes a letter strongly in favor of our peculiarities. Such progress in reputation and influence was not observed without jealousy. Baxter laments that those who, at first, were but a few in the city and the army, had within two or three years grown into a multitude, (Works, xx., 279); and asserts that they had so far got into power as to seek for dominion, and to expect, many of them, that the baptized saints should judge the world, and the millennium come. And Baillie, a commissioner from Scotland to the Westminster Assembly, a man of strong sense, and the ardor of whose piety cannot be questioned, though he was a bitter sectarian, complained that the Baptists were growing more rapidly than any sect in the land; while Lightfoot's diary of the proceedings of the same Assembly proves that similar complaints were brought before that venerable body.

"Some would naturally, as in the history of the early Christians, be attracted to a rising sect, who were themselves unprincipled men. Lord Howard, the betrayer of the patriot Russell, was said to have been, in one period of his shifting and reckless course, a Baptist preacher. Another, whose exact character it is difficult to ascertain, perverting, as royalist prejudices did, even his name for the purposes of ridicule, Barebones, the speaker of Cromwell's parliament, is said to have been a Baptist preacher in London. Others, again, of the body were tinged with extravagances; some joined with other Christians of the time in the confident expectation of what they termed the Fifth Monarchy, Christ's personal reign on the earth. In the changes of the day, and they were many and wondrous, they saw the tokens of Christ's speedy approach to found a universal empire, following in the train of the four great monarchies of the prophet's vision. It is to the credit of Bunyan, that he discerned and denounced the error. Then, as in all ages of the church, it was but too common for the interpreters of prophecy to become prophets. Others, again, were moved from their steadfastness by Quakerism, which then commenced its course, while others adopted the views of the Seekers, a party who denied the existence of any pure and true church, and were waiting its establishment yet to come. In this last class of religionists was the younger Sir Henry Vane, the illustrious patriot and statesman so beautifully panegyricized in a sonnet of Milton, (and from his talents dreaded alike by Cromwell and the Stuarts,) and the friend of Roger Williams. The founder of Rhode Island seems himself, in later life, to have imbibed similar views.

"Yet with all these mingling disadvantages, and they are but such heresies and scandals as marked the earliest and purest times of Christianity, that era in our history is one to

which we may well turn with devout gratitude, and bless God for our fathers. In literature, it is honor enough that our sentiments were held by the two men who displayed, beyond all comparison, the most creative genius in that age of English literature, Milton and Bunyan. In the cause of religious and political freedom, it was the lot of our community to labor, none the less effectively because they did it obscurely, with Keach, doomed to the pillory, or, like Delaune, perishing in the dungeon. The opinions, as to religious freedom, then professed by our churches, were not only denounced by statesmen as rebellion, but by grave divines as the most fearful heresy. Through evil and through good report they persevered, until what had clothed them with obloquy became, in the hands of later scholars and more practised writers, as Locke, a badge of honor and a diadem of glory. Nor should it be forgotten, that these views were not with them, as with some others, professed in the time of persecution, and virtually retracted when power had been won. Such was, alas, the course of names no less illustrious than Stillingfleet and Taylor. But the day of prosperity and political influence was, with our churches, the day for their most earnest dissemination. Their share, in shoring up the falling liberties of England, and in infusing new vigor and liberality into the constitution of the country, is not yet generally acknowledged. It is scarce even known. The dominant party in the church and the state, at the restoration, became the historians; and "when the man, and not the lion, was thus the painter," it was easy to foretell with what party all the virtues, all the talents, and all the triumphs, would be found. When our principles shall have won their way to more general acceptance, the share of Baptists in the achievements of that day will be disinterred, like many other forgotten truths, from the ruins of history. Then it will, we believe, be found, that while dross, such



as has alloyed the purest churches in the best ages, may have been found in some of our denomination, yet the body was composed of pure and scriptural Christians, who contended manfully, some with bitter sufferings, for the rights of conscience, and the truth as it is in Jesus; that to them English liberty owes a debt it has never acknowledged; and that amongst them Christian freedom found its earliest and some of its staunchest, its most consistent, and its most disinterested champions."

### *American Revivals seen with English Eyes.*

IN the British Baptist Manual for 1856 we find a letter from Rev'd J. M. Cramp, President of the Acadia College, Nova Scotia, which may be interesting as showing how our "revival measures," as they are termed, strike the mind of a Christian unfamiliar with them, and at first probably prejudiced against them.

"When I wrote to you last year, a revival of religion was commencing in this district, and especially in connexion with the First Horton church. It increased in interest and power, and continued through the months of April, May and June. Seventy-two persons were baptized on profession of faith, some of whom will devote themselves to the Christian ministry. A considerable number were members of our institutions, the college and the academy. They will hereafter exert, we trust, a salutary influence in their respective neighborhoods.

I had not before witnessed a "revival," in the North American sense of that term. It may, probably, be difficult to place before English brethren a correct and complete view of such an event, but I will make the attempt.

Our weekly prayer meeting in the vestry on Friday evenings is conducted by the students, and it is customary, after some five or six have prayed, to read a

portion of scripture, briefly comment on it, and then invite exhortations from any of the brethren. In the early part of last year these meetings were remarkably well attended, insomuch that on several occasions some were unable to gain admittance. Unusual solemnity prevailed. Those who exhorted felt and manifested a degree of affectionate fervor far surpassing all ordinary experience. It was soon evident that religious emotion was spreading. The countenances of many betrayed the internal conflict. At last, the pent-up feeling found vent, and one after another rose up in the meeting, confessing sin, entreating the prayers of God's people, or testifying their humble trust in the Saviour. Nor was it confined to them; Christians, too, were broken down, and acknowledged with tears their wanderings and worldliness. To meet the emergency our exercises were made more frequent, till at last for several weeks every evening was devoted to some religious service, prayer, preaching, or conversation with enquirers. The vestry proved too small, and for some time we found it necessary to conduct these services in the meeting-house, which was often well filled on successive evenings.

So powerful was the excitement, that many of the youths in our institutions were scarcely able to pursue their studies. They could think of nothing else but sin and salvation. Singly, or by twos and threes, they would repair to the adjoining woods to pray; and after the public meetings, they would assemble in smaller groups, in their rooms, for conference and devotion, sometimes prolonging their exercises to a late hour.

On Lord's day afternoon I went to the college, and visited in their own rooms those who were under concern. It was a peculiarly solemn season. As I passed from room to room, I met with the same state of feeling everywhere—a deep sense of sin, which in one or two instances threatened to sink into settled gloom, but which was shortly exchanged for

calm or joyful trust in Christ. On another occasion, having given notice that on a certain evening I would meet enquirers, I repaired to the vestry, thinking that possibly two or three might be there, and to my astonishment sixteen, most of them very young, met me, anxiously asking what they must do to be saved.

It was necessary to call the church together every week, to receive the applications of candidates for fellowship. Those, too, were deeply interesting meetings. They were held on Saturday afternoons, and on the next mornings we went down to the river, where, in the presence of large assemblies, the ordinance of baptism was administered. The usual public service in the meeting-house followed, at the close of which the newly baptized took their places in front of the pulpit, and received the right hand of fellowship, accompanied by brief exhortations. Every Lord's day in April and May was thus occupied.

Our young brethren, candidates for the ministry, rendered invaluable aid. The revival spirit fell upon them with great power, and their counsels and encouragements to inquirers were gratefully acknowledged and much blessed.

I look back on that period with thankfulness. It was really an instructive time. I saw that a revival is a reality. I see it still; the proof is continually before me. In some few instances, the hopes that were entertained have not been realized, but the majority of the converts adorn their profession. That a gracious effusion of the Spirit was then witnessed and felt I am fully assured; and we all said, "Not unto us, O Lord, not unto us, but to thy name give glory."

The good work advanced in many other places in like manner during the spring and summer, and several hundred were converted to God.

The state of our churches in this province was thus reported at the last meet-

ing of the convention, held in September, 1854:

|                | Churches. | Baptized. | Members. |
|----------------|-----------|-----------|----------|
| Western Asso'n | 42        | 463       | 5,923    |
| Central        | 35        | 267       | 3,318    |
| Eastern        | 40        | 146       | 2,300    |
|                | 117       | 876       | 11,541   |

### The Power of a Burnt Bible.

IT was a dull winter's morning; the sky was leaden, the air was damp and cold, and the trees, now quite denuded of their summer clothing, shivered in the wind. All was cold and cheerless without; and it was not less so within Tom Evans' house. He had come down stairs moody and sullen to breakfast. His wife had prepared the fire, and two little ones sat clean and tidy at the table, but Tom spoke little to any of them, and looked dull and discontented.

What was the matter with him? "Oh, nothing, nothing!" he would have said, if you had asked him. But why was he not happy, with his kind, industrious little wife, his healthy children, and his business so far prospering as to give them all a comfortable living? Tom had every thing in this world that could make him happy; but all would not do, for his *mind* was uneasy—he was an *infidel*.

Breakfast was finished; the wife cleared things away, the children were dressed to go to school, and Tom took out his cloth, and sat himself cross-legged on the floor, and set to work, with his needle and thimble, for the day.

"How dark it is," he exclaimed, looking out the window; "it always happens so when I have most to do. What a small, dark window this is; I never was in such an uncomfortable house, and all this work to do, too."

"Well, you should be thankful for that, at all events," said his wife, timidly. "The Bible teaches us always to be thankful for every thing; for nothing that we have do we deserve. I don't think, dear Thomas, you should be so discontented; God has given to us a

great many blessings which he has withholden from others."

"Don't talk to me of blessings, and the Bible, and such things, Jane. You know I don't believe in any of them." Jane was silent; her sorrow was that he did not believe.

The morning passed on, and Tom was not idle at his work. "Ah, there," said he, casting his eye out of the window, "is that Miss L—— again with her books and tracts. I fancy she won't come in here again. I think I've pretty well told her my mind about such rubbish and nonsense. My neighbors may be fooled, but I know this, that I won't."

"Miss L——," said Jane, "is a very nice young lady, Tom. I'm sure she only means to be kind. One would think she had injured you, that you dislike her so much. Why, here she comes to our door. Do, dear Tom, be civil to her; don't be rude, that's a good man."

A knock came to the door, Jane opened it, and Miss L—— appeared. "Well, Mrs. Evans," said she, "how are you today? Can I have a word or two with you?"

"Oh, yes, ma'am; pray come in and sit down." Tom looked at her and said, "Good morning," with a loud voice and indifferent air.

"I am going the round of my district," said Miss L——, "to look after the wants of my people, and particularly to enquire whether they are well supplied with Bibles."

At the mention of Bibles Tom scowled, and Jane turned pale, for she knew how her husband disliked them, and, indeed, he would not allow one to be in the house.

No one spoke, so Miss L—— said again, "How are you supplied with Bibles in your house, Mrs. Evans?"

Jane was just faltering out an answer, when her husband relieved her by gruffly saying at once, "We haven't no Bible in our house; and I don't mean to have one, neither."

"No Bible at all," answered Miss

L——. "Well, I am sorry to hear this because I think no house can be really happy without the reading of God's book. But why is it that you have an objection to the Bible, Mr. Evans? I never heard of it doing any one any harm, and I am sure it has done a great many people much good."

"I say what I say," answered Tom. "I haven't a Bible in my house, and don't mean to have one."

"Perhaps," said Miss L——, "you don't like to spend money upon one. Now, I will tell you what, Mr. Evans, I don't want you to spend a penny upon what you don't like, but I will make you a present of one. There," said she, putting upon the table a nice little roan Bible, "I will leave this with you; you will take this as a present from me, will you not?"

"Leave it or not, as you please, ma'am," answered Tom; "I have said there shall not be a Bible in my house," and there shan't, either."—"Well, but surely you'll let me leave it?"

"Oh, yes, leave it if you choose; but mark you, you see that fire? As soon as you cross the threshold of my door, that book goes into the fire. I'm a man of my word, and I'll do it."

"Mr. Evans," said Miss L——, looking calmly at him, while his wife trembled with emotion, "I *will* leave the book, and you may do with it what you like; but may God yet use that despised book for the salvation of your soul!" And she offered up a silent prayer, that He, in whose hands is all power, might have mercy upon the poor infidel, and use his own Word as his instrument.

Miss L—— rose up and took her leave. She crossed the threshold, and closed the door. Tom Evans immediately moved to the table and seized the Bible. "There," said he, holding it out at arm's length, "I'm a man of my word; this book shall *not* stay in my house to trouble me," and he flung it on the top of the fire.

A column of smoke soon rose from

the volume; then the flames caught it, and it blazed with a bright glare up the chimney. Jane went out of the room, silently weeping, to a neighbor's cottage. As she opened the door, a gust of wind rushed in and fanned about the burning leaves. The infidel stood over the fire till all appeared to be consumed, and then sat down to his work.

The short day was soon over, and evening stole on. Tom left his work, and desired his wife to light the candle; then they sat over the fire together.

"I fancy," he said to his wife, "that that ere district lady, as she calls herself, didn't expect I would keep my word about that book. But I'm a man of my word, and I hate the book, and that's the fittest place for it," pointing to the blackened leaves underneath the grate. "The fire has done its work well; but there's a bit here which hasn't been touched," and he took up a small piece which had been blown by the draught to one side, and so had escaped entire destruction. It was brown, and scarcely told what it had been, but the print seemed to have been burnt out into bolder relief by the action of the fire.

"I did say that I would not read the book, but I will just see what the fire has left." He took it in his hand, and, holding it up to the candle, read these words—*"Heaven and earth shall pass away, but my word shall not pass away."*

These words were not read by Tom without effect. The Spirit of God worked by them. He could not lose remembrance of them. He rested not till he found a Saviour and peace to his soul. The lady's prayer was answered. God was true to his promise, "My word shall not return to me void, but it shall accomplish the thing whereunto I sent it."

### A Remarkable Deliverance.

AMONG numerous instances of faithful suffering for God, and almost miraculous interposition of Providence in behalf of the oppressed, we may re-

cord the case of Mr. Andrew Gifford. He was a Baptist minister of high repute in the west of England. At Bristol, the principal field of his labors, he was three times confined in Newgate, and once hurried away to Gloucester. He had been preaching among the colliers in the forest of Kingswood, near Bristol, where his son, who was the sentinel, was prevented from giving notice of the approach of the informers, by being frozen to the ground. An independent minister who, pursued by the same enemies, had been preaching in another part of the wood, lost his life in attempting to escape across a river. But the colliers hearing that Mr. Gifford was taken, rose in arms for his deliverance. He declined their aid, saying that he would rather leave his cause with God, who, he doubted not, would order all for the best. The justices gave him permission to visit his wife, who was near lying in, and to settle his affairs. But the informers, as soon as he reached home, seized him, and hurried him away to Gloucester, a distance of thirty miles. Thus it was ordered that he entered the castle just as the public chimes announced twelve o'clock at night. When six months, for which his mittimus had condemned him, were expired, he desired to be dismissed. The keeper objected that it was unusual to open the gates at midnight, to which Mr. G. replied that they were opened at that hour to let him in, and why should they not be to let him out? He was discharged; and the next morning at six o'clock, arrived an express from London, with an order to confine him during life, from which hard fate he escaped by the relentless furies of his enemies, who had hurried him away to prison at midnight, so that he was released again at midnight. Had they been less cruel at the first, their subsequent order to incarcerate him again would have arrived in time, and would have been fulfilled.—*Crosby's History of the Baptists.*

## In Acrostic.

BY E. A. WEBSTER.

All the wealth the world bestows  
 Ne'er can heal a wounded mind;  
 Ne'er can give the soul repose,  
 Ever tossed by passion's wind.  
 Love, like that which Jesus shows,  
 Ills of life alone subdues;  
 Zeal that the disciple knows  
 Aught of sin can never choose.  
 Breath shall fail and life depart,  
 Earthly forms of being cease;  
 Time shall stop this beating heart—  
 Heaven alone hath endless peace.  
 Dust to dust must soon return,  
 Resting soon in silent clay:  
 Youth its swift decay shall mourn:  
 Every joy shall pass away,  
 Rising soon in endless day.

## Pocket Deep.

YES—say does your religion go pocket deep. Were you converted only in the upper story—the old man only scalped—or was he killed dead? Does your religion teach only about that “unruly” member, so that cut your head off, and soul and body would both be damned; or were you converted right down through, from head to foot, “soul and spirit,” pocket book and all? Not merely the coppers, three-cent pieces, and smooth four-pences; but those dollars, and eagles, and V's, and X's? Say, friend, when God converted you, did he convert house, barn, cellar, corn-cribs, potato-bins, meal-bags, and all? You have been praying for a “deeper work of grace”—how deep will you have it? pocket deep? You have desired to “feel more deeply”—how deep? pocket deep, or do you only want to feel skin deep? You don't feel as you want to: well, perhaps you never will till you feel in your *pocket more*.

Just think about these matters, will you? You feel for your brother; well, just feel in your *pocket*. You feel for the poor; well, feel in your *pocket*. You feel for “the cause;” well, feel in your *pocket*. You feel for poor preachers;

well, feel in your *pocket*. And if you feel there, you will make others feel, and feel very thankful too, that God has some servants whose religion is *pocket deep*.

“O, I don't believe in talking so much about pecuniary matters;” you don't, eh? Ah, well, I guess your religion is not pocket-deep yet. Try again; get a little nearer Him who “was rich” and “became poor” for you. You feel rather pleased when God's blessings come rolling into your purse and dwelling—that's all right; but the Lord Jesus said, “It is more blessed to give than to receive.” Now, don't shrug your shoulders so; I'm not going to beg a sixpence from you; don't be alarmed, I wouldn't ask you to give me a dollar for all the money you have in the world. Don't fret! All I want to know is, whether your religion is *pocket deep* or not. Just think of it a little. I don't ask whether you would scatter everything to the four winds if you knew the Lord was coming, so that you couldn't use it, but whether you are as ready to open “the bag now,” when it can be of use, as at some other time, when it will be scattered in haste and fear, and do no one any good, and perhaps will do much hurt, as has often been the case in time past.

In a word, is your religion *pocket-deep*, or is it only *skin deep*?—*Cross and Crown*.

It more concerns thee to mend one fault in thyself, than to find out a thousand in others.

Despise not the humble man; he is a true temple of God, though he have but a low roof.

Every hour is worth at least a good thought, a good wish, and a good endeavor.

Though God offers forgiveness to those who repent, yet he does not promise that they shall have to-morrow to repent in. Be wise to-day.

## Editor's Garner of Gleanings.

**BAPTISTS IN CONNECTICUT.**—The first Baptist church in this State was constituted in the township of Groton, in 1705. It was then, and for a long time after, a dark and trying time for the pious, and especially for a *Baptist*. Of this a private letter from a widow of fifty-four years, written to her son, who was then suffering as a persecuted Baptist minister, will give some idea to the reader:

NORWICH, Nov. 4, 1752.

Dear Son,—I have heard something of the trials among you of late, and I was grieved until I had strength to give up the case to God and leave my burthen there. And now I would tell you something of our trials. Your brother Samuel (Backus) lay in prison twenty days. October 15th, the Collector came to our house and took me away to prison, about nine o'clock in a dark rainy night. Brothers Hill and Sabin were brought there the next night. We lay in prison thirteen days, and then were set at liberty, by what means I know not. Whilst I was there a great many people came to see me; and some said one thing, and some another. O, the innumerable snares and temptations that beset me, more than ever I thought of before! But, O, the condescension of heaven! Though I was bound when I was cast into this furnace, yet was I loosed, and found Jesus in the midst of the furnace with me. O, then I could give up my name, estate, family, life, and breath, freely to God. Now the prison looked like a palace to me. I could bless God for all the laughs and scoffs made at me. O, the love that flowed out to all mankind! Then I could forgive as I would desire to be forgiven, and love my neighbor as myself.

"Deacon Griswold was put in prison the 8th of October, and yesterday old Brother Grover, and they are in pursuit of others; all of which calls for humiliation. This church hath appointed the 13th of November to be spent in prayer and fasting on that account. I do remember my love to you and your wife and the dear children of God with you, begging your prayers for us in such a day of trial.

"We are all in tolerable health, expecting to see you.

"These from your loving mother,  
ELIZABETH BACKUS,"

After this, a brother of hers was arrested and shut up in prison, while a member of the Legislature, because he would not pay a tax imposed upon him by a minister, of whose church he was not a member, and from whose ministry he received no benefit. In this way things continued until about 1760, when in Norwich the spiritual weapons of truth and love had fairly conquered all carnal ones, since which time Baptists have there had rest. And as in Norwich, so in Canterbury, Baptists suffered from persecutors until about 1770, since which spiritual weapons have prevailed. It was in Canterbury that Elisha Paine was arrested in the fall of 1752, and for a long time confined in prison in Windham, because he would not pay a tax imposed on him by Mr. Cogswell, who was the minister of Canterbury by law, but not by consent or choice of the people. Mr. Paine was at the time an ordained minister and pastor of a church on Long Island, from which and from his family he was detained by his imprisonment, and in consequence of which his family suffered every thing but death.

It was at this time, and while in prison, that Mr. Paine wrote, saying, "I cannot but marvel to see how soon the children will forget the sword that drove their fathers into this land, and take hold of it as a jewel, and kill their grandchildren therewith. O that men could see how far this is from Christ's rule! that all things which we would have others do unto us, we should do even so unto them. I believe the same people who put this authority into the hands of Mr. Cogswell to put me into prison for not paying him for preaching, would think it very hard for the church I am pastor of, if they should get the upper hand and tax and imprison him. And yet I can see no other difference, except that the power is in his hands, for I suppose he has heard me preach as often as I have heard him; and yet he has taken from me by force two cows and one steer, and now holds my body in prison." But those days have long since passed away, and Baptists have multiplied, until there are now in the State SEVEN ASSOCIATIONS, and ONE HUNDRED AND TWELVE churches, with SIXTEEN THOUSAND THREE HUNDRED AND SEVENTY-NINE communicants, four hundred and forty-five of whom have

been baptized within the last year. Ten churches are assisted, and two missionaries sustained by their State Convention. About one in every twenty of the entire population of the State is now a member of the Baptist church. And among these are to be found some of our best brethren, best pastors, best scholars, and best talent, to each and to all of whom we wish the largest measure of prosperity in building up a people and sustaining the ordinances, which our ancestors had much to do and to suffer in planting and defending in the State.—*N. Y. Chronicle.*

**CHANGE NEEDED IN THE METHODIST RITUAL.**—There seems to us much justice and force in the suggestions of a correspondent of the *New York Christian Advocate and Journal*, which we copy below. The italics, capitals, &c., are those of the author:

*Mr. Editor.*—We understand that a committee has been appointed to revise our Ritual. But, in our humble opinion, it is not a *revision* that is needed, but a *complete change*. We should have a Ritual *eminently and emphatically Methodist*. Why should we continue to borrow the Ritual of the English Church? We should be as *distinct* in this respect as in every other.

There are two objections to our *Baptismal Ritual*.

1. It teaches, or appears to teach, *baptismal regeneration*.

Our church should carefully exclude from her Ritual everything which, either directly or indirectly, savors of the popish doctrine of baptismal regeneration. It is not enough that she in other places denounces this fabulous dogma; but she should clear away all the rubbish which she has gleaned from the English church, which evidently upholds it.

2. Our Ritual is not consonant with our views as to the qualification of candidates.

Adult candidates we consider to be such as have been truly converted; born again; made new creatures in Christ Jesus. Then why should our Ritual say: "*We call upon thee for these persons, that they, coming to thy holy baptism, MAY RECEIVE THE REMISSION OF THEIR SINS BY SPIRITUAL REGENERATION,*" &c. "*The congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, to release you from your sins,*" &c.

All this implies that the recipients of baptism in our church have no *saving interest in Christ*—are still in the *gall of bitterness*. How must the man feel, who has been

already born again, and released from his sins by faith in Christ, when he hears those words read at his baptism? Must he not consider them unmeaning mummeries?

These words clearly teach that salvation is not obtainable till the rite of baptism has been performed. Do we believe such an unscriptural, absurd idea?

We affirm that all candidates should have a *saving interest* in Christ, to entitle them to the sacrament of baptism, which is introductory to the household of faith; to the communion of saints. Such is the condition of adults, who believe in Christ, and of infants, who are, by virtue of the atonement, Christ's.

Then, in the name of consistency and Christianity, let us have a Ritual not open to these serious and fatal objections.

The parents or guardians of children should be put under public obligation to bring up baptized infants in the nurture and admonition of the Lord; and this is eminently necessary in view of the newly and correctly assumed relation of the church to them.

In our Sacramental Ritual the popish manipulations should be dispensed with, such as: "*Here the elder is to take the plate of bread into his hand;*" "*and here to break the bread;*" "*here to lay his hands upon all the bread;*" "*here he is to take the cup into his hand;*" "*here to lay his hand upon all the vessels which contain the wine.*"

All this might do well if we believed in transubstantiation, and, like the Catholics, considered manipulations as necessary concomitants of the ordinance.

We do not believe, as some do, that our Rituals are too long, but we do most conscientiously believe that, in their present form, they are absurd and erroneous, and should therefore be completely changed.

If any one doubts the validity of the grounds we here assume, we can easily prove our objections to be scriptural and logical, to the satisfaction of any intelligent Christian.

We are not alone in the views we have expressed, but we know many intelligent clergymen and laymen who look at our present Ritual in the same light as we do.

PROGRESSIVE METHODIST.

**THE LARGEST PRINTING PRESS IN THE WORLD.**—Perhaps when the London Times ordered a ten-cylinder press from Messrs. Hoe, it imagined it was leaving even the most enterprising of the American journals

in the back ground, but it will soon find out its mistake, for the circulation of the Philadelphia Ledger, (running well on to one hundred thousand daily,) has compelled the enterprising proprietors of that paper, Messrs. Swain & Abel, to order from the manufacturers two *twelve* cylinder presses, at a cost of \$70,000! To accommodate these gigantic pieces of workmanship, the Ledger folks have been obliged to purchase two adjoining buildings, at a heavy outlay, in which the presses are to be placed. When these are introduced, the Ledger will be able to print sixty thousand sheets an hour, or equal to one thousand sheets per minute.

ANDREW FULLER AND ROBERT ROBINSON.—In the recent volume of "Fuller's Remains," edited by Dr. J. Belcher, we find an interesting account of a discussion between Fuller and Robinson, on the Innocence of Mental Error. It is contained in a letter to Dr. Ryland:

"I find you have heard, though by what channel I cannot conceive, that I have had a little dispute with a certain ingenious gentleman, who has been used to plead for the innocence of mental error. The point was, *Whether any one ought to believe the truth?* If this had been granted, his innocence of error must have fallen. The substance of the conversation, as far as I can remember, was this:

R.—Well, Mr. Fuller, I am told there is a revolution of principles among some of you. Mr. L., of N., tells me, we are all going to be learned [taught] how to preach. Mr. Hall, [of Arnaby,] has written a book, ["Help to Zion's Travelers,"] and Mr. Fuller another; but it is only the old story over again, about repentance and faith being the duty of sinners. Now I told him faith could not be a duty, because that is the effect of examination, and what, when a person does examine, he cannot help doing.

F.—It is as you have heard, as to Mr. Hall's having written a book. His book, however, is not wholly on that subject. He had occasion to say something on natural and moral inability, and so touches on the subject you mentioned.

R.—Natural and moral inability! Well, I think that is a very just distinction.

F.—Do you not think, sir, that it is every one's duty to believe the truth?

R.—No; it is every one's duty to examine the truth, and if they do that fairly, they will necessarily believe it; but believing itself can be no more said to be duty, than

it is my duty to be warm, when I stand by the fire. Being warm is the *effect* of my standing by the fire; it is the influence of fire upon me. So faith is the effect of examination; the effect or influence of truth upon the mind.

F.—If to be the effect of some prior cause cannot consist with duty, then *love* is not a duty; for love is the effect of discerning the beauty of an object; and it has also the other property of faith you mentioned; that is, when we love, we cannot help doing as we do, can we?

R.—No.

F.—And is not love the effect of discernment, too?

R.—Yes.

F.—Well; is not love a duty?

R.—No; properly speaking, it is our duty to examine the excellence of an object; and if we do that, we must love it, if it be lovely; but love itself is not, properly speaking, a duty.

F.—What then did God mean by commanding us to love him with all our hearts, and Christ, by commanding us to love one another? Are we commanded to do what is not our duty?

[No answer that I remember.]

F.—Is it not our duty to choose the good and refuse the evil?

R.—Not philosophically speaking.

F.—What duty, sir, can you point out that is not the effect of some prior cause? No action, I presume, of any kind; for that is the effect of thought and choice.

R.—Yes; but whatever is a *good action*, I allow to be *duty*; but faith is not an *act*.

F.—Nor love! Nor choice!

R.—No.

F.—What then are mental acts? and why are the verbs to *believe*, to *love*, to *choose*, actively expressed?

[No answer.]

F.—What think you of 1 John, v. 10: "He that believeth not God, hath made him a liar?"

R.—Ay, that is, he believeth not the gospel.

F.—Very well; is it no sin to make God a liar?

[No answer.]

F.—Suppose you should go home, and tell a fact from your own knowledge. Your son affects to doubt it.—"What, cannot you believe me?"—"Father," replies the boy, "I am examining the affair. Possibly you may be mistaken, or tell me a lie."

R.—Very well; it would be his duty merely to examine.



F.—I should be unwilling to be in the boy's clothes, if you had a stick in your hand. I think, sir, the sum is, we each suppose the soul to move by a number of movements, as it were, by gradation. First, I think, judge, then choose, love, act, etc. Now, I suppose duty to be predicable of each of these; you only of the *first* in the series. I judge it to be every one's duty to *act* right; and, in order to do that, to *judge* right, *choose* right, etc. You suppose it duty to examine in a right manner: and then, because the other will follow of course, they can be no duties. And so there is no virtue in doing a good action, or vice in an evil one; nor in good choice or evil; but barely in examining these matters. This, I own, reduces good and evil to a very narrow compass."

ANDREW FULLER'S CONFESSION OF FAITH.—  
(Delivered by Mr. Fuller, on the occasion of his installation as pastor of the First Baptist Church at Kettering, October 7, 1783.)

I. When I consider the heavens and the earth, with their vast variety, it gives me reason to believe the existence of a God of infinite wisdom, power, and goodness, that made and upholds them all. Had there been no written revelation of God given to us, I should have been without excuse, if I had denied a God, or refused to glorify him as God.

II. Yet, considering the present state of mankind, I believe we needed a revelation of the mind of God, to inform us more fully of his and our own character, of his designs towards us, and will concerning us; and such a revelation I believe the Scriptures of the Old and New Testament to be, without excepting any one of its books; and a perfect rule of faith and practice. When I acknowledge it as a perfect rule of faith and practice, I mean to disclaim all other rules, as binding on my conscience; and as well to acknowledge, that if I err, either in faith or practice, from this rule, it will be my crime; for I have ever considered all deviations from divine rules to be criminal.

III. From this divine volume, I learn many things concerning God, which I could not have learned from the works of nature, and the same things in a more convincing light. Here I learn, especially, the infinitely amiable moral character of God. His holiness, justice, faithfulness, and goodness, are here exhibited in such a light, by his holy law and glorious gospel, as is nowhere else to be seen.

Here, also, I learn, that though God is *one*, yet he also is *three*—the Father, the Son, and the Holy Spirit. The idea which I think the Scriptures give us of each of the sacred three, is that of *person*.

I believe the Son of God to be truly and properly God, equal with the Father and the Holy Spirit.

Every thing I see in this sacred mystery, appears to me *above* reason, but nothing *contrary* to reason.

IV. I believe, from the same authority, that God created man in the image of his own glorious moral character, a proper subject of his moral government, with dispositions exactly suited to the law he was under, and capacity equal to obey it to the uttermost against all temptations to the contrary. I believe, if Adam, or any holy being, had had the making of a law for himself, he would have made just such an one as God's law is; for it would be the greatest of hardships to a holy being, not to be allowed to love God with all his heart, and with all his soul, and all his mind.

V. I believe the conduct of man, in breaking the law of God, was most unreasonable and wicked in itself, as well as fatal in its consequences to the transgressor; and that sin is of such a nature, that it *deserves* all the wrath and misery with which it is threatened, in this world, and in that which is to come.

VI. I believe the first sin of Adam was not merely *personal*, but that he stood as *our representative*; so that, when he fell, we fell in him, and became liable to condemnation and death; and what is more, are all born into the world with a vile propensity to sin against God.

I own, there are some things in these subjects, which appear to me profound and awful; but seeing God hath so plainly revealed them in his word, especially in the fifth chapter of the epistle to the Romans, I dare not but bow my shallow conceptions to the unerring testimony of God; not doubting but that he will clear his own character sufficiently at the last day. At the same time, I know of *no other system* that represents these subjects in a more rational light.

VII. I believe, as I before stated, that men are now born and grow up with a vile propensity to moral evil, and that herein lies their inability to keep God's law; and as such, it is a moral and a criminal inability. Were they but of a right disposition of mind, there is nothing *now* in the law of God but what they could perform; but being wholly under the dominion of sin, they have

no heart remaining for God, but are full of wicked aversion to him. *Their very mind and conscience are defiled.* Their ideas of the excellence of good, and of the evil of sin, are, as it were, obliterated.

These are subjects which seem to me of very great importance. I conceive, that the whole Arminian, Socinian and Antinomian systems, so far as I understand them, rest upon the supposition of these principles being false. So that, if it should be found, at last, that God is an infinitely excellent being, worthy of being loved with all the love which his law requires; that, as such, his law is entirely fair and equitable, and that for God to have required less, would have been denying himself to be what he is; and if it should appear, at last, that man is utterly lost, and lies absolutely at the discretion of God; then I think it is easy to prove, the whole of these systems must fall to the ground. If men, on account of sin, lie at the discretion of God, the equity, and even necessity of predestination, cannot be denied; and so the *Arminian* system falls. If the law of God is right and good, and arises from the very nature of God, *Antinomianism* cannot stand. And if we are such great sinners, we need a great Saviour, infinitely greater than the *Socinian* Saviour.

VIII. From what I have said, it must be supposed, that I believe the doctrine of eternal personal election and predestination. However, I believe, that though in the choice of the elect, God had no motive out of himself, yet it was not so in respect to punishing the rest. What has been usually, but perhaps improperly, called the *decrees of reprobation*, I consider as nothing more than the divine determination to punish sin, in certain cases, in the person of the sinner.

IX. I believe, that the fall of man did not at all disconcert the great Eternal; but that he had from eternity formed a plan upon the supposition of that event, (as well knowing that so it would be,) and that, in this everlasting covenant, as it is called, the Sacred Three (speaking after the manner of men) stipulated with each other for the bringing about their vast and glorious design.

X. The unfolding of this glorious plan to view, I believe, has been a *gradual work from the beginning*. First, it was hinted to our first parents, in the promise of the woman's seed; then, by the institution of sacrifices, by types, prophecies and promises, it was carried on, throughout the Mosaic dispensation; at length, the Son of God appeared, took our nature, obeyed the law,

and endured the curse, and hereby made full and proper atonement for the sins of his own elect, rose again from the dead, commissioned his apostles to go into all the world and preach his gospel, and then triumphantly ascended above all heavens, where he sitteth at the right hand of God, interceding for his people, and governing the world in subserviency to their welfare, till he shall come a second time to judge the world.

I cannot reflect upon this glorious procedure, with its all-glorious Author, without emotions of wonder and gratitude. As a workman, he might be truly said to have "his work before him." At once he glorified the injured character of God, and confounded the devil—destroyed sin, and saved the sinner.

XI. I believe, that such is the excellence of this way of salvation, that every one who hears, or has opportunity to hear it proclaimed in the gospel, is bound to repent of his sin, believe, approve, and embrace it with all his heart; to consider himself, as he really is, a vile, lost sinner; to reject all pretensions to life in any other way; and to cast himself upon Christ, that he may be saved in this way of God's devising. This I think to be true faith, which whoever have, I believe, will certainly be saved.

XII. But, though the way of salvation is in itself so glorious, that a man must be an enemy to God, to mankind, and to himself, not to approve it; yet I believe, the pride, ignorance, enmity, and love to sin in men, is such, that they will not come to Christ for life; but, in spite of all the calls and threatenings of God, will go on, till they sink into eternal perdition. Hence, I believe, arises the necessity of an almighty work of God the Spirit, to new-model the whole soul, to form in us new principles or dispositions; or, as the Scriptures call it, to give us "*a new heart and a right spirit.*" I think, had we not first *degenerated*, we had stood in no need of being *regenerated*; but as we are by nature depraved, we must be *born again*. The influence of the Spirit of God, in this work, I believe to be always effectual.

XIII. I believe, the change that takes place in a person at the time of his believing in the Lord Jesus Christ, is not only *real*, but *relative*. Before our believing in Christ, we are considered and treated by God, as a lawgiver, as under condemnation; but having fled to him for refuge, the law, as to its condemning power, hath no more dominion over us, but we are treated, even by God the Judge, as in a state of justification. The

subject-matter of justification, I believe to be nothing of our own moral excellence, but the righteousness of Christ, alone, imputed to us, and received by faith.

Also, I believe, that before we believe in Christ, notwithstanding the secret purposes of God in our favor, we are considered by the moral governor of the world, as aliens, as children of wrath, even as others; but that, on our believing on his Son, we are considered as no more strangers and foreigners, but are admitted into his family, and have power or privilege to become the sons of God.

XIV. I believe, that those who are effectually called of God never fall away, so as to perish everlastingly, but persevere in holiness, till they arrive at endless happiness.

XV. I believe, it is the duty of every minister of Christ plainly and faithfully to preach the gospel to all who will hear it; and, as I believe the inability of men to spiritual things to be wholly of the *moral*, and therefore of the *criminal* kind—and that it is their duty to love the Lord Jesus Christ, and trust in him for salvation, though they do not; I therefore believe free and solemn addresses, invitations, calls and warnings to them, to be not only *consistent*, but directly *adapted*, as means in the hands of the Spirit of God, to bring them to Christ. I consider it as a part of my duty, which I could not omit without being guilty of the blood of souls.

XVI. I believe, the ordinances which Christ, as King of Zion, has instituted for his church to be found in, throughout the gospel day, are especially two: namely, Baptism and the Lord's Supper. I believe the subjects of both to be those who profess repentance towards God, and faith towards our Lord Jesus Christ; and on such I consider them as incumbent duties. I believe that it is essential to Christian baptism, that it be by *immersion*, or *burying* the person in water, in the name of the Father, the Son, and the Holy Ghost. I likewise believe baptism as administered by the primitive church, to be *prerequisite* to church communion; hence I judge what is called strict communion to be consistent with the word of God.

XVII. Although I disclaim personal holiness, as having any share in our justification, I consider it absolutely necessary to *salvation*; for without it "no man shall see the Lord."

XVIII. I believe the soul of man is created immortal; and that, when the body

dies, the soul returns to God who gave it, and there receives an immediate sentence, either to a state of happiness or misery, there to remain till the resurrection of the dead.

XIX. As I said that the development of God's plan has been gradual from the beginning, so I believe this graduation will be beautifully and gloriously carried on. I firmly and joyfully believe, that the kingdom of Christ will yet be gloriously extended, by the pouring out of God's Spirit upon the ministry of the word; and I consider this as an event, for the arrival of which it becomes all God's servants and churches most ardently to pray! It is one of the chief springs of my joy in this "day of small things," that it will not be so always.

XX. Finally, I believe that Christ will come a second time, not as before, to save the world, but to judge the world. There, in the presence of an assembled universe, every son and daughter of Adam shall appear at God's tremendous bar, and give an account of the sins done in the body; there sinners, especially those who have rejected Christ, God's way of salvation, will be convicted, confounded, and righteously condemned! These shall go away into everlasting punishment; but the righteous, who through grace have embraced Christ, and followed him whithersoever he went, shall follow him there likewise, and enter with him into the eternal joy of their Lord. This solemn event, I own, on some accounts, strikes me with trembling; yet on others, I cannot but look on it with a mixture of joy. When I consider it as the period when God will be vindicated from all the hard thoughts which ungodly sinners have indulged, and the hard speeches which they have spoken against him; when all wrongs shall be made right, truth brought to light, and justice done where none here could be obtained; when the whole empire of sin, misery, and death shall sink like a mill-stone, into the sea of eternal oblivion, and never rise more: when, I say, I consider it in this view, I cannot but look upon it as an object of joy, and wish my time may be spent in this world, in "looking for and hasting unto the coming of the day of God."

STATISTICS OF THE PRESBYTERIAN CHURCH. The Presbyterian (Old School) makes the following remarks on their statistics for the present year: The annual returns from our church, as made up by the stated clerk of

the general assembly, which have now been extensively published, present several points of interest. A comparison with the statistics of last year shows that whilst in some respects there is ground for encouragement, in others there is reason for regret and humiliation.

Compared with the preceding year, we find that the number of Synods and Presbyteries remains the same. We have 47 more candidates than at that time, 3 more licentiates, 59 more ministers, 67 more churches, and 2,351 more communicants. There have been 25 more licensures, 11 more ordinations, 35 more installations, 14 more pastoral relations dissolved, 8 more churches organized, and 16 more ministers received from other denominations than during the preceding year; whilst the amount of moneys contributed exceeds the sum in the report for 1855 by \$230,376. One very cheering fact is the apparently increasing permanency of the pastoral relation, there having been an excess of 21 installations over the number of pastoral relations dissolved, whilst the report of last year shows an excess of only 7. On the other hand, the number of communicants received on examination is 763 less than the number reported last year, and those received on certificate 120 less.

Upon the whole, these figures show that there has been progress as to the general healthfulness and soundness of the churches; but as regards the enjoyment of spiritual blessings and aggressions on the kingdom of darkness, there is no special occasion for encouragement.

|                        | New School. | Old School. |
|------------------------|-------------|-------------|
| Synods,                | 24          | 30          |
| Presbyteries,          | 108         | 148         |
| Candidates,            | 219         | 482         |
| Licentiates,           | 94          | 240         |
| Added on examination,  | 5,704       | 12,322      |
| Added on certificate,  | 4,730       | 9,266       |
| Total of communicants, | 138,760     | 233,755     |

#### STATISTICS OF THE PROTESTANT REFORMED DUTCH CHURCH FOR 1855 AND 1856.

|                                        | 1855   | 1856   |
|----------------------------------------|--------|--------|
| No. of churches,                       | 364    | 380    |
| No. of ministers,                      | 348    | 536    |
| No. of members received on confession, | 1,609  | 2,551  |
| No. received by certificate,           | 1,474  | 1,483  |
| Total of communicants,                 | 38,927 | 40,413 |
| No. of adults baptized,                | 290    | 369    |

|                                                     |             |          |
|-----------------------------------------------------|-------------|----------|
| No. of infants baptized,                            | 2,448       | 2,754    |
| No. in Catechetical instruction,                    | 7,796       | 10,729   |
| No in Sunday school,                                | 26,593      | 30,070   |
| Contributions to religious and benevolent purposes, | \$77,999 46 | \$85,898 |

STATISTICS OF THE UNITED BRETHREN, OR MORAVIANS.—The last number of the Moravian contains the following general statistics of the United Moravian church, or the Unitas Fratrum :

|                                  | Communi-<br>cants. | Whole<br>No. |
|----------------------------------|--------------------|--------------|
| 1. The American Province,        | 4,460              | 8,831        |
| 2. The German Province,          | 4,541              | 5,884        |
| 3. The British Province,         | 2,921              | 5,061        |
| 4. The Foreign Mission Province, | 19,600             | 71,450       |
| 5. The Continental Province,     |                    | 100,000      |
|                                  | 31,522             | 191,236      |

REV. JEREMIAH S. EATON, late pastor of the Free street Baptist church, Portland, Me., died at his residence in that city, on the 29th September. He had been long in feeble health, and for many months his recovery had not been anticipated. We extract, from Zion's Advocate, a brief notice of his life and labors.

Rev. Mr. Eaton was born in Weare, N. H., in June, 1810. His youth was spent in the more active pursuits of country life, till the age of 16, when he was apprenticed to the business of printing. The confinement of this employment soon developed constitutional debility and forced him to return to his former labors, which were varied by an occasional term of study, and teaching a winter school.

Meantime, his parents became truly pious, and anxious to have this son commence a course of study at New Hampton, mainly, no doubt, in the hope that he might there be brought to Christ. Though then an avowed Universalist, yet from a love of learning, respect to the wishes of his parents, and an undefinable impression that he had not found, but ought to discover and yield to and proclaim the gospel, the son entered New Hampton in the spring of 1830. His mind became at once interested in serious things; and after a varied experience he obtained hope and was baptized into the fellowship of the church at New Hampton, August 15th, of that year. He pursued his

studies here to the fall of 1831, when, to obtain a more propitious climate, he visited the south-west, and entered Georgetown college, Ky. In the spring of 1833 he removed his connection to Union college, where he graduated July 22, 1835.

Mr. Eaton had, under the steady and strong convictions of duty, yielded himself and devoted his life to the ministry of the gospel. He had been called frequently to the public dispensation of the word. When he left college he was already a youthful preacher whom many churches would gladly have received as their pastor. But after spending some time in ministerial labor, and in teaching as Professor in Haddington college, Pa., he entered the Newton Theological Institution, there to obtain more appropriate and complete furnishing for his chosen work. He graduated April 21st, 1839.

In response to an invitation of the First Baptist church, in Hartford, Conn., he was ordained their pastor, November 13th, 1839. His ministry with this church was highly prosperous and acceptable. It was terminated at his request, June 1st, 1844.

He received an immediate call to the pastorate of the Free street church, in Portland, which he sustained with marked fidelity and success, till, solely by the encroachment of disease, he felt constrained to resign July 16th, 1854. His public life was without a blemish, and his character and reputation without a spot. A united people clung around him to the last, and in silent sorrow performed his obsequies.

### Editor's Book Shelf.

Our book shelf exhibits a somewhat miscellaneous collection this month. The first we pick up is

**THE LAST REMAINS OF THE REV. ANDREW FULLER:** Sermons, Essays, Letters and other Miscellaneous Papers, not included in the published works. By the Editor of his "Complete Works."—*Amer. Baptist Publication Society, Phila.*

Andrew Fuller has deservedly occupied a place in the affections of Baptists, and in the esteem of thoughtful and serious Christians generally, second to no other man of our denomination in modern times. Hall was much more learned, much more eloquent as an orator, and more finished as a writer; Foster, too, in all that gives literary standing, was unquestionably his superior. But for sound doctrine, simple force of argu-

ment, extent and permanence of influence, none of his contemporaries can be named along with the humble pastor of Kittering, whose unaffected modesty did not conflict with a decisive boldness, whose acquirements, though considerable, never interfered with his originality of thought, and who has quietly taken the position of the best and most influential theological writer the Baptist church has ever produced.

It was with no undue partiality towards Baptists, but from an honest conviction of the fact, that the venerable Dr. Samuel Miller, so long Professor in Princeton Theological Seminary, used to say to his class, (I quote from memory only,) "Among all uninspired writers, if I were required to name one who had most nearly and most clearly presented the system of doctrines which I believed to be contained in the gospel, I should say that (saving and except the single subject of baptism) Andrew Fuller was that man."

Dr. Miller used also to remark, in regard to the objection to the atonement drawn by Tom Paine and others, from the magnitude of the stellar universe, that "it had been beautifully and impressively handled in Dr. Chalmers' celebrated astronomical discourses; but that the most concise, thorough and convincing reply was to be found in a few pages of Andrew Fuller's Gospel its own Witness."

The volume before us is the gathering of the "fragments that remained," that nothing which emanated from such a man should be lost. Dr. Belcher, the indefatigable editor, has collected them from various quarters. Among other highly interesting pieces, we notice the Confession of Faith, which we have copied in the *Garner*, both as a precious relic of so eminent a divine, and as a short and simple abstract of the things which are believed among us.

We do not hesitate to commend the book to the numerous admirers of Andrew Fuller, and to express our decided gratification, that the work has been so carefully compiled, and so handsomely published.

Here is a modest little volume, all of domestic manufacture, which next claims attention—*FLOWERS BY THE WAYSIDE*. The author is a Richmond citizen, hiding himself under the thin disguise of the *nom de plume*, Philip Barrett. Price & Cardozo are the publishers; C. H. Wynne the printer; Randolph the binder; and the whole is as neatly executed as if it had issued from some New York or Boston house.

The book itself is designed for the young,

and consists of a number of brief articles, some of them narratives, some reflections, some poetical, and others in prose. They are such pieces as we always look for with so much interest on the first pages of the *American Messenger*—short, spicy and pointed—indeed, we shrewdly suspect our author has had something to do with those *Messenger* articles. We hope his work may be profitable to him, as it certainly will be to his readers.

A very entertaining and instructive volume is the "*LIFE OF PRINCE TALLEYRAND*," with extracts from his speeches and writings, by CHAS. MCHARG, published by C. Scribner, New York. It is an interesting fact, that the three men most prominent in the commencement of the French revolution—Mirabian, Lafayette and Talleyrand, belonged to the ancient *noblesse*. In some respects, Talleyrand was the most remarkable of them all. Without the qualities of attractiveness which characterize the others, he attained greater success than either. A sort of Barnum among the political schemers of his age, he made every body's loaf furnish him bread, and retained power under each successive regime.

The author has handled his subject with great skill and justice. He has given a condensed and happy summary of all the available information with regard to the Prince of modern diplomacy. The year 1868 will unfold more material, as by a provision in Talleyrand's will, his autobiography, the fruit of his later years of retirement under Louis Philippe, will then be published.

A volume of somewhat different class, but specially attractive in a teacher's eye, is "*CORNELL'S HIGH SCHOOL GEOGRAPHY*," with an atlas accompanying. It is accurate, condensed, elegantly printed, (as all of Appleton's publications are,) and leaves scarcely any room for superiority. It is hard to choose between books of such undeniable excellencies as the series of Monteith, McNally & Co., published by A. S. Barnes; and this series, by Miss Cornell, (for it is stated they are compiled by a lady,) of which the present volume is the most advanced. With either, any teacher, accustomed only to the older geographies, would be delighted.

"*PLANTATION SERMONS*," by the Rev. A. J. Dickson, of Charleston, S. C., a Presbyterian minister, comes next in order on our shelf. It was placed there by Wortham & Cottrell, who have it for sale. Commended to our attention, not only by the excellence

of the object which the book proposes, but by the introduction of our respected friend, Dr. J. L. Kirkpatrick, and by the *imprimatur* of the Presbyterian Board of Publication, they are excellent specimens of that "plainness of speech" in which all close imitators of the Apostle Paul will strive to succeed. Designed to be read to the servants on plantations, when preaching cannot be conveniently attended, they abound in lively and familiar illustration, without departing from the dignity and solemnity which becomes the gospel ministry. There is nothing loose in the thought, lax in the doctrine, or ingrammatical and vulgar in the style; but while made plain for the ignorant, also instructive to the cultivated, and eminently suitable for any Christian of any denomination to use. We trust the book it may be extensively employed.

REVIVAL SERMONS, SECOND SERIES, by the Rev. Daniel Baker, of Texas. The former series was so popular as to induce the publisher, Wm. S. Martin, of Philadelphia, to issue another series, embellished with an excellent likeness of the laborious and useful author. He is a man who has been abundant in labors, and greatly blessed in winning souls to Christ. With some eccentricities of manner, he combines great earnestness and extensive experience. His printed sermons lack, of course, his own vivacious and pointed delivery, but are both instructive and pleasing.

"PORTER'S CHEMISTRY," published by A. S. Barnes & Co., is the most convenient and admirable *resumé* of the principles of Chemistry, for ordinary students, that we have ever seen. Clear, concise, thorough, as far as it goes, and brought up to the latest discoveries of the progressive science of which it treats, it affords an excellent syllabus for an experimenter and lecturer; and, we have no doubt, will speedily come into extensive use. Of course, those who wish to pursue the study beyond the general principles, and some of the more obvious applications, will resort to larger and more detailed treatises. But a work of precisely this kind has been a decided desideratum. The author's position, as Professor in Yale College, is sufficient to attest his own attainments; while his ingenious and *original* arrangements of cheap apparatus, no less than his lucid exhibition of chemical facts, give evidence of his practical aptness to teach.

# The Monthly Record.

## Ordinations.

| Names.               | Where.                        | When.    |
|----------------------|-------------------------------|----------|
| Adams, Sullivan,     | Shaftsbury, Vt.,              | Sept. 30 |
| Auterey, Elijah,     | Pleasant Hill, Ill.,          | Aug. 9   |
| Baldwin, M.,         | Wake Forest Col., N. C.,      | Aug. 31  |
| Beachum, E. F.,      | " " "                         | Aug. 31  |
| Cole, B. F.,         | " " "                         | Aug. 31  |
| Dodge, George W.,    | Smithfield, R. I.,            | Sept. 16 |
| Fish, J. L. A.,      | Webster, Mass.,               | July 2   |
| Goodspeed, Edgar J., | Poughkeepsie, N. Y.           |          |
| Gregory, J. D.,      | Nashville, Mo.,               | Aug.     |
| Heath, Moses,        | Flemington, N. J.,            | Sept. 24 |
| Hedges, John,        | Bowling Green Ch., Mo.,       | Aug. 29  |
| Hill, Samuel,        | Cherokee Ch., Iowa,           | May 14   |
| Huntington, Jay,     | North Benington, Vt.,         | Sept. 23 |
| Janssen, H.,         | Peoria, Ill.,                 | Aug. 4   |
| Joiner, J. N.,       | Prov., Cherokee co., Texas,   | June     |
| Johnston, J. T. M.   |                               |          |
| Jones, Henry M.,     | New Marlboro, Mass.,          | Oct. 1   |
| Kitzmiller, David,   | Boon's Creek, Tenn.,          | Aug. 29  |
| Lee, R. M.,          | Petersburg, Va.,              | Sept. 20 |
| Lewis, J. M.,        | New Hope, Mad. co., Miss.,    | Aug. 9   |
| Lewis, B.,           | Pleasant Hill, Ill.,          | Aug. 9   |
| Macy, E.,            | Henrietta, L. rain co., Ohio, | Sept. 24 |
| Meadows, Joel W.,    | Prov., Franklin co., Va.,     | Sept. 23 |
| Merrifield, E. P.,   | West Wadesboro, Mass.,        | June 24  |
| Miller, E. D.,       | Decatur, Ala.,                | Aug. 31  |
| Miller, J. T.,       | Bolling Fork, Ky.,            | Aug. 22  |
| Nisbet, E.,          | Avon, N. Y.,                  | Sept. 26 |
| Norrellus, Andrew,   | Burlington, Iowa,             | June 23  |
| Smith, Wm. B.,       | Hudson, N. Y.,                | Sept. 4  |
| Stearnes, A. O.,     | Harford Ch., Sus. co., Pa.,   | Sept. 10 |
| Storts, T. H.,       | Georgetown, Ky.,              | June 22  |
| Webster, W. H.,      | East Brooklyn, N. Y.,         | June 29  |
| Willis, J. M.,       | Nashville, Mo.                |          |
| Williams, E.,        | Cameron, N. Y.,               | Sept. 24 |
| Witherington, W. J., | Wet Sleeve Ch., Va.           |          |

## Churches Constituted.

| Names.                          | Where.            | When.    |
|---------------------------------|-------------------|----------|
| Butler,                         | Illinois,         | Sept. 4  |
| Cascade,                        | Wisconsin,        | Aug. 27  |
| Clarke co.,                     | Ind.,             | Aug. 24  |
| Dent co.,                       | Md.               |          |
| Eddyville,                      | Iowa,             | July 12  |
| Eldora,                         | Iowa,             | Aug. 17  |
| Fairbault,                      | Min. Ter.         |          |
| Fishing Creek,                  | Luzerne co., Md.  |          |
| Friendship,                     | East Florida,     | Aug. 27  |
| Imlah,                          | Mich.,            | Sept. 6  |
| Lanesboro and Susquehanna, Pa., |                   | Sept. 16 |
| Lorimer,                        | Shelby co., Ohio, | July 19  |
| Medford,                        | Mass.,            | Sept. 9  |
| Ramah,                          | Louisiana,        | July 18  |
| Spring Creek,                   | Cass co., Ind.,   | Sept. 20 |

## Church Edifices Dedicated.

| Names.     | Where.          | When. |
|------------|-----------------|-------|
| Charlotte, | North Carolina. |       |

|          |                     |        |
|----------|---------------------|--------|
| Chicago, | Edina Place Ch.,    | Oct. 6 |
| Sidney,  | near Richmond, Va., | Oct. 6 |

## Deaths of Baptist Ministers.

| Names.               | Residences.               | Time.    |
|----------------------|---------------------------|----------|
| Cox, Henry,          | Chickasaw co., Miss.      |          |
| Eaton, J. Sewall,    | Portland, Me.,            | Sept. 27 |
| French, Enos,        | Urbana, Ohio,             | Oct. 1   |
| Grocer, Wm.,         | Ed. London Bap. Magazine. |          |
| Guest, Pitney,       | Coreton, Ohio.            |          |
| Miner, Cyrus,        | Illinois.                 |          |
| Satterlee, A. B.,    | Miss'y Arracan,           | July 1   |
| Underhill, Chas. H., | Attica, N. Y.             |          |

## Ministers Rec'd from other Denomin's.

| Names.           | Residence.                     | Denom. |
|------------------|--------------------------------|--------|
| Goodrich, Wash., | Preston Hollow,                |        |
|                  | [Albany co., Iowa, Prot. Meth. |        |

## Clerical Removals and Settlements.

| Names.                         | Whence.             | Where.                  |
|--------------------------------|---------------------|-------------------------|
| Alvord, Nelson,                | Indwich,            | Ionica, Ill.            |
| Bedell, B.,                    | Circleville,        | Wilmington, Ohio.       |
| Bennett, Ira,                  |                     | Morrisville, N. Y.      |
| Boardman, G. D.,               | Barnwell, S. C.,    | Rochester, N. Y.        |
| Boardman, A. W.,               | Irassburg,          | North Stratford, N. H.  |
| Boyd, Rob't,                   | Woukeaha, Wis.,     | Chicago.                |
| Bunnell, W. G.,                | Stonington,         | Dallas, Ill.            |
| Burlingham, A. H.,             | Harvard st,         | Boston, N. Y. city.     |
| Carr, S. J.,                   | Hopkinton, N. H.,   | Somerset, Mass.         |
| Denison, Chas. W.,             | Boston,             | Buffalo, N. Y.          |
| Fisher, T. J.,                 | Harrodsburg,        | Carrollton, Ky.         |
| Funk, H.,                      | New London,         | Peru, Huron co., Ohio.  |
| Gould, Asa H.,                 | Baring,             | East Auburn, Me.        |
| Hale, D. B.,                   | Ala.,               | Shelbyville, Tenn.      |
| Harrison, J. C.,               | Easton, Penn.,      | Kinston, N. Y.          |
| Hill, L. L.,                   |                     | Hudson, N. Y.           |
| Kitzmiller, M. V.,             | Buffalo Ridge,      | Wash. co. Tenn.         |
| Levy, E. M.,                   | Phil.,              | Davenport, Iowa.        |
| Mason, H. G.,                  | Fort Ann, N. Y.,    | Plainfield, N. J.       |
| Mikels, W. S.,                 | Sing Sing,          | 16 Bap. ch. N. Y. city. |
| Palmer, L. D.,                 | Ceresco, Mich.,     | Marshall, Mich.         |
| Parks, J. H.,                  |                     | Geneva, Wis.            |
| Perkins, Horace,               | Mt. Hermon          | Machias Port Me.        |
| Rees, C. W.,                   | Mt. Clemens, Mich., | Fort Wayne, Ind.        |
| Benington, CH,                 | McKeesport, Pa.,    | Fond Du Lac, Wis.       |
| Seaver, J. H.,                 | Marshfield,         | Salem, Mass.            |
| Sizer, Henry A.,               |                     | Navarino, N. Y.         |
| Slater,                        | Rome, N. Y.,        | Keyport, N. J.          |
| Sprague, B. D.,                | Mantua,             | O'Dell Prairie, Wis.    |
| Strickland, E.,                |                     | Aberdeen, Ohio.         |
| Taylor, Ed G. Roch. The. Sem., | Rockport, N. Y.     |                         |
| Taylor, A. H.,                 | Conn.,              | Hollidaysburg, Penn.    |
| Tombes, J. B.,                 | Bottetourt Spr.,    | Buffalo, Va.            |
| Waterman, T. J.,               | Galena,             | Wenona, Min. Ter.       |
| Young, John,                   | Bristol,            | Dundee, Rome co., Ill.  |

# AMERICAN BAPTIST MEMORIAL.

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## *Songs in the Night.*

BY REV. CHARLES HADDON SPURGEON.

(Concluded from last No.)

III. And now I want to tell you, very briefly, *what are the excellencies of songs in the night above all other songs.*

In the first place, when you hear a man singing a song in the night—I mean in the night of trouble—you may be quite sure it is a *hearty one*. Many of you sung very prettily just now, didn't you? I wonder whether you would sing very prettily, if there were a stake or two in Smithfield for all of you who dared to do it! If you sang under pain and penalty, that would show your heart to be in your song. We can all sing very nicely indeed when everybody else sings. It is the easiest thing in the world to open your mouth, and let the words come out; but when the devil puts his hand over your mouth, can you sing then? Can you say, "Though He slay me, yet will I trust in Him?" That is hearty singing, that is real song, that springs up in the night. The nightingale singeth most sweetly, because she singeth in the night. We know a poet has said, that if she sang by day, she might be thought to sing no more sweetly than the wren. It is the stillness of the night that makes her song sweet. And so doth a Christian's song become sweet and hearty, because it is in the night.

Again: the songs we sing in the night will be *lasting*. Many songs we hear our fellow-creatures singing in the streets will not do to sing by-and-by; I guess they will sing a different kind of tune

soon. They can sing now-a-days any rollicking drinking songs; but they will not sing them when they come to die; they are not exactly the songs with which to cross Jordan's billows with. It will not do to sing one of those light songs when death and you are having the last tug. It will not do to enter heaven singing one of those uncheats, unholy sonnets. No; but the Christian who can sing in the night will not have to leave off his song; he may keep on singing it forever. He may put his foot in Jordan's stream, and continue his melody; he may wade through it, and keep on singing still, and land himself safe in heaven; and when he is there, there need not be a gap in his strain, but in a nobler, sweeter strain he may still continue singing His power to save. There are a great many of you that think Christian people are a very miserable set, don't you? You say, 'Let me sing my song.' Ay, but, my dear friends, we like to sing a song that will last; we don't like your songs; they are all froth, like bubbles on the breaker, and they will soon die away, and be lost. Give me a song that will last; give me one that will not melt. Oh! give me not the dreamster's gold; he hoards it up, and says, 'I'm rich;' and when he waketh, his gold is gone. But give me songs in the night, for they are songs I can sing forever.

Again: the songs we warble in the night are those that show we have *real faith* in God. Many men have just enough faith to trust God as far as they can see Him, and they always sing as far as they can see providence go right;



but true faith can see when its possessors cannot see. It can take hold of God when they cannot discern Him.

Songs in the night, too, prove that we have *true courage*. Many sing by day who are silent by night; they are afraid of thieves and robbers; but the Christian who sings in the night proves himself to be a courageous character. It is the bold Christian who can sing God's sonnets in the darkness.

He who can sing in the night, too, proves that he has *true love* to Christ. It is not love to Christ to praise Him while everybody else praises Him; to walk arm and arm with Him when He has the crown on His head is no great deal, I wot; to walk with Christ in rage is something. To believe in Christ when He is shrouded in darkness, to stick hard and fast by the Saviour when all men speak ill of Him and forsake Him—that is true faith. He who singeth a song to Christ in the night, singeth the best song in all the world, for he singeth from the heart.

IV. I am afraid of wearying you; therefore I will not dwell on the excellencies of night songs, but just, in the last place, *show you their use*.

Well, beloved, it is very useful to sing in the night of our troubles, first, *because it will cheer ourselves*. When you were boys living in the country, and had some distance to go alone at night, don't you remember how you whistled and sang to keep your courage up? Well, what we do in the natural world we ought to do in the spiritual. There is nothing like singing to keep your spirits alive. When we have been in trouble, we have often thought ourselves to be well nigh overwhelmed with difficulty; and we have said, 'Let us have a song.' We have begun to sing; and Martin Luther says, "The devil cannot bear singing." That is about the truth; he does not like music. It was so in Saul's days; an evil spirit rested on Saul; but when David played on his harp, the evil

spirit went from him. This is usually the case; if we can begin to sing, we shall remove our fears. I like to hear servants sometimes humming a tune at their work; I love to hear a ploughman in the country singing as he goes along with his horses. Why not? You say he has no time to praise God; but he can sing a song,—surely he can sing a Psalm; it will take no more time. Singing is the best thing to purge ourselves of evil thoughts. Keep your mouth full of songs, and you will often keep your heart full of praises; keep on singing as long as you can; you will find it a good method of driving away your fears.

Sing in the night, again, because *God loves to hear His people sing in the night*. At no time does God love his children's singing so well as when they give a serenade of praises under His window, when He has hidden his face from them, and will not appear to them at all. They are in darkness; but they come under His window, and they begin to sing there. 'Ah!' says God, 'that is true faith, that can make them sing praises, when I will not look at them; I know there is some faith in them, that makes them lift up their hearts, even when I seem to take away all my tender mercies and all my compassions.' Sing, Christian, for singing pleases God. In heaven, we read, the angels are employed in singing: do you be employed in the same way, for by no better means can you gratify the Almighty One of Israel, who stoops from His high throne to observe a poor creature of a day.

Sing again, for another reason: because *it will cheer your companions*. If any of them are in the valley and in the darkness with you, it will be a great help to comfort them. John Bunyan tells us, that as Christian was going through the valley, he found it a dreadful dark place, and terrible demons and goblins were all about him, and poor Christian thought he must perish for certain; but just when his doubts were

the strongest, he heard a sweet voice; he listened to it, and he heard a man in front of him, singing, "Yea, when I pass through the valley of the shadow of death, I will fear no evil." Now, that man did not know who was near him, but he was unwittingly singing to cheer a man behind. Christian, when you are in trouble, sing; you do not know who is near you. Sing! perhaps you will get a good companion by it. Sing! perhaps there will be many a heart cheered by your song. There is some broken spirit, it may be, that will be bound up by your sonnets. Sing! there is some poor distressed brother, perhaps, shut up in the Castle of Despair, who, like King Richard, will hear your song inside the walls, and sing to you again, and you may be the means of getting him a ransom. Sing, Christian, wherever you go. Try, if you can, to wash your face every morning in the bath of praise. When you go down from your chamber, never go to look on man till you have first looked on your God; and when you have looked on Him, seek to come down with a face beaming with joy; carry a smile, for you will cheer up many a poor way-worn pilgrim by it. And when thou fastest, Christian—when thou hast an aching heart, do not appear to men to fast; appear cheerful and happy; anoint thy head, and wash thy face; be happy for thy brother's sake; it will tend to cheer him up, and help him through the valley.

One more reason: and I know it will be a good one for you. Try and sing in the night, Christian, for *that is one of the best arguments in all the world in favor of your religion*. Our divines now-a-days spend a great deal of time in trying to prove christianity against those who disbelieve it. I should like to have seen Paul trying that! Elymas the sorcerer withstood him: how did our friend Paul treat him? He said, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of

all righteousness, wilt thou not cease to pervert the right ways of the Lord?" That is about the politeness such men ought to have, who deny God's truth. We start with this assumption: we will prove that the Bible is God's Word, but we are not going to prove God's Word. If you do not like to believe it, we will shake hands, and bid you good-by; we will not argue with you. The gospel has gained little by discussion. The greatest piece of folly on earth has been, to send a man round the country, to follow another up who has been lecturing on infidelity, just to make himself notorious. Why, let them lecture on; this is a free country; why should we follow them about? The truth will win the day. Christianity need not wish for controversy; it is strong enough for it, if it wishes it; but that is not God's way. God's direction is, 'Preach, teach, domesticate.' Do not stand disputing; claim a divine mission; tell men that God says it, and there leave it. Say to them, "He that believeth shall be saved, and he that believeth not shall be damned;" and when you have done that, you have done enough. For what reason should our missionaries stand disputing with Brahmins? Why should they be wasting their time by attempting to refute first this dogma, and then another, of heathenism? Why not just go and say, 'The God whom ye ignorantly worship, I declare unto you: believe me, and you will be saved; believe me not, and the Bible says you are lost.' And then, having thus asserted God's Word, say, 'I leave it; I declare it unto you; it is a thing for you to believe, not a thing for you to reason about.' Religion is not a thing merely for your intellect, a thing to prove your own talent upon, by making syllogisms on it; it is a thing that demands your faith. As a messenger of heaven, I demand that faith; if you do not choose to give it, on your own head be the doom, if there be such; if there be not, you are prepared to risk it. But I have done my duty: I have told you the

truth; that is enough, and there I leave it. Oh! Christian, instead of disputing, let me tell thee how to prove your religion. Live it out! live it out! Give the external as well as the internal evidence; give the external evidence of your own life. You are sick; there is your neighbor, who laughs at religion: let him come into your house. When he was sick, he said, 'Oh! send for the doctor;' and there he was, fretting, and fuming, and whining, and making all manner of noises. When you are sick, send for him; tell him that you are resigned to the Lord's will, that you will kiss the chastening rod, that you will take the cup, and drink it, because your Father gives it. You need not make a boast of this, or it will lose all its power; but do it because you cannot help doing it. Your neighbor will say, 'There is something in that.' And when you come to the borders of the grave—(he was there once, and you heard how he shrieked, and how frightened he was)—give him your hand, and say to him, 'Ah! I have a Christ that will do to die by—I have a religion that will make me sing in the night.' Let him hear how you can sing 'Victory, victory, victory!' through Him that loved you. I tell you, we may preach fifty thousand sermons to prove the gospel, but we shall not prove it half so well as you will, through singing in the night. Keep a cheerful frame; keep a happy heart; keep a contented spirit; keep your eye up, and your heart aloft, and you will prove christianity better than all the Butlers, and all the wise men that ever lived. Give them the analogy of a holy life, and then you will prove religion to them. Give them the evidences of internal piety, developed externally, and you will give the best possible proof of christianity. Try and sing songs in the night; for they are so rare, that if thou canst sing them, thou wilt honor thy God.

I have been preaching all this while to the children of God, and now there is

a sad turn that this subject must take, just one moment or so, and then we have done. There is a night coming, in which there will be no songs of joy—a night in which no one will even attempt to lead a chorus. There is a night coming when a song shall be sung, of which misery shall be the subject, set to the music of wailing and gnashing of teeth; there is a night coming when woe, unutterable woe, shall be the matter of an awful terrific *miserere*—when the orchestra shall be composed of damned men, and howling fiends, and yelling demons; and mark you, I speak what I do know, and testify the Scriptures. There is a night coming for a poor soul within this house to-night; and unless he repent, it will be a night wherein he will have to growl, and howl, and sigh, and cry, and moan and groan forever. 'Who is that?' sayest thou. Thyself, my friend, if thou art Godless and Christless. 'What! sayest thou, 'am I in danger of hell-fire?' In danger, my friend! Ay, more: thou art damned already. So saith the Bible. Sayest thou, 'And can you leave me without telling me what I must do to be saved? Can you believe that I am in danger of perishing, and not speak to me?' I trust not; I hope I shall never preach a sermon without speaking to the ungodly, for oh! how I love them. Swearer! your mouth is black with oaths now; and if you die, you must go on blaspheming throughout eternity, and be punished for it throughout eternity. But list to me, blasphemer! Dost thou repent to-night? Dost thou feel thyself to have sinned against God? Dost thou feel a desire to be saved? List thee! thou mayest be saved; thou mayest be saved, as much as any one that is now here. There is another; she has sinned against God enormously, and she blushes even now, while I mention her case. Dost thou repent of thy sin? There is hope for thee. Remember Him who said, "Go, and sin no more." Drunkard! but a little while ago thou wast reeling down the street, and now thou repentest.

Drunkard! there is hope for thee. 'Well,' sayest thou, 'what shall I do to be saved?' Then again let me tell thee the old way of salvation. It is, 'Believe in the Lord Jesus Christ, and thou art saved.' We can get no further than that, do what we will. This is the sum and substance of the gospel. Believe in the Lord Jesus Christ, and be baptized, and thou shalt be saved. So saith the Scripture. Dost thou ask, 'What is it to believe?' Am I to tell thee again? I cannot tell thee, except that it is to look at Christ. Dost thou see that Saviour there? He is hanging on the cross; there are His dear hands, pierced with nails, nailed to a tree, as if they were waiting for thy tardy footsteps, because thou wouldst not come. Dost thou see His dear head there? It is hanging on His breast, as if He would lean over, and kiss thy poor soul. Dost thou see His blood, gushing from His head, His hands, His feet, His side? It is running after thee, because He well knew that thou wouldst never run after it. Sinner! to be saved, all that thou hast to do is, to look at that Man. Canst thou do it now? 'No,' sayest thou, 'I do not believe it will save me.' Ah! my poor friend, try it; I beseech thee, try it; and if thou dost not succeed, when thou hast tried it, I am bondsman for my Lord—here, take me, bind me, and I will suffer thy doom for thee. This I will venture to say: if thou cast thyself on Christ, and He deserteth thee, I will be willing to go halve with thee in all thy misery and woe. For He will never do it: never, never, never!

"No sinner was ever  
Empty sent back,  
Who came asking mercy  
For Jesus' sake."

I beseech thee, therefore, try Him, and thou shalt not try Him in vain, but shalt find Him "able to save to the uttermost them that come unto God by Him." Thou shalt be saved now, and saved forever.

May God give you His blessing! I

cannot preach as earnestly as I could wish; but nevertheless, may God accept these words, and send them home to some hearts this night! and may you, my dear brethren and sisters, have songs in the night!

## The Early Progress of Christianity in Britain.

BY EDWARD MUSCUTT.

BY whom Christianity was first proclaimed in the British isles, is matter of no great importance. It is doubtful whether this honor belongs to St. Paul. The early ambassadors of peace were content that their names should merge into their labors. It is, however, certain that during the apostolic age Britain witnessed their zeal, discouragements, and success.

The history of the early rise and progress of the Christian religion in Britain is left in comparative obscurity. Historians were at that time more rare than warriors. Literature then suffered an eclipse, and records were supplanted by traditions. Sufficient evidence has, however, attested that in Britain Christianity reckoned not a few triumphs. That it had become extensively known and appreciated seems incontrovertible, from what Bede states as a fact, viz: that Lucius, the British monarch, in A. D. 156, requested the bishop of Rome to send him over additional missionaries.

That Christian churches greatly increased is evident from the recorded testimony of historians, who state, that when, in A. D. 301, the violent persecution, under the Roman emperors, Dioclesian, and his colleague Maximilian, broke out, Britain supplied a large quota of martyrs. Among these was Alban, who had at one time been a pagan idolater. He, however, gave shelter in his house to a Christian minister, who, fleeing from the persecution that then raged in Wales, sought an asylum in the eastern part of this island. Through the

instructions and example of this devoted man, Alban himself became a Christian, and sealed his faith with his blood at Verulam, now called, in honor to his memory, St. Alban's. Chester, also, then had numerous Christian disciples. In Exeter, and many other places, numbers of both sexes suffered Christian martyrdom.

Though this persecution lasted ten years, and was designed wholly to extirpate christianity from the Roman empire, there were yet, in A. D. 314, such a number of Christian churches left, as to allow five British bishops to appear at the council held that year at Arles, in Gaul. So again, in A. D. 347, representatives of British churches were present at the council held this year at Sardica. They again met with other ecclesiastics from various parts, at the council convened at Arminium, in Italy, A. D. 359, where, says Collier, (I. 85,) "four hundred western bishops met, all of whom were provided with conveniences in diet and lodging at the emperor's charge. But the bishops of Gaul and Britain did not think it proper to be thus supported by the Exchequer, and chose rather to live upon their own pockets."

#### STATE OF THE CHURCHES UNDER THE SAXONS.

The next two centuries witnessed the inroads of the Saxons, who, in a fatal moment, had been invited into Britain by Vortigern, in A. D. 449. Instead of proving auxiliaries, they turned enemies. Fierce wars raged between them and the Britons for 180 years. During these commotions, the state of the British churches became deplorable in the extreme. They were nearly overwhelmed and extinguished by the Anglo-Saxons. These new settlers adhered to the worship of pagan gods, and put an immense number of Christians to cruel deaths.

At length, in A. D. 587, they seized the sovereignty of the island, demolished Christian churches, and set up their own heathenism. Wales, Cornwall and Cum-

berland were the only places where christianity did not lose ground. Had the refugees in those parts been left to struggle alone and single-handed against idolatry and persecution, they would eventually have recovered the power of Christian truth and liberty. But Rome saw and professed to pity.

Ten years after the Saxon sovereignty had been planted in Britain, Rome sent Augustine with forty Benedictine monks, professedly to convert Saxon pagans. This conversion had long been a favorite idea with Gregory before he became Pope. Twenty-five years before the attempt was actually made, he had himself, it is said, contemplated coming hither upon this errand. The inducement, according to some historians, arose from his observing, in Rome, a number of young English slaves for sale. The oft-repeated incident respecting the "Angli—sed Angilli," bears, however, so much the appearance of an after-adjustment of phrases, as to induce some historians to attach little or no credence to the story. Gregory would probably never have planned, nor Augustine travelled, had conversion been the *only* object at which they aimed. Under his cowl the monk secreted a mitre. Subsequent events proved the fact.

#### ARRIVAL OF AUGUSTINE.

Augustine landed in the Isle of Thanet, A. D. 597. With solemn pomp and banners flying, he and the other monks directed their way to Ethelbert, then king of Kent. The wife of this monarch was herself a Christian, and had successfully prepared the way for the arrival and reception of the Romish emissaries. By the king they were favorably received, permitted to take up their permanent abode in Canterbury, and publicly to establish their own religious rites. One year after his arrival, Augustine baptized the pagan monarch. Saxon temples were speedily converted into Christian churches. Christianity, which the Romans had attempted to

hunt down, and the Anglo-Saxons had despised, now became the patronized religion. Elated with success, Augustine hurried to Arles in Gaul, where he was consecrated "Archbishop of the English nation," though, as yet, there was not a single bishop under his jurisdiction. It is evident, therefore, that he sought territorial as well as spiritual power. Why he obtained the designation immediately appears.

#### RESISTANCE OF THE BRITISH BISHOPS.

There were already very many English bishops in the country; but they recognized neither the monk nor his mission. The first effort of Augustine was to induce them to acknowledge both. For this purpose, he sought and obtained a conference with them. Seven of them met him once and again. At the first meeting, he endeavored to bring them into conformity or unity with the Catholic church. To test the truth of the doctrines and practices of that church, "Let," said Augustine, "some infirm person be brought; and let the faith and practice of those by whose prayers he shall be healed, be looked upon as acceptable to God, and be adopted by all." His test succeeded. A blind man was brought: over him Augustine prayed; and the blind, it is said, received sight.

Still the Britons delayed, and disbelieved. "*We cannot change our customs,*" said they, "*until we have obtained the consent and leave of the people.*" (Bede, 69.) A second synod was summoned. Augustine then said, "You act in many particulars contrary to our custom, and yet, if you will comply with me in these three points, viz: Keep Easter at the due time; administer baptism, by which we are born again to God, according to the custom of the Holy Roman Apostolic Church; and, jointly with us, preach the Word of God—we will readily tolerate all the other things you do contrary to our customs."

This was the memorable reply: "The British churches owe the deference of

brotherly kindness and charity to the church of God, to the Pope of Rome, and to all Christians; but *other obedience than this we do not know to be due to him whom you call Pope.*" "And as to our parts, we are under the jurisdiction of the Bishop of Caerleon."<sup>a</sup> "To whom," says Bede (71,) "the man of God, Augustine, in a threatening tone, said, that in case they would not join in unity with their brethren, they would be warred upon by their enemies, and should at their hands undergo the vengeance of death." This was the first specimen of a coerced external unity.

#### EVENTUAL SUBMISSION OF THE CHURCHES TO THE BISHOP OF ROME.

From this period commenced the conflict between the bishop of Rome and the English churches. He, to be supreme; they, to retain their self-government. The struggle continued until the year A. D. 689, when Theodore, Augustine's sixth successor, came, under another direct appointment from Rome. He was sixty-six years of age when appointed by the Pope archbishop of Canterbury, and was considered a man of literature and of mental energy. He arrived 27th May, 689. Soon after, he made a visitation of his province, wherever the tribes of the Angles inhabited. By them he was well received, so that, under him, eventually, the English churches were brought to submit to Rome. He was the first archbishop whom they all obeyed as their head, and the delegate to the Pope.

To return to Augustine. The position which at his first entrance he was able to assume, emphatically favored his mission. He went direct to Ethelbert, whose wife, Bertha, had upon her marriage stipulated the privilege of maintaining, in her own circle, the various ordinances of christianity. She was surrounded with a bishop and domestic priests, whom she had brought with her from Gaul. These had proved them-

<sup>a</sup> Rapin, i. 236.

selves excellent pioneers; they now became invaluable as Augustine's auxiliaries. Rome kept up a confidential intercourse with the ardent missionaries. All her experience was placed at their services. Ethelbert having become the convert, soon avowed himself the patron of Augustine. Instead of being surprised at his success, our wonder would have increased had it not been as great—especially as human aid was not the only agency he employed. He pretended to work miracles. True, he could not at first induce men to believe in his miraculous powers; but that the pretension was eventually recognized, appears from what Bede states was the inscription upon Augustine's tomb. This is the epitaph:

"Here rests the Lord Augustine, first Archbishop of Canterbury, who being formerly sent hither by the blessed Gregory, Bishop of the city of Rome, and by *God's assistance supported with miracles*, reduced King Ethelbert and his nation from the worship of idols to the faith of Christ; and having ended the days of his office in peace, died the 28th day of May, in the reign of the same king."

'Augustine' died A. D. 604. Had this missionary from Rome confined his efforts to the propagation of Christianity among Saxon pagans, we should have restricted our examination of his merits to the results of his mission. But he came as an importer of laws, as well as the herald of peace. These laws have spread themselves over every succeeding age, become inwrought into nearly all the national institutions, and by their persecuting character created the benumbing influence against which the religion of the Son of God has, more or less, ever since had to contend.

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He that sins against men may fear discovery, but he who sins against God is sure of it.

## The Deliberance of St. Peter out of Prison.

BY JOHN FOSTER.

The following is one of several heretofore unpublished articles of the celebrated Essayist, which have been recently issued in the "Evangelical Magazine," the organ of the British Congregationalists. We are happy in giving this to American readers.

PETER was kept in prison, and "prayer was made without ceasing of the church to God for him." Peter doubtless prayed himself. It is happy that pious men can appeal from the power of earth to the power of heaven. And they have felt a peculiarly noble and elevated sensation, in the consciousness of being the one particular cause of bringing the power of God and the power of his enemies into contact and collision, and being the single person for whose sake these powers should come to action. Such a sentiment must be the greatest possible elation that a Christian, that a creature, can feel.

The church was employed without ceasing in prayer for Peter. Good men should always remember each other in prayer; and they will do so especially when exposed to the same peril. There always has, indeed, been the most friendship and sympathy among them in times of persecution. The church prayed for Peter daily and hourly, and at this very hour. This very night they might know was destined to be his last; but one sun more was to rise upon him. Herod, no doubt, indulged his exultation. The hatred which he had felt against the King of the Jews, he cherished against his subjects. As long as a servant and a follower of the son of David remained upon earth, he felt as if there was a relic, a remnant of claim to the Jewish sceptre, interfering with his own. The people, too, were anticipating the intended execution ever since the crucifixion of Jesus; ever since the imprecation of his blood upon their head and on their children's, they seem to have

been given up to an infernal spirit, rejoicing in executions, finding a pure, simple, genuine pleasure and luxury, in the sufferings and death of a Christian.

Peter was probably aware of what was determined on for the morrow; yet he was tranquil; he slept. He "was sleeping between two soldiers." There are not many who would have slept in such a situation. The two soldiers had, perhaps, never before seen their prisoner sleep. Other prisoners had implored and bribed them to connive at their escape, or had struggled with them in despair for their liberty; but a Christian may sleep anywhere. A Christian, who is indifferent whether he sleep or die, will say, "I know my life is forfeited by nature and by sin; the sentence is gone forth against it. I am only reprieved, and hold it only at the discretion of God. I never thought life of so much value as to risk my soul for it. When my Master wants my exertions here no longer, it is for Him to call me to Himself. It is not for me to fix the time. It is quite consistent that Herod should be the instrument; that I should fall by the same sword that slew my friend; I have nothing now to fear—I have nothing to do. When I was free I could labor, but now I can sleep."

Peter is now in chains between two soldiers—can he in an hour be set free? The Christians could not fight; they had no arms. They would not; swords were not arguments. Peter had been told so himself. He had been commanded to put up his sword. If a mob had assembled to burst open the Bastille and rescue him, he would most gladly have made his best speech through the grate of his prison, imploring them to disperse, and not to impeach and weaken the genuine, rational evidences on behalf of Christianity, by employing force in its support.

How can he escape? The soldiers are faithful. He had no interest at court to procure money for him. "How unfortunate for him," some of the less harden-

ed Jews might have said, "to have no powerful friend!" "Unhappy Peter!" one of the sixteen soldiers might have reflected, "to have no friend—there is no hope for thee."

Peter was not unhappy. At this very moment he was an object, not of compassion, but of envy. "And, behold, the angel of the Lord came upon him, and light shined in the prison." He came in—he came to do something. How different a place was this prison to Peter and the angel! He cares not for the thick walls, which he can pierce; or the grim darkness, which he can illuminate. He is at no loss to find his object, though he be confined in the darkest dungeon of the prison. He can find the darkest corner where a Christian is hid. It is needless to tell him of the city or the continent; tell him only of the planet in which the captive is to be rescued, and he will feel an unknown and indescribable sympathy directing him infallibly to the spot. This angel, perhaps, might have been commissioned to attend on James, not to deliver, yet to console and support him; he might be no stranger to these gloomy walls. His coming was silent and still. There was no noise; there was no mode of entrance; yet he was there. He came with too great a power to make a noise among the lumber of matter. It was a firm, compressed and abstract energy of power, a very quintessence of soul, that alone could penetrate so quickly. So Jesus himself came, though he was arrayed in a body; he entered the room unperceived, where the disciples were sitting with the doors locked. The angel penetrated with ease; he displaced nothing. He had but one commission to execute; he came not to overturn and demolish, or change the order of nature. "He smote Peter on the side." No man was ever so awaked. He smote Peter; it was not a violent stroke; it was not such a stroke as that which he shortly after inflicted upon Herod; it was not so that he smote the thousands of Sen-



nacherib, or the inhabitants of Sodom; it was a gentle violence. It might serve for a symbolic emblem of a Christian's death; it will be a soft blow that awakes him; he will be tranquil; a light will shine around him; he will be delivered from the chains of sin, from the prison of flesh, from the society of the guilty, from a persecuting world. Peter awoke. He would gaze on the face that shone upon him; he would feel like the martyrs who have ascended from the stake to the skies, and passed from beholding faces marked with cruelty, to gaze on the benign countenances of the angels and messengers of God.

"He raised him up." What a strange alteration was this! The prisoner chained between two soldiers is now held by the hand of an angel. We might now say, "Touch him, who dare?" The soldier of God has ventured into a place sacred to cruelty, the devil and Herod; he has taken charge of the captive he had to rescue; and now, touch him, who dare? Where is all the courage that all the soldiers of Herod ever manifested in storming intrenchments, in charging the enemy? Come forth, now, and touch your prisoner, thus attended by one single unarmed soldier of heaven. Dare you, imperious Herod? Dare you, soldier, appointed here to watch the victim? Oh, no! The power is no ordinary power; it has made no noise; it reveals itself only by the effect.

"The chains fell off from his hands." Lightning might have taken them off, but it would have been with an immense explosion, and probably with death to the prisoner—it would have melted the whole chain; but the angel used no superfluous and ostentatious force; he only dissolved a few links, and the chains fell off without violence. The angelic spirits appear to be invested with greater powers than any we can imagine: they can produce the greatest energy of nature.

This angel, like the other angels of God, like the angel that hurried Lot,

appears in a kind of solemn haste. "Arise up quickly," he says; "gird thyself." These spirits, when their purpose is effected, do not stand in wonderment at their own exploits; they take no breathing time; they want no leisure to rest from the toil, and contemplate the conquest. It is a very ordinary thing to them; it excites no particular surprise or elation in their minds; they do not think of repose. So should it be with the servants of God on earth. They should not stand still, wondering at their own doings, or think they deserve a year's holiday after the labor of one exploit. They also should be in solemn haste—their time is all too short. Not an hour should pass, after their greatest effort, without preparing for some new service.

Peter obeyed, but he was amazed. What, then, must be the amazement of the Christian, when the angel of final deliverance shall come; when the change unspeakable passes upon him; when he shall remove from men to God—from the servant to the Master—from the talk of mortality to the conversations of heaven? How little men know of their best companions and friends—of those sublime beings, whoever they are, who are deputed to accompany them through life! Whoever they are! It is strange to speak so of our most sincere and intimate friends. It will be one of the pleasures of heaven to know them—to know our guardians and deliverers; to see those who sustain us in trouble and temptation, and conducted us to final triumph. It would be a pain to the conscious delivered, not to know and thank their deliverers; it would be of no use to see and know them now; the sight of them would fill us with unspeakable terror. In the other state, they will make themselves known to us; we shall be able to endure their splendor, and converse with them face to face. "And he went out and followed the angel." This was a different going from what Herod intended; from what Peter

himself had expected, or his friends, who were praying for him, as they thought, in vain. They went out through three gates; and the last gate, the iron gate, opened of itself! How many wonders in a few minutes, and the last the greatest!

Thus he was set free; there was no detainer against him; he had no debts to pay; no fees were demanded of him. What a deliverance was this! to be thus set free once more in the plain of liberty. What an astonishing impulse and momentum must it give him, to have been thus retained by one force, and torn suddenly away by another force! The angel went a little way with him, conducted him "through one street," till his amazement had somewhat subsided, and then "departed from him." He had other work to do. He did not wait to receive homage, or offer felicitations; he left him for this time. Peter had to take a longer journey some other night with his deliverer; he had the whole length to go from earth to heaven; to travel the long tract, if it be a long tract; we know not what it is, nor how, nor where. What adoring gratitude must Peter feel at this wonderful display of divine care and kindness! What veneration must he feel for a cause whose servants were to be defended by such interpositions!—a cause of which angels not only condescended to be the servants, but to be the servants of its servants; satisfied with promoting its success, yet taking no credit for it to themselves. A cause like this, he would say, deserves all my devotion.

We are told of Herod's miserable and terrible end. The same power which had rescued the servant of this divine cause was employed to destroy its adversary.

Can we close without saying, Is that religion here still, for which all this was done, which occasioned all this exhibition of mercy and terror? Can we help exclaiming, this also shall be my cause? Can we suffer such a cause to be in the world without devoting ourselves instant and earnestly to its service, and

feeling an exalted triumph that such a cause exists in our own time, and condescends to accept of such servants as we? If there be such a God, (surely we must say,) if there be a master who can thus protect and deliver his servants when exposed to the most awful perils, let me be his servant. I know not what difficulties I may have to encounter, nor in what situation I may need such a friend; but I do know of death: I know I must be committed to the hand either of an angel or a devil at the last time. This shall be my cause. Let me also be surrounded and protected by angelic powers and the force of divine influence.

Thus engaged and supported, for very shame I shall bestir myself; not one hour shall see me idle, or thoughtless, or dissipated, or profligate. I shall be ashamed of every moment in which I am not employed as the angels of heaven are employed, and by the same God.

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NINE REASONS WHY A REVIVAL IS NEEDED—A revival of God's work in every church in our land is needed:—

1. To interpose a check to the tide of evil influences constantly setting upon us, in connection with business, politics and pleasure.
2. To sanctify our educational advantages.
3. To save the church from perpetual degeneracy.
4. To prevent the total extinction of the church.
5. To test the reality of our own hopes.
6. To bring into exercise the gifts of the church.
7. To supply the great destitution of ministers.
8. To arouse our impenitent friends, and save their souls.
9. To spread the gospel over the world.

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There be some sermon hearers, that be like those fishes, that always live in salt water, and yet are always fresh.

[G. Herbert.]

## Something about Paper and Books.

THE great staple article in the manufacture of paper is rags; but the scarcity of paper which for some months has been experienced in the book and newspaper business, has led to various experiments to discover some useful article as a substitute. Bass-wood has been tried with some success, and grasses of different kinds have been successfully employed; but it is extremely difficult to find any article suitable for making paper that will take the place of rags. It is to be hoped that art and science combined will effectually remedy this scarcity, and cause the high prices of this valuable article to decrease.

The Overland Mail, a paper published at Hong Kong, in China, is printed on thick, heavy paper, of a fine texture and smooth surface, which is made from the shavings of the bamboo plant. The quality of the paper is fair; it is rather dark, and somewhat brittle, but with European skill and ingenuity, together with the use of machinery, there is no doubt that it might be much improved. Something must be done. The consumption of paper in the United States is about 300,000,000 lbs. yearly, being four times as large as that of England; and manufacturers have recourse to substances almost unknown on the continent. Straw enters largely into its composition, strengthened with stronger fibre, for thin and thick woven papers, as well as for mixing with white paper pulps. The waste from palm-leaf manufactories, swamp-canes, wood-shavings, and other materials are employed, and the supply of white paper is made to keep pace with the demand by the use of brown paper for many purposes not hitherto common, either in this country or in Europe; such as envelopes and thin wrapping paper. The material for making brown paper is, and always will be, more abundant than that used for white paper. Our wrapping paper in the United States is mostly brown or

colored, but in Europe white paper, or paper nearly white, is largely used for wrapping purposes, and is consequently much dearer.

There are in the United States nearly eight hundred paper mills in operation, having three thousand engines, and produce yearly 270,000,000 lbs. of paper, which, at ten cents per lb., amounts to \$27,000,000. The quantity of rags required to produce the paper, amounts to 406,000,000 lbs. It takes one and a quarter lbs. of rags to make one pound of paper. The value of these rags, at four-cents per lb., is \$16,200,000, and the cost of labor, at one and three quarter cents per lb., amounts to \$3,875,000. The cost of labor and rags united, is \$19,575,000, and the cost of manufacturing, aside from labor and rags, is \$4,050,000, which makes the total cost \$23,625,000 for manufacturing paper worth \$27,000,000.

Besides the rags gathered at home, the United States imports them from twenty-six different countries. The amount imported in 1853 was 22,766,000 lbs., worth \$982,882. Italy is the greatest source of supply, and sends us about one-fifth of the whole amount. In 1853 there were imported from England 2,666,005 lbs. In a statement taken from one of the journals of the day we find the cost of imported rags as follows:

1850,	\$3 61	1853,	\$3 46
1851,	3 46	1855,	3 45
1852,	3 42		

From these statistics, compared with foreign tables, it will be seen that the consumption of paper in the United States is equal to that of England and France combined.

Forty years ago, the manufacture of 4000 small sheets of paper was a good day's work for three men, while now, by the aid of machinery, the same number can produce 60,000 sheets in the same time. It has been estimated that the paper produced yearly by six machines, if united in one sheet, would encircle the

world. Nowhere is paper so much used and valued as in the United States. In France, with 35,000,000 of inhabitants, only 70,000 tons of paper are produced yearly, of which one-seventh is for exportation. In Great Britain, with 28,000,000 of inhabitants, only 66,000 tons are produced, while the United States, young, and but little advanced in manufactures, turns out nearly 200,000 tons—more than the united product of these two great commercial countries.

The imports of paper into New York in the year 1853, amounted to 4482 packages, valued at \$340,824, while those of 1854 were 8418 packages, valued at \$251,557. Of stationery, for the years 1853-4, there were imported 5357 packages, valued at \$860,628. The exports of paper and stationery, between July 1st, 1853, and June 30th, 1854, amounted to \$187,325, and those of books and maps during the same period to \$191,843.

To the paper manufacturer the rapid decrease in the supply of rags is alarming, and to remedy this defect, other substances must and will be employed. If a proper substitute for rags be discovered, which will keep the supply of paper fully up to the demand, it is plain that a great impetus will be given to the manufacture of paper.

In 1639 the first printing press was established in America, and the following year a book was printed from it, being the first published in the colonies. It was shortly after republished in England, where it passed through not less than eighteen editions between that period and 1754; thus maintaining a hold on English popularity for 114 years. The name of this book was "The Bay Psalm Book." It passed through twenty-two editions in Scotland, the last bearing date 1759; and as it was reprinted without any pecuniary benefit ensuing to the compiler from its sale, the somewhat remarkable fact is disclosed, that England pirated the first American book, and was in reality the original aggressor in this

line. This book enjoyed a greater and more lasting reputation than any succeeding one of American origin, having passed through seventy editions—a very remarkable number for the age in which it was produced.

The first American Bible was published at Cambridge, in the colony of Massachusetts Bay, in 1663, and as it was unlawful to publish an English version of the Scriptures in the colonies, this one was published in the Indian language. It was the famous Bible of Eliot, the missionary, about 1500 copies of which were struck off. These are now rare and sealed books—rare because only a few copies can be found in our public libraries; sealed, because the tongue in which they were written has literally become a dead language, for the tribe, and all who had a knowledge of their dialect, have ceased to exist. It remains a striking monument of the piety, perseverance and learning of Eliot.

Soon after this, from a log cabin in New England, came forth "Newman's Concordance of the Scriptures," which, as a theological work (and the first theological work in America) was admitted to be one of the most perfect, holding its place in public esteem until superseded by Cruden, which it suggests.

From that first printing press at Cambridge, in America, emanated hundreds of works, and after the repeal of the stamp act, literature flourished alike with other institutions.

The libraries of Cambridge, Harvard and Yale, in earlier days, contained most of the books in the country: but now hundreds of valuable public libraries are in existence.

The number of volumes in public libraries in the United States numbered in 1853, 3,753,962. The public school libraries in the United States, more than 9,000 in number, contain more than a million and a half of volumes, added to which are hundreds of private libraries, the number of volumes in which cannot

be estimated. Seventy-four publishers in this city send forth from their presses millions of books, which the trade sales rapidly distribute all over the Union. Thousands of persons receive employment from these publishing houses; and the names of the publishers, Harpers, the Appletons, and Putnam, are familiar to almost every reader in the United States.

In 1862, the number of American publications, original and reprinted, was 966 original, and 822 reprints; total, 1,288. These publications proceeded from 191 different publishers, of whom New York furnished 74, Philadelphia 26, and Boston 27. Aside from books and magazines, there are the newspapers of the Union. According to the census of 1850, we find that there are 2,526 published in the United States, comprising a circulation of upwards of 5,000,000 of copies. In 1853, there were 424 papers issued in the New England States, 876 in the Middle States, 716 in the Southern States, and 784 in the Western States. There is one publication for every 7161 free inhabitants in the States and Territories.

New York city publishes 64 papers and periodicals, giving employment to over two thousand persons, many of whom are females.

There are other classes connected with the making of books. The type-founders and stereotype-workers amount in the United States to 811. The most extensive foundries belong to New York city. Then there are the book-binders, amounting to over 5000. Presses are manufactured principally in this city, and employ many machinists.

To have an idea of the book-trade and its various ramifications, let the reader visit some of the extensive publishing houses which are so celebrated in this great metropolis, such as the Harpers and Appletons, and he will exclaim, in the words of the wise king of old, "Of the making of many books there is no end."—*N. Y. Eve. Post.*

## Baptism vs. Universalism.

SEVERAL years ago, there was an extensive revival of religion in an inland town of New England, where the Universalists were numerous and influential. Some who had belonged to that society joined the Baptist church, and many more, firm supporters of the system, were much shaken. At length their minister, who had heretofore for twelve years ever ridiculed the ordinances of religion in his sermons, altered his style of preaching, told his people that he was convinced of the propriety of Christian baptism, and of the importance of forming a *Universalist church*, inviting those of his congregation who desired, to unite with him in doing so.

A few agreed to join, some desired sprinkling, some pouring, and some immersion; and of those who chose the latter, some preferred kneeling in the water, some at the water's edge. Another Universalist preacher came over from a neighboring town, first immersed the minister who resided there, after which they together administered what each desired, to the rest, and then formed them all into a professed church.

On the next Sabbath it was noticed that one of the principal Universalists of the town, and his wife, attended with the Baptists, and again on the following Sabbath. It was the first time for years that they had been seen in an evangelical place of worship, and all were convinced that there must be some change in their views. The man had, years before, fitted up the whole of the second story of his house into one large ball-room, where nearly all the balls and public gatherings used to be held. It was the rendezvous of the opponents of evangelical religion, and he had ever been particularly bitter. Nor was it without some misgivings that the Baptist minister, having resolved to visit him, fastened his horse at his gate.

He at once gave this account of himself: "About two or three weeks ago[

attended the baptism of Mr. —, (the Universalist minister.) I had heard him formerly ridicule that which he now quoted the new Testament to prove true. This led me to observe it more carefully, and I became convinced that if baptism was right, universalism was all wrong; and if universalism was right, baptism was all wrong."

"What led you to that opinion?"

"Baptism," he replied, "seems intended to divide all men into two classes, the religious and the worldly. It draws a line between them. Universalism makes no such difference. It breaks down all the distinction."

The minister asked which he intended to give up.

He replied that he and his wife had been led by what they had witnessed, prayerfully to read the Bible; that they had found singular light and strength through prayer, and had enjoyed the worship in which they had united, but wished to see more clearly before they decided.

In the course of a few weeks they both professed an entire change, and in proper time applied for Christian baptism, desiring to consecrate the *ball-room*, and open it for the worship of their Master, whenever there should be an opportunity.

It was therefore arranged that on the following Sabbath evening, this room should be used for divine service previous to the baptism.

Within full view of the house rolled a clear and beautiful stream, which suited well for the ordinance. Seldom has baptism seemed so powerfully to preach the whole doctrines of evangelical religion, and show its own practical importance by the nature of the profession which it makes. A large multitude was there of those who a short time before had witnessed the same outward form used by a Universalist. But "without controversy" it professed and preached all the points of an evangelical faith and personal experience as no words of

man could express them. It seemed devised to cut at the roots of the system of popular modern Universalism, by its simple professions, as no mere argument could. It appeared as if made to utter just all of those truths that a Universalist might desire to proclaim in renouncing that system.

It professed a "fleeing from *the wrath to come*," by personal repentance.\* Redemption through the death and resurrection of Christ;† his own regeneration or death to sin, and newness of heart and life;‡ and his faith in future retributions and hope of being finally raised from the dead to live with Him in glory.¶ It is not as a matter of controversy, not as a sectional distinction, that Baptists love this ordinance, but as the most clear profession, the most eloquent preacher of all those great truths which all real Christians desire to bind around their hearts, and unfold to the world as a banner, in their acts and lives.—*Our ties' Progress of Baptist Principles.*

\* Matthew, iii: 7, 8. † Colossians, ii: 12. ‡ Romans, vi: 4—6. ¶ 1 Corinthians, xv: 29.

### Bro. Reynoldson's Last Sermon,

IN THE FIRST BAPTIST CHURCH, RICHMOND, VA.

PREACHING in the Lecture Room of the First Baptist Church, Richmond, the other day, I discovered in the Bible some *notes*, which had been left there, and which proved to be the memoranda of the last sermon preached in that place by that devoted man of God, Bro. J. S. Reynoldson. I remember the sermon well. He was providentially here, and preached it on a week night. There was not much general interest, though the church was engaged in a protracted meeting. It was a warm, spirited, and characteristic discourse. Many points were presented, and pointedly urged, then left to make room for other ideas. His sermons generally were not like the dash of waters from a shower bath, accomplishing all their effect by

one single impact—but like the powerful baths of our “Warm Springs,” surrounding you by an almost imperceptible influence, and infusing health through innumerable pores. He had no uniform method of sermonizing, no unity of subject, no sameness of manner, in preaching, even as he had no stereotyped system of revival measures. The only unity he aimed at was to bring sinners to unity with Jesus Christ. It mattered not how that could be accomplished.

Some of our readers will be glad to see these notes, imperfect as they are, and needing of course the lively imagination and warm heart of their author to put flesh upon the bones. As a memorial of Bro. Reynoldson, as a specimen of his style of preaching, and as suggestive to some of us who are ministers, they may serve a good purpose. I have barely copied them off, adding a few words occasionally to explain some allusion, which would be scarcely understood, without a slight expansion of his abbreviated expressions.

B. M., Jr.

#### NOTES.

Dan'l 10: 19. *O man, greatly beloved—Fear not—Peace—Be strong.*

Such the messages of God, by an angel to a man. Such our consolation.

The wheels of providence and grace worked by one great hand. The same being who sent this message to Daniel, sent angels to direct great events. His object is—To develope character—to mature individual graces—to convert the world. Happy we who watches these workings of God.

1. A GODLY CHARACTER clearly set forth in the man addressed. Daniel a true type of a pious man, &c.

1. *Self-denial.*

2. *Faith* and dependence on God, producing (1) A spirit of prayer; (2) Simple obedience; (3) Fearlessness of man; (4) Renunciation of all for conscience' sake; (5) Consistency.

#### 8. *Penitent confession and intercession for Zion.*

II. The Lord's GRACIOUS HELPS AND ASSURANCES to such.

1. *Greatly beloved.* God's love great to all—to the poorest, to the worst, to all the world. To a true and holy character much greater. Loves him not for himself, but for his Son's sake. *Imputation.* Joy—rejoices over those rescued by his grace as woman over lost coin; as father over returning prodigal; joy in the heart of the Lord of heaven, in presence of the angels. *Cordelia*—“these are my jewels.” God so loves the lost that he redeems them, and so loves the redeemed that he counts them his jewels.

2. *Fear not.* Oh, chide thy doubts. If God loves, if his Spirit works, why fear? Time spent in doubts, the time you wait before coming to Christ—is time wasted. (1) Boy and stars in darkness.\* Nay, more. (2) Cæsar; Christ

\* The allusion here I do not certainly recognize; but I have met with a story, translated from the German, to which I think it probable reference was had. It is as follows:—

#### *The Guiding Stars.*

It was a dark, cold midnight. The aged Hermann and his son were journeying over the heath. All day long they had travelled, and were now returning with cheerful, happy hearts to their home. Gloomy night-clouds were piled up one over the other in the heavens, so that not a single ray of friendly light illumined the lonely path. Hermann, acquainted with the road, stepped briskly along before his son: but all at once it seemed to him as if he had lost his way. His uncertain and straggling steps lingered along the now half-trodden pathway;—and as they now came to a strange brook and a clump of trees which he had never seen before, they knew they were going all the time farther from home.

Anxious and with timid heart-beatings, Emile clung to his father's hand, fearing that they must spend the night on the heath. But his father comforted him. “Let us only keep going forward, till we come to some hospitable cottage, where we may find shelter till morning.” They hastened on—

in the heart. You have read the story of Cæsar's checking the fears of the sailors, who were terrified at the storm. "Why do you fear? You carry Cæsar and his fortunes." He who carries Christ in the vessel, may smile at the storm.

8. *Peace be unto thee.* This same message other angels repeated, when they announced the Incarnation. And higher authority still. It is *Christ's* legacy, twice confirmed. For Daniel's deliverance then, and for the Christian now, God works without as well as within—controls events and controls him. Thy prayer is heard—thy ways ordered—thy end ordained—Peace. Oh the peace of those who can say, "The Lord is my portion!"

III. GOD'S DESIGN AND EXHORTATION.  
*Be strong—*

1. In love—a sure principle. Let it be thy leading motive.

2. In faith—take a sure hold.

3. In truth. God's word is a sure word—mighty in the Scriptures.

4. In hope—sure promise.

5. In thy work—in thy own heart and life. God works in power, while thou laborest in weakness.

6. In prayer for the world—God answers.

Soon thy race will be ended. All save thy works for God shall be destroyed. Soon Jesus' victory will be accomplished.

ward, but reached no friendly cottage. Ever wilder was the way, and more insecure the footing. See, suddenly a sharp, piercing wind rushes fiercely into the gray masses of cloud. The clouds flee before it: so that the starry heavens, with all their shining eyes, smile down upon the wanderers.

"Now God be praised," said Hermann. "Now we shall easily find the way."—"How?" said the boy. "Do you not see Sirius shining yonder? He is directly over our village. We must turn to the right, and shall soon reach home." "Wonderful," said Emile; "I never thought to find our path by looking into the heavens."

So they journeyed cheerfully on again, and soon were knocking at the door of their home:

Oh, be strong. Soon the season for work is over. Emulate those whom God has endorsed. Be strong.

### Mingling our Righteousness with Christ's.

THERE is an anecdote of Bishop Butler, the author of "The Analogy," which should be extensively known, as it is calculated to impress a great scriptural truth upon the hearts of thousands, as effectually as his Analogy has forced conviction of the truths of revelation upon the understanding.

Bishop Butler never married, and the large income annexed to an English bishopric was wholly expended in charities to the church and to the poor. These charities were so extensive, that it was said he expected to purchase heaven by his benevolence. His daily habits were so self-denying, as to shame the self-indulgence of many of the poor.

His death was preceded by a long illness, during which his mind became deeply impressed, and his whole soul weighed down by a sense of his guilt before God. One of his chaplains, in endeavoring to administer consolation to his troubled spirit, referred to his extensive charities as undoubtedly acceptable to God. The Bishop immediately replied, "I am but a steward of the Almighty; all is his, entrusted to me to promote his glory and the good of mankind; how can I know that I have not abused this trust to purposes of self-gratification. I look back upon all these things, and they fill my soul with terror by the feeling of responsibility they awaken."

Another chaplain spoke to him of "The Analogy," and of the many infidels it had reclaimed from deadly errors. He replied again, "I began the Analogy with a view to the glory of God; but as I proceeded with the work, visions of the fame it might bring to myself mingled themselves up with the views I had of promoting the glory of



God, and all was polluted and rendered sinful; the book may be a blessing to others, but it weighs like lead upon my own soul."

The chaplain replied, "Admit, my lord, all you say to be true, that your very alms have partaken of sin; that the Analogy would condemn you for mingling your own glory with that which should have been given solely to God; yet why all this anxiety and alarm? Jesus has said, 'Whosoever cometh unto me shall in no wise be cast out,' and in that promise you should find peace." The Bishop immediately raised himself in his bed, and exclaimed, "How wonderful, that as often as I have traced every line of the Bible, the full force of that passage has never struck me before. '*Whosoever*,' includes all—all may come—'*shall in no wise be cast out*,' gives the assurance, that no amount of sin, no depths of guilt of which men can be guilty, shall prevent God from receiving and accepting them, if they come to him through Christ; his blood has atoned for all sins, and his righteousness will hide the iniquities of all who accept his offers of mercy." He lived many weeks after, and preached, to all who approached him, the full and free salvation of the gospel, as it is condensed in this blessed passage. Resting upon, and repeating this passage, he died in holy triumph.

### The Turks at a Fire.

I WAS not long in Constantinople before I came in for what is of very frequent occurrence, namely, a fire. Indeed, I believe that, as a storm is said to be always going on in some parts of the sea, so a conflagration, larger or smaller, is always raging in some part of the narrow wooden streets of Stamboul.

The people have few public amusements, and this is considered one of the best, if I may judge by the demeanor of the crowds, whose singular bearing was to me more interesting than the specta-

cle I witnessed in common with them. At first I knew not what it meant. I had observed that vast multitudes were moving with what, for a Turk, is haste, toward the court of one of their mosques, and stationing themselves as soon as they had reached it, on the steps, balustrades, and every spot whence a view was commanded.

Joining the company, I discovered the cause of their assembly in a whole street, from which it was every moment expected that the flames would burst. Nothing could exceed the business-like alacrity of those who struggled for a place in the balconies, or the placid enjoyment of those who had attained one. In expectation of the great event, piles of carpets, pillows and cushions had been already brought from the neighboring houses, and placed wherever room could be found.

On these comfortable seats the multitude had established themselves—the men in one part, sedately smoking; the women in another, now looking on, and now playing with their children. In a moment refreshments of all sorts were provided—sweetmeats, confectionery, and sherbet—by a number of rival purveyors, who advanced with unalarmed alacrity, amid the smoke and falling sparks, plainly considering the scene of destruction a sort of "benefit," got up for their especial behoof, and unceremoniously elbowing to one side the police, who rushed, with pails of water on their heads, to the rescue of the burning houses.

In a few minutes more the flames burst out with a loud crash, mounting high into the heavens, and flinging an exciting and pleasurable heat into the face of the crowds, who, without ever removing their pipes, (except to drink, gazed with silent but impassioned interest on a scene which, to them, was no more a matter of surprise than a street preacher would be in Edinburgh, a "Funziane" at Rome, or Punchinello at Naples. Among the calm crowd of

spectators were the proprietors of the burning houses, smoking like their neighbors, and well assured that their loss had been determined by Allah long before the prophet was born.—*De Verrey's Sketches.*

### A Veteran Editor Gone to Rest.

THE New York Examiner contains the following deserved tribute to Alexander M. Beebe, LL. D., one of the oldest Baptist editors in the U. S.:

The intelligence has reached us that our friend and associate, ALEXANDER McWHORTER BEEBE, LL. D., has entered into rest. It is but a few days ago that he was with us, in this city, apparently not more ill than he had been for several years, and on Tuesday, the 4th inst., he went to the polls and deposited his vote. On Wednesday he had serious symptoms of congestion of the lungs, and his suffering at times was extreme. He continued in that state through the day and night, giving little hope to his family that he could remain with them more than a few hours. On Thursday afternoon his symptoms appeared more favorable, but at 6 o'clock a relapse occurred, that terminated all expectation of his recovery, and, in one hour after, he died, at his late residence in Utica, in the full possession of his faculties, and desiring to depart that he might be with Christ.

The funeral solemnities were attended on Saturday afternoon; his pastor, the Rev. T. O. Lincoln, D. D., and the Rev. Messrs. Corey and Vogell conducting the religious services. The commemorative discourse was preached by his pastor on Sunday last, in the house where he was accustomed to worship, to a crowded audience, embracing many of the oldest and most prominent of his fellow-citizens.

Mr. Beebe was born in Newark, N. J., September 29th, 1788, at the house of his maternal grandfather, the celebrated Alexander McWhorter, D. D.,

with whom he spent much of his childhood, and by whom his education was directed. He graduated with honor from Columbia College, at the age of eighteen years, in the class of 1802—a class that well sustained the reputation of that ancient seat of learning, and but one of whom, Nath'l F. Moore, LL. D., late President of the college, is now living. After leaving college, Mr. Beebe pursued the study of the law in the office of the elder Ogden Hoffman, with Washington Irving and James K. Paulding for his fellow-students; and a friendship sprang up between himself and Mr. Irving, which led to an uninterrupted correspondence during Mr. Irving's first visit to Europe. Mr. Beebe continued to reside in this city, in the practice of the law, until 1807, when he opened an office at Skaneateles, N. Y., and where, for fifteen years, he was engaged in his professional pursuits, commanding the confidence of all who knew him, and attaining to distinction as a member of the bar of Onondaga county.

It was while living at the beautiful village of Skaneateles, and surrounded by such luxuries as gratified a cultivated taste, that the event occurred which changed the aims of his life, and subsequently its pursuits. It was there that he lost his first child, and was led to seek a refuge for his own soul in the hopes of religion. He became a Christian, and henceforward, to the end of his life, he sought "FIRST the kingdom of God and his righteousness." He did not immediately make a public profession of religion, but sought direction in prayer, and a careful examination of the Scriptures; and the light of truth beamed upon his path after having had repeated interviews with a venerable lady residing at Skaneateles, in humble circumstances, who, like another Priscilla, "expounded unto him the way of God more perfectly." He then believed it to be his duty to connect himself with a Baptist church. But there was no such church within less than seven miles from his

house, and they had no better place in which to hold their meetings than a district school-house made of logs. That church became his spiritual home, and with them he loved to worship, from week to week, until 1822, when he changed his residence to Elbridge, a growing village of the same county.

The Christian denomination with which he identified himself was at that period of small account, in Central New York, and the acquirements, position and ability of Mr. Beebee, combined with an eminently consistent and elevated Christian life, made him at once the counsellor of his brethren, and the confidential friend of the unlettered but noble men, who were then the acknowledged leaders of the people. His house and his heart were always open to them, and his recollections of them were precious. Those were rare and princely men. He opened his law office in Skaneateles the same year in which the ever-to-be-remembered ALFRED BENNETT was ordained to the work of the ministry, in a *barn*—then the only available place—in the town of Homer, of the adjoining county. Mr. Bennett became acquainted with Mr. Beebee, and a friendship was formed between them which knew no abatement until death. Then there were such men as Haynes, of Eldridge, Wyckoff, of Auburn, Morton, of Madison, Hosmer and Kendrick, of Hamilton, Peck, of Cazenovia, and their compeers, who enjoyed his hospitality, and instructed and charmed him by their heavenly conversation, and powerful ministry.

From the time that he became a Christian, the profession of the law had fewer attractions than when he first entered upon it. His professional services were sought, but he resolved to make no suitor his client unless he believed justice to be on the suitor's side. Positions of high civil trust were urged upon his acceptance, but he would become a candidate for no office that could in any respect compromise his character as a

Christian. His first obligations were to Christ, his Saviour and Lord, and nothing was admissible, in his estimation, that might weaken his convictions of the strength of those obligations, or impair his ability to honor them. The strong-minded and God-fearing men who were his bosom friends, saw that no merely secular calling could be permanently congenial with his principles and tastes, and they hoped that he would relinquish the law for the ministry. But that was not the work which God was preparing for his servant.

In 1824 there were not more than three or four Baptist newspapers published weekly in the United States, and no one of them was issued within the State of New York. The denomination was rapidly increasing in the State. Its membership had been doubled in the ten preceding years. The Hamilton Missionary Society was that year merged with the Missionary Convention; the Hamilton Literary and Theological Institution had been organized; and the work of Foreign Missions, so auspiciously begun ten years before, had some of its most influential and enthusiastic friends in the ministry and members of the churches of Central and Western New York. This was the period of enterprise, union, growth and power in the churches. The need of a religious journal that should be devoted to their interests, and the interests of the beneficent enterprises which commanded their regard, was everywhere felt. The *Baptist Register* was issued under the patronage of the Missionary Convention of the State, and in 1825, Alexander M. Beebee became its editor, by appointment, and at the earnest solicitation of the same Board.

The *Register* was then a very small sheet, with a circulation wholly inadequate to the expense of its publication. But the men who conducted it had faith in each other and in God. They believed that the 40,000 Baptists of the State would increase in numbers and in wealth, and that the time would come when they

would give to the paper a subscription list equal to its support. Mr. Beebee shared these expectations. He changed his residence to Utica, and entered upon his new duties with an energy of purpose and strength of devotion, that have never been surpassed. The circulation of the paper increased until at one time its weekly issues reached nearly 7,000 copies. But his salary was at no time more than sufficient to meet his yearly expenses, and his income as an editor, for thirty years, must have fallen thousands of dollars below his support. Yet he pursued the work, to which his brethren called him, and from which they had no wish to release him, with unfaltering devotion to the end of his days—and we publish in *THE EXAMINER* of the week after his death, the last number of his Editorial Reminiscences—an article written but a few days before he passed from among us to join in heaven the beloved and honored fathers, whose names and worth had been so long embalmed in his heart.

Mr. Beebee was eminently courteous, confiding and generous, and won the affections of all who were brought into his society. He also commanded their high respect. Circumspect in all things; scrupulously careful of the reputation of his brethren; earnest and uncompromising in advocating what he believed to be truth and duty; always ready to yield to the opinions of others, when great principles were not to be sacrificed or impaired; forward to give the weight of his influence in favor of every beneficent enterprise; and possessing piety wonderfully pervaded by a childlike simplicity and confidence, Mr. Beebee was beloved and honored in all the relations of life. His opinions were received with deference, and we do not know the man whose influence was more uniformly in the right direction. He loved peace, and pursued it. To heal, to build up, and to establish, was the service to which his tastes inclined him, and to which his convictions bound him; and in that ser-

vice he was wise, persistent, successful. He seldom took a prominent part in the public meetings of his denomination. But as an editor, his influence upon every denominational movement was safe and strong. His brethren reposed unlimited confidence in the purity of his aims, the intelligence of his convictions, and the grasp of his mind. Hence difference of judgment never produced abiding alienation of feeling, even in the most exciting controversies of the last thirty years. His editorial course was at times the subject of severe animadversion, especially his unyielding opposition to the institution of Masonry, and his fearless advocacy of the early Temperance Reform. But he had no thought of being able to gain the approbation of every reader of his paper, and the consciousness of trying to please God was unspeakably more valuable to him than the applause of any number of men. He "endured as seeing him who is invisible;" and it may be said, in simple truth, that the life which he lived was a beautiful manifestation of living "by the faith of the Son of God."

Having known our departed friend, personally and intimately, for more than thirty years, it is a grateful task to bear our humble testimony to his great excellencies. Associated with him for many years as a member of the same church, and in publishing the paper which he edited so long and so well, we bless the Providence that gave us the benefits of his counsel, sympathy and co-operation in the relations we now sustain to this journal. We know that the principles on which it is conducted received his unqualified approval; and now that he has gone to the world of light, and love, and peace, we are bereaved of such a friend as few persons ever had, and, what is much more, the cause of Christ among men has lost the personal influence of a leader in Israel—a leader whose life was defaced by no blot, and whose example was in perpetual harmony with the heavenly spirit that animated him.

## Editor's Garner of Gleanings.

**FOREIGN POPULATION OF THE UNITED STATES.**—The total number of foreigners in the United States at the last census was 2,240,536, and of these 1,239,434 were males, and 1,001,102 females. The nativities of the foreign born population are exhibited in the following table:

*Natives of Foreign Countries in the United States in 1850.*

Ireland, . . . . .	961,719	West Indies, . . .	5,772
Germany, . . . . .	573,225	Italy, . . . . .	3,645
England, . . . . .	278,675	Sweden, . . . . .	3,559
British Ame- rica, . . . . .	147,711	Spain, . . . . .	3,113
Scotland, . . . . .	70,550	Denmark, . . . . .	1,838
France, . . . . .	54,069	South Ameri- ca, . . . . .	1,543
Wales, . . . . .	29,868	Russia, . . . . .	1,414
Switzerland, . . . .	13,358	Belgium, . . . . .	1,313
Mexico, . . . . .	13,317	Portugal, . . . . .	1,274
Norway, . . . . .	12,678	Austria, . . . . .	946
Prussia, . . . . .	10,549	China, . . . . .	758
Holland, . . . . .	9,848	Sandwich Islands	588

2,240,536

A large proportion of the foreign born reside in large cities; in a few of which we find a total of 382,402 Irish, and 212,559 Germans and Prussians, being 40 and 36½ per cent. respectively of the total number of each class in the United States. The proportion of foreign born to native inhabitants, in the different sections of the Union, is as follows: Eastern States, 12½; Middle, 19%; Southern, 1%; Southwestern, 5½; Northwestern and Territories, 12¾ per cent.

Wisconsin and Minnesota contain by far the largest proportion of foreign born white inhabitants, this class reaching in the former State to more than 36 per cent. In the Southern and Northeastern States the ratio reduces from 10 to less than 1 per cent.

There are no means of ascertaining the amount of personal property brought over by foreigners; of the amount sent back by them, however, in aid of their relatives and friends, some account has been taken by the English Commissioners of Emigration.—They have ascertained that, during the four years ending with 1851, \$14,384,480 were sent back to England by emigrants in this country.

It may be that a larger amount than ordinary was raised during the period referred to, in order to rescue those suffering from the famine and pestilence of 1847-'8, but the amount is, in any case, truly surprising, and indicates a general condition of prosperity and energy among our foreign population.

**THE PROGRESS OF POPULATION** in various parts of the world differs very materially, as will be seen by the following table from Hunt's Merchant's Magazine:

	Year.	Population.	Year.	Population.	Years.	Actual gain.	Increase per cent. per an- num.
United States . . . . .	1790	3,929,827	1850	23,191,876	60	19,262,049	8.17
Prussia . . . . .	1786	6,000,000	1840	16,331,187	63	10,331,187	2.73
Turkey in Europe . . . .	1801	8,500,000	1844	15,500,000	43	7,000,000	1.92
Russia . . . . .	1783	27,400,000	1850	62,088,000	67	34,688,000	1.89
Great Britain . . . . .	1801	15,800,000	1851	27,475,271	50	11,675,271	1.48
Austria . . . . .	1792	23,500,000	1851	36,514,397	59	13,014,397	.94
France . . . . .	1762	21,769,000	1851	35,783,170	89	14,014,170	.72
Spain . . . . .	1723	7,625,000	1834	12,232,194	111	5,607,194	.66

It will be seen from the above table that the annual increase of the United States has been nearly three times as great as that of Prussia, (notwithstanding the large population that was added to her by the partition of Poland;) more than four times as much as Russia; six times as much as Great Britain; nine times as much as Austria; and ten times that of France. What nation, either ancient or modern, has ever exhibited such a rapid increase in numbers, wealth and power, as the young giant of the New World, destined, let us hope, to remain forever an asylum for people of all nations and kindred, and the inalienable heritage of freedom.

**A LEGACY OF THREE HUNDRED THOUSAND DOLLARS FOR THEOLOGICAL EDUCATION.**—A noble example has been set by the late Mrs.

Eliza Garrett of Chicago, which deserves to be chronicled for the consideration of those who desire to be the instruments of enduring and extensive good, and to whom God has given large pecuniary means.

It appears that in September, 1853, Mrs. Garrett, a quiet Methodist lady, informed Mr. Goodrich, her friend and executor, that she thought it prudent to have her will prepared, and expressed her intention of devoting the largest portion of her property to benevolent purposes, and desired his views in regard to the objects most likely to effect the largest and most lasting good. The founding of such an institution as a Biblical Institute was suggested. She replied that such a purpose had for some time been the subject of her thoughts; that in zeal and self-devotion our ministers were unsurpassed, but that it was manifest deficiencies of education greatly impaired the efficiency and usefulness of many; that such an institution would supply a want in the church, which, from a prejudice to some extent prevalent, would not be likely to be supplied for some time, but by a single or few individuals.

Conversing with others on the subject, her predilection was confirmed, and her will was prepared, devoting nearly two-thirds of her large fortune to the endowment and support of the Institute, which, if wisely applied, will place it on a foundation for efficiency and usefulness unsurpassed in the country; the present value of the property being full \$300,000. So anxious did she become to disencumber her estate at the earliest possible period of all liabilities, and make it available to carry out her pious and benevolent design, that for several years she would only accept four hundred dollars a year for her support, and nearly half of that she devoted to pious purposes. A noble example of devotion and beneficence.

The Northern Methodist General Conference recognized this project at its late session. The munificence of the benefaction was so extraordinary, that it could not fail to command the grateful interest of that body, and it was at once seen to be one of the largest opportunities for usefulness in a new and urgent direction. It determined, so far as the General Conference was concerned, the question of ministerial education. With more uncertain prospects, that question would, doubtless, have been longer and more vigorously resisted. But with this striking providential indication before it, the conference felt that the time for the measure had come, and the church was saved perhaps years of delay, if not of dis-

pute and internal contest. Thus benevolently do good and generous deeds open paths of peace and success before men. The controversy on ministerial education reached its practical solution in a grateful conviction of the will of providence, brought home to the heart of the church by the example of a retired but devout and noble-hearted woman.

**TERMS OF COMMUNION.**—PRESBYTERIAN AND METHODIST GROUNDS IDENTICAL WITH BAPTIST.—The following shows that it is the recognized doctrine of the Presbyterian and Methodist churches, whatever individuals among them may say to the contrary, that baptism, as well as a fair profession of piety, is a prerequisite to admission to the Lord's table. We copy from the New York Christian Advocate, the great central organ of the Northern Methodist church—a paper whose ability, as well as general accuracy and fairness, gives it great authority.

"A lady correspondent of the *Central Christian Herald*, (the leading New School Presbyterian paper of the West,) who signs herself 'Ophelia,' propounds to the editor the following queries: 'Does it appear from Scripture that baptism is appointed for the solemn admission of the party baptized into the visible church? and is there any proof in the word of God that the sacrament of the Supper was only to be administered to believers? or are ministers of Christ now permitted to invite all the congregation to participate?' These questions were occasioned, she states, by having heard a Methodist minister say that 'he had no evidence that the apostles were converted when the Saviour instituted the Supper; no evidence that they were church members, and no evidence that they were baptized.'

"In reply, the editor (of the Presbyterian Herald,) among other things, says: 'These opinions are, perhaps, consistent with the Methodist idea of a church, but they are contrary to the teaching of God's word, as we understand it.' The Methodist E. Church, however, the 'Methodist preacher,' and 'Ophelia' to the contrary notwithstanding, teaches no such doctrine, and for the information of the editor and his fair correspondent, we will show what it does teach. In part I, chapter 2, section 2 of the Discipline, the following occurs: 'Question 1. How shall we prevent improper persons from insinuating themselves into the church? Answer. Let none be received into the church until they are recommended by a leader, with whom they

*have met at least six months on trial, and have been baptised.'"*

**ROMANISM DECLINING IN ITALY.**—While it is undeniable that in parts of Europe, and especially in France, the Romish church is stronger than it was 20 or 30 years ago, and is still strengthening its stakes and lengthening its cords, it is equally clear that it has been on the decline at home in Italy. Intelligent men who have the best means of judging, and who have sought their information from Catholic sources, *have come to the firm belief, that there is at present no other Catholic country in Europe where the Roman church is so weak and its foundations so undermined as in Italy.*

A formidable foe arises to the Roman church in the progressing organization of a national Italian party. It is, certainly, a singular phenomenon to see Popery, which has labored so many centuries for the subjugation of the world to the absolute rule of a few Italians, on the point of being crushed by the rising spirit of this very same nationality. At this time the hopes of all patriotic Italians concentrate upon the King of Sardinia, who is excommunicated by the pope, and Mazzini, who does not consider himself a Catholic at all. Now every step which is tending to promote the re-establishment of Italian nationality is regarded by the organs of the church as an act of hostility. But notwithstanding these views of the highest authorities of the church are well known among the people, and although the governments, except that of Sardinia, are endeavoring to quell all demonstrations of patriotic sentiment and hope, the patriotism of the country presents itself on every occasion.

How loose the tie connecting the Italian people with the church of Rome has become, is clearly shown by late events in Sardinia. The voice of a large majority of the people speaks in an unmistakable manner. The Chamber of Representatives voted last year, with 95 against 20 votes, the suppression of all convents. Among some twenty political papers of the capital, there are no more than two advocating the claims of the pope and of the Catholic party. Most of the others are resolute adversaries of everything pertaining to the church of Rome. In the provinces of Sardinia we find the same proportion; and while the number of newspapers and periodicals in general is constantly increasing, the Catholics cannot even, from want of subscribers, maintain the few which are in their service. A number of town

councils have taken their schools out of the hands of ecclesiastical corporations, to which they had formerly been intrusted. The minister of the interior, Ratazzi, has, in a circular of May 9th, enjoined upon all officers of the State to watch closely the movements of the clergy, and to enforce the law rigidly against them, whenever they transgress it. Several new laws against the privileges of the Roman church are ready to be laid before the next Legislature. It is in vain that the bishops have again unanimously protested against the circular of Ratazzi, and that the clergy are holding large assemblies to concert measures for an effective opposition. They find themselves deserted by the people, and the refusal to shrive such of their parishioners as are commissioned to execute the laws against the church, has proved an efficient means of making converts for Protestantism. On the progress of Sardinia during the six years of its constitutional existence, and of its struggle with Rome, very encouraging statements are found in the letters written by the Hon. W. Kinney, United States Minister at Turin, to the New York Daily Advertiser. Where, in 1850, there were 6,000 schools, with 260,000 children, we now find over 9,000 schools, with 400,000 pupils, and there are besides numerous classical institutions, and three great universities, with over 6,000 students. Besides numerous daily journals, of every shade of opinion, there are 50 periodicals, including two literary reviews.

**A NEW ARGUMENT FOR PUSEYISM,** is its adaptation to encourage feminine accomplishments, and amusements of the gayer sort. In Conybeare's recent satire on this religion of rosaries and rosewater, entitled "Perversion," he says of a certain academic belle:

"She was also very romantic, very enthusiastic, passionately fond of music and poetry, and a most devoted disciple of Tractarian orthodoxy. Indeed, it may be remarked in passing, that this faith is peculiarly suited to young ladies; for it encourages and utilizes their accomplishments, sets them upon embroidering altar-cloths, illuminating prayer-books, elaborating surplices, practising church music, carving credence tables, and a hundred other innocent diversions, which it invests with the prestige of religious duty. And besides this, it imposes no cruel prohibition (like the rival creeds) upon their favorite amusements; but commends the concert, smiles upon the ball, and does not even anathematize the theater."

## The Home of the Heart.

Hast thou wandered forth 'mid pleasures scenes ?  
 Hast thou based thy hopes on Elysian dreams ?  
 Hast thou been where the joys of earth seem fair ?  
 Haste away, linger not, *home* is not there.

Thou hast sought, perchance, in ambition's mart  
 A shrine, where to offer the gift of the heart :  
 If so, then turn from that dream again,  
 Not there is thy home, thou hast sought in vain.

Or thou may'st have deemed the bauble, gold,  
 A cure for all ills, that in life unfold ;  
 'Tis a fleeting dream, a mocking show,  
 We sigh for a happier home below.

Oh ! come where peace and affection dwell,  
 Enchaining the heart with a fadeless spell,  
 Where happiness brightens the quiet spot,  
 And malice and envy may enter not.

Seek till thou findest this holy retreat,  
 Thy search may be long, but the end is sweet.  
 Hast thou found it ? Then pause, and no longer roam,  
 For there is thy heart, and there is thy *home*.

*Richmond Female Institute, 1850.*

MINNETA.

DECLINE OF PEDOBAPTISM.—Our readers are well aware of the gradual decline of infant baptism in the various Pedobaptist denominations of this country. By many of their members it is openly rejected ; by others it is held of doubtful obligation, and many who accept its authority, neglect its observance. Such a result is inevitable, where the Bible is made the only rule of faith, and Christian character is regarded as essential to church membership.—Thoughtful minds will instinctively inquire if the two ordinances do not rest on the same basis ? If a change of heart is essential to a preparation for the Supper, is it not equally a prerequisite for baptism ? When once the inquiry is awakened, and the final appeal is made to the Bible, the result cannot be doubtful. The intelligent French correspondent of the *New York Independent* intimates that this process of thought is going on in France at the present time. He says :

“ Before closing this letter, allow me to return to France to say a few words upon a feature of the present physiognomy of the free churches, which cannot fail soon to attract much attention, and perhaps cause much disturbance among evangelical Christians. I allude to the spread of, I would not say *Baptist*, but *antipedo-baptist* opinions. In many churches there are mem-

bers who decidedly oppose the baptism of children. Some of the churches of the Union do not baptize them any more, and yet they do not ask of converts to be baptized again, nor do they make baptism a condition of their taking the communion. I know several missionaries of the Evangelical Society who do not baptize any more children. Mr. Edmond De Pressense, of Paris, does not practice pedo-baptism, though his colleague in the same church, (Taitbout,) Mr. Fish, does. In the south of France a regular controversy has begun on the subject. Already half a dozen pamphlets have come out, and a big volume of Mr. Lenoir is announced to appear before long, under the title of “ Essay, Biblical, Historical and Dogmatical, upon Infant Baptism.” The idea that every one must become by conversion, and not otherwise, members of a Christian church, and that the profession of the Christian faith must be personal and spontaneous, has led, little by little, many of the best minds, amongst those who are opposed to an established church, to abandon the notion of infant baptism.”

FIRST PROTESTANT MISSIONARY TO THE INDIANS.—The person with the best claim to this honorable title, is usually supposed to have been John Eliot, “ The Apostle to the



Indians." This, however, says the Christian Intelligencer, is not the fact. In the year 1642, Dr. Joannes Megapolensis came from Holland, and took "spiritual charge of the settlers around" Fort Orange, now Albany. This worthy man was as zealous as he was learned. He took great interest in the children of the forest, who came to the forts to trade, and wrote a treatise on the Mohawks, which was published in Holland. He also learned their language, and preached Christ to them three or four years before Eliot began his labors among the Aborigines around Boston. (See Brodhead's History of New York, 375.) Eliot is, indeed, to be remembered with love and honor, but he was not "the morning star of missionary enterprise" among the savages of America. That title belongs to Megapolensis. Would that our forefathers, who began so early and so well, had continued their self-denying toils for the poor perishing natives.

**SUPPORT OF THE MINISTRY IN SCOTLAND.**—The plan adopted in the Scotch Free Church for missionary support, is for each member to contribute the *minimum* sum of one penny weekly. A vast number, however, contribute more; their names are all enrolled in the books of the collectors, who gather in the sums promised, and send them forward to the great central fund; and at the close of the financial year a dividend is declared among all the ministers of the Free church, which increases year by year, until it has reached £140, which is the dividend of the present year. When it is remembered that each minister has besides a dwelling and garden rent free, and that the minister of the poorest congregation of his church has at least a stipend of £140, or \$700, it will be apparent that no church in Britain or America so well provides for its ministry.

**STATISTICS OF IMMIGRATION.**—During the eleven months ending June 30th, there arrived in the New England States 8,134 immigrants, with \$121,523 01; in the fifteen Southern States and the District of Columbia, 3,251, with \$194,888 73; New York, 39,993, with \$1,291,626 09; New Jersey, 2,272, with \$214,955 79; Pennsylvania, 2,421, with \$546,033 78; Ohio, 6,117, with \$479,633 90; Indiana, 1,309, with \$101,861 63; Illinois, 7,713, with \$698,456 31; Michigan, 2,887, with \$199,300 86; Wisconsin, 10,457, with \$1,045,661 38; Iowa, 855, with \$248,335 40; California, 806, with \$165,125 13; Minnesota, 305, with \$35,156; Utah, 1,829, with \$55,670 93; Kansas, 3,

with \$128; Oregon 1, with \$10; Nebraska, Washington, and New Mexico Territories, none.

**THE NEW WORLD OF AUSTRALIA.**—Australia, or New Holland, an immense island, lying South of Asia, and chiefly in the Southern temperate zone, has been called a continent, and contains 3,000,000 square miles; being three times as large as the territory of the United States East of the Mississippi. On its Eastern side is New South Wales, of which the principal town is Sydney, one of the finest ports in the world. Since the discovery of its gold regions, the attention of the world is turned to this country, and one day it may rival the United States, and be prominent among the great nations of the earth. A great paper of eight pages, "The Empire," being recently sent us, we took it at once to be a London journal, filled as it was with ship news, anniversaries, editorials, &c.; but on looking at it, we saw it was issued at Sydney, in Australia. Four and a half solid columns of the anniversary of the Religious Tract Society, we thought, must be that of the mother Society in London, formed in 1799; but on looking again, we found it was the "thirty-third anniversary of the New South Wales Religious Tract and Book Society," and that they have just voted no longer to restrict their purchases to the publications of the society in London, but to include also those of the American Tract Society. Their receipts, the last year, were more than \$10,000; the sales from their depot in Sydney exceeded \$5,000, and the sales by colporteurs \$2,600. Their Secretary, Mr. James Comrie, writes a cheering letter to the American Tract Society, opening the way for the circulation of this Society's publications in Australia; there being, he says, an urgent call for the Temperance tracts and manuals. We trust God has purposed in that vast country to raise up a great Christian nation, to diffuse the blessings of the gospel over the benighted millions of Asia and the world.—*American Messenger*.

### Let them Talk.

Not all they say or do, can make  
My head or tooth or finger ache,  
Nor mar my shape, nor sear my face,  
Nor put one feature out of place;  
Nor will ten thousand lies  
Make one less virtuous, learned or wise;  
The most effectual way to balk  
Their malice, is to let them talk.

## A Poetical Dun.

The editor of the Methodist Protestant thus addresses his delinquent subscribers :

A LA HIAWATHA.

Should you ask us why this dunning?  
Why these sad complaints and murmurs,  
Murmurs loud about delinquents  
Who have read the paper weekly,  
Read what they have never paid for,  
Read with pleasure and with profit,  
Read of church affairs and prospects,  
Read of news both home and foreign,  
Read the essays and the poems—  
Full of wisdom and instruction;  
Read the table of the markets,  
Carefully corrected weekly.  
Should you ask us why this dunning?  
We should answer, we should tell you,  
From the printer, from the mailer,  
From the kind, old paper-maker,  
From the landlord, from the carrier,  
From the man who taxes letters  
With a stamp from Uncle Samuel—  
Uncle Sam, the rowdies call him;  
From them all there comes a message—  
Message kind, but firmly spoken,  
"Please to pay us what you owe us."

Sad it is to hear such message  
When our funds are all exhausted;  
When the last bank note has left us,  
When the gold coin all has vanished,  
Gone to pay the paper-maker,  
Gone to pay the tolling printer,  
Gone to pay the landlord tribute,  
Gone to pay the sable carrier,  
Gone to pay the faithful mailer,  
Gone to pay old Uncle Samuel—  
Uncle Sam the rowdies call him,—  
Gone to pay for publication  
Three and twenty hundred dollars!

Sad it is to turn our ledger,  
Turn the leaves of this old ledger,  
Turn and see what sums are due us,  
Due for volumes long since ended,  
Due for years of pleasant reading,  
Due for years of toilsome labor,  
Due despite our patient waiting,  
Due despite our constant dunning,  
Due in sums from two to twenty.

Would you lift a burden from us?  
Would you drive a spectre from you?  
Would you taste a pleasant slumber?  
Would you have a quiet conscience?  
Would you read a paper paid for?  
Send us money—send us money,  
Send us money—send us money;  
SEND THE MONEY THAT YOU OWE US!

## A Response.

The following response, says the Methodist Protestant, to our "apology" of last week, came to us in a familiar hand-writing—one always welcome to our vision. It contained

a year's subscription, and is addressed to "the Hiawathan editor:—"

And the dunned made answer, saying:

"We have quailed beneath your message,  
We have heard your words of dunning,  
We will pay up all we owe you.  
It is well for us, delinquents,  
That you write so oft to dun us!

Then they rose up and paid over,  
Each one brought the gold coin with him,  
And the young men and the women  
Gloried in the ray so genial  
Of the bright face of the editor,  
When he looked on—bills receipted.

Forth into the city went they,  
Fear'd no more to meet the printer,  
Bade defiance to the carrier,  
Boldly met good Uncle Samuel,  
Uncle Sam no more we'll call him.  
"Never more," said quiet conscience,  
"Read the Protestant till paid for."

BRIEF DIALOGUE.—SALVATION BY WORKS.—  
*Enquirer.* Will you allow me, sir, to ask you a question in order to get rid of a difficulty produced by your sermon of last Sunday morning?

*Episcopal Minister.* Certainly.

*Enquirer.* Did you not preach a sermon a week or two back on the doctrines of grace, in which you said salvation was all of grace, "not of works lest any man should boast?"

*E. M.* I did.

*Enquirer.* Last Sunday in your sermon on baptism you said that unless a child was baptized there was no assurance that it would go to heaven, did you not, sir?

*E. M.* I believe I did.

*Enquirer.* Now, sir, my brother has an infant, and it has been baptized; I have one that has not been baptized. If my brother's infant dies, you say it will go to heaven, and should mine die it will not go to heaven. Is not that salvation by works, sir?

Here the Episcopal minister was lost. He promised, however, to lend him a little book, the reading of which would remove all his difficulties.

BISHOP BUTLER.—The constant habit of Bishop Butler to forgive the injuries done to him, led one of his friends to write the following lines after his death, which must be considered the more beautiful as being true:

"Some write their wrongs in marble—he more  
[just,  
Stoop'd down serene, and wrote them in the dust,  
Trod under foot; the sport of every wind,  
Swept from the earth, and blotted from his mind;  
There, buried in the dust, he bade them lie,  
And griev'd, they could not 'scape the Almighty's eye."

## Book Notice.

SPURGEON'S SERMONS.

This is pre-eminently the age of printing. The ravenous jaws of the press drink down whole oceans of ink, and devour mountains of paper, and still its ceaseless clank is ever crying, day and night, like the daughters of the horse-leech, "give, give." The words of a celebrated orator or a distinguished statesman seem to fall from his lips on the printed page, and there is no one, from the world-renowned Senator to the spouter in the village debating society, who may not "speedily see himself in print" if he desires it. The rage *graphice, aliquid agere*—to do something in print—has attacked every profession, and pervades every class of the community. Preachers have not been exempt from this general printing propensity; hence the whole land is shingled over with introductory sermons, sermons before missionary societies, sermons at ordinations, sermons "preached in the regular course of the author's ministry," &c., &c., *ad infinitum*. Most of these productions serve only the purpose of gratifying the vanity of the authors, and taxing the purses of their friends and admirers. They are never read, nor do they deserve to be read; and, "in the course of nature," they speedily find their "long home" at the trunk-maker's or the chandler's shop—the common grave of still-born books and defunct pamphlets.

Still there are some things—even some sermons—that deserve to be printed, and among these are the fifteen sermons contained in the volume now before us. The sensation produced by Mr. Spurgeon's preaching certainly has no parallel in the present century—perhaps none, (all things considered,) in the history of the past. In the most enlightened age of the world—among the most highly cultivated people on earth—in a land where theology, literature, science, oratory are all studied with an assiduity and a thoroughness unknown elsewhere—where the aristocracy of birth, talent and wealth exert an influence more potent than the voice of the people, or the power of the throne—under such circumstances as these, we see a youth of twenty-two, comparatively uneducated, of obscure parentage, destitute of wealth and powerful friends, connected with a sect still "everywhere spoken against," waving the magic wand of his eloquence over men of every class and profession, and swaying listening thousands at his will. Why is this? In

what does the strength of this wonderful young man consist?

These questions it may not be practicable to answer with entire satisfaction. Every great orator is gifted with a power which may be sensibly felt, but may not be very readily described. Most natural fertilizers contain a subtle ingredient, imparting to them their chief value, which the most accurate and skillful analysis cannot detect; while their principal elements are patent to the view of the merest tyro in chemistry. So every great orator is possessed of a hidden power which the most acute criticism cannot detect; while, at the same time, the principal elements of his strength are within the view of his least gifted hearers and readers. We propose, on the present occasion, briefly to notice these elements in the character of Mr. Spurgeon, as they are exhibited in his preaching.

The effect produced by Mr. Spurgeon's preaching, is, no doubt, due in part to the contrast it presents to the style and manner of most English preaching of the present day. Mr. S. says that the Scotch "could not understand his hot, fiery speeches, having been accustomed to hear dry disquisitions from learned Scottish divines." The disquisitions of English divines are probably equally "dry," if their authors are not equally learned. A large number of the clergy in the establishment being worldly, unconverted men, who have adopted preaching as a profession, and solely for the sake of a livelihood, spending their time between the theatres, the race course, and the mansions of the great, whose *entrees* they have purchased by fawning sycophancy, furnish their hearers with only such an amount of preaching, and *that* of such a character as will pass muster in the eyes of the law, and will be sure not to offend the delicate sensibilities of the aristocratic portion of their hearers. Those among the established clergy, who are truly pious, are hampered by the apprehension of violating "order," and bound by the chains of custom, prejudice, and early education, to the barren pathway trodden by the footsteps of their predecessors; while no inconsiderable portion of the dissenting ministry, from the fear of offending the "powers that be," or from the apprehension of being regarded as fanatical, imitate, as nearly as their churches and their consciences will permit, the course pursued by the clergy of "the Church." The consequence of all this is, that while the sermons of many English preachers—perhaps of most of them—are orthodox and

evangelical, they are destitute of pungency and power. Their periods are beautifully rounded, their rhetoric is faultless, and their logic is respectable, but they have no soul in them. They may commend themselves to every educated man's *taste*, but they commend themselves to no man's *conscience*. Their authors read them from neatly penned manuscripts, with studied propriety of voice and gesture, to most orderly and well-behaved congregations; and preachers and people go away from church very well satisfied with "the performance." To men who had been complacently listening to such preaching, or composedly dozing under it, the earnest, fiery, searching voice of Spurgeon sounded like the bugle-note of battle to the warrior startled from his slumbers, or the thunders of Sinai to the quaking Israelites. There was something new as well as startling here, and men were captivated by the novelty of the preacher's manner, while they were impressed by his power. This advantage Mr. Spurgeon would lose, in a great measure, before an American audience, especially before an audience in the Southern States; not that we have any ministers who can favorably compare with this gifted preacher in power over his hearers, but the monotonous dullness or rigid formality, which is the rule in England, is with us the exception. Each of our ministers has a manner of his own, and that manner is more or less plain, pointed, and pungent; and this was to have been expected, as the same inducements to a different style of preaching do not exist here that are to be found in England. The writer of this article has been informed by an English lady, who had heard Mr. Spurgeon, that in his manner and style of speaking he resembles Virginia preachers much more nearly than he does English ministers. The effect produced by novelty, then, would, at least to some extent, be lost among us.

Like all other great orators, Mr. Spurgeon, too, owes the effect produced by his speaking in no inconsiderable degree to his voice and delivery. The editor of the Glasgow Examiner says of him, "As soon as he commences to speak, tones of richest melody are heard. A voice full, sweet and musical, falls on every ear, and awakens agreeable emotions in every soul in which there is a sympathy for sounds. That most excellent of voices is under perfect control, and can whisper or thunder at the wish of its possessor. And there is poetry in every feature and every movement, as well as music in the voice. The countenance speaks;

the entire form sympathises. The action is in complete unison with the sentiments, and the eye *listens* scarcely less than the ear to the sweetly flowing oratory." With such a voice, and such powers of delivery, a speaker must produce an impression, even should he utter nothing but common places.

But after making every proper allowance for the influence of novelty, and the effect of voice and manner on his hearers, enough remains in the substance and style of Mr. Spurgeon's published sermons to account, in a great degree, for the impression he has made. Probably no distinguished speaker of modern times has suffered as little in his reputation by the publication of what he had spoken. The sermons before us if they never had been, and never were to be delivered, would yet confer an enviable reputation on their author, and would produce a deep and powerful impression on the reader.

Mr. Spurgeon's preaching is distinguished by striking originality; not in the topics discussed, for if this were the case, he would not be a faithful minister of the gospel, seeing that the themes of gospel preaching have been essentially the same for 1800 years, and will continue the same through all time; but in "his expositions, illustrations, and applications of divine truth," as well as in the arrangement of his subject and the mode of treating it. And this originality is rendered more striking by the fact, that it is evidently unstudied. He makes no effort to be original. Unlike some preachers of the present day, he does not distort his sentences, manufacture barbarous words of "learned length and thundering sound," utter bad grammar and vulgar slang, and spout mystical nonsense, with the hope of getting up a reputation for originality or profundity. But fresh thoughts come pouring spontaneously from his eloquent lips, sometimes in glowing appeal, sometimes in awful denunciation, but always in good English. Mr. Spurgeon occasionally gives us a trite illustration, or a well-worn thought, but even these are, for the most part, adorned by his genius, and constitute no serious objection to his sermons. There are also in these fifteen sermons one or two cases of inapt and incongruous illustrations, as where the Bible is compared to an Egyptian mummy, and its student to the person unrolling the linen folds that enwrap it. Here and there you may find, too, a fanciful and far-fetched conceit, as when it is said that the napkin was wrapped to itself, and

left in the tomb of Jesus, because believers have no use for napkins in heaven, seeing no tears are shed there. But these are only rare exceptions to general excellence and beauty; and it should be remembered that "Homer sometimes nods."

Another feature of Mr. Spurgeon's preaching is its dramatic power. Not that there is anything theatrical or affected about him. Far from it. Nothing can be more natural than the easy flow of his thoughts, and the transparent beauty of his language. He does not throw himself into an attitude, distort his countenance, and frantically fling his arms about him, while he bespatters his audience with foam from his lips, and pours out on them a volume of ranting bombast. The passion of his sermons is real, not affected. He possesses, in a wonderful degree, the power of enabling his hearers and readers to realize the scenes he depicts, and to become acquainted with the personages he portrays. In his sermon on "Christ Crucified," we almost see "the Jew" bodily before us. There he stands, with his stern countenance, his flowing robes, his broad phylactery, and his devout aspect. And as he passes from our view, saluted by the preacher with the striking valediction, "farewell old Jew," the polished, philosophical, but scoffing Greek appears with equal vividness in his place. At one moment we see the sinner, "like Mazeppa, bound on the wild horse of his lust, held hand and foot, incapable of resistance, galloping on with hell's wolves behind him," and again we behold him seized in the grasp of the Almighty, and "shaken by the neck over the gulf of hell, until his brain doth reel, and then dropped forever." Near akin to Mr. Spurgeon's dramatic power, or perhaps more properly constituting one of its developments, is his skill in personification. Every Christian grace and many of the evil passions are personified, and each one acts and speaks in exact accordance with its true character.

Another element of Mr. Spurgeon's power is his directness of address, his capacity for making his hearers and readers feel that he speaks to them, not *before* them. This is a rare talent possessed by only very effective public speakers. Mr. S., it seems, has been thought to resemble Robert Hall. Such an opinion could only be entertained by persons unacquainted with the style of the two men, or decidedly wanting in critical discrimination. Mr. Hall is greatly superior "in the polished elegance of his diction," but is as far inferior in the quality

of which we have just been speaking, the power of causing his hearers and readers to feel themselves personally addressed. Mr. Hall's preaching was, for the most part, to his hearers "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument." Mr. Spurgeon's addresses come with the pungency and personal application of Nathan's address to David, when he thundered into his ears, "thou art the man!" Mr. Hall's sermons will live much longer than Mr. Spurgeon's, for they constitute an important part of the classical literature of the English tongue. But they will produce a far less powerful and wide-spread impression so long as the latter should exist. But it was not our purpose to attempt a parallel between these two distinguished preachers; and we pass on to observe, that the impression produced by Mr. Spurgeon's sermons has been deepened by the fact, that he is pre-eminently the people's preacher. He leaves it to those gentlemen who "have not pulled the velvet out of their mouths," to adapt their addresses to the fastidious ears of the kid-glove aristocracy. He appeals to the great heart of *the people*, and he impresses, melts down, wins that heart. He but follows the example of his Master, whom "the common people heard gladly," when he addresses "the dear rabble" who gather around him, in plain and simple, but earnest and powerful language, while he thunders into the ears of the aristocracy (the modern Scribes and Pharisees) that they "must part with their cursed pride or be damned."

Mr. Spurgeon's independence, too, (another marked characteristic,) while it has, doubtless, offended some who have listened to him, has won the admiration and commanded the respect of most of his hearers. The time-serving sycophant ever in the end fails of the object of his subserviency. He is despised by the very persons he would win by truckling and fawning. While the man who is a man, and especially the preacher who is afraid of no being but God, and would not sacrifice one tittle of God's truth "to be King of England throughout eternity," will be honored of men for his independence, and rewarded of God for his fidelity. It may be seriously questioned whether Robert Hall, with all his shining talents, did not inflict an injury, rather than confer a benefit on the Baptist cause, and consequently on the cause of truth. His open communion views and practices, and his consequent desire to propitiate members of other churches, inflicted a blow on Bap-

tist interests in England, from which they have not yet recovered. We have occasion to thank God that a great orator of a different stamp has risen up among the Baptists, in the same nation. We do not regard Mr. Hall as lacking the nerve and independence freely and fully to declare his sentiments; but these qualities are much more marked and prominent in Mr. Spurgeon, and, moreover, he lays much more stress on doctrinal peculiarities than did the great Cambridge orator. He is never afraid to say he is a Baptist; and if his sermons did no other good, they would be invaluable as proof that Calvinistic doctrines are consistent with the most powerful appeals to the unconverted; nay, that they constitute the only reliable instruments which can be employed to bring a sinner to Christ.

But the most effective element of Mr. Spurgeon's strength after all, the main spring which moves all the other machinery, is to be found in his deep and thorough experience of the truth he preaches. He has "built his studio on Calvary. There he has raised his observatory. He has taken a hermit's cell in the garden of Gethsemane, and laved his brow in the waters of Siloa." He can truly say, "we speak that we do know." His sentiments come not from his lips, or his head, but from his heart, and they reach the hearts of his hearers. The value of every truth he utters has been proved by his own experience, and every sentiment he enforces on the attention and adoption of others, has already sunk deeply into his own heart. It is not strange that a preacher, distinguished by such characteristics as we have ascribed to Mr. Spurgeon, should make an extended and a powerful impression. Such a man must make a broad and deep mark on the age in which he lives.

The fifteen sermons embraced in the volume before us, contain great and important truths, eloquently and powerfully presented. They should be read and prayerfully pondered by every saint and sinner in the land. The book is worth far more than the price asked for it, notwithstanding the indifferent binding of some of the copies, and the still more indifferent "Introduction."

We do not apply the term indifferent to that portion of the introduction which consists of extracts, (which, by the way, is far the larger part of it,) but to the original matter it contains. The extracts contain valuable information and judicious criticisms, which, however, might just as well have been furnished in a preface by the publishers. Why cumber Spurgeon's sermons with an introduction by any one? And of all men, why engage Rev. E. L. Magoon to furnish it? Was it because Spurgeon's re-

putation was so limited that it required the *edat* attached to Mr. Magoon's more famous name to make a volume of his sermons sell? If this were the object, the publishers have greatly mistaken public sentiment. Or was it because it was desired that the readers of this volume should have the benefit of the marked contrast between the style of the introducer and that of the author of the sermons? If this were the purpose, it must be acknowledged it has been fully answered. But whatever may have been the motive for giving us this "introduction," its author has exhibited here, as elsewhere, his peculiar talent for intentionally murdering grammar, writing mystified nonsense, and making terribly abortive attempts at wit. The very title page bears the sign-manual of Mr. Magoon. Instead of writing "Sermons by Rev. C. H. Spurgeon," he must needs put it "Rev. C. H. Spurgeon, His Sermons;" thus establishing the writer's claim to be regarded as a grown up school-boy, since he has imitated, from some urchin's horn-book, the name, scrawled in straggling characters on the fly leaf, "John Smith, his book." The opening paragraph of the "introduction" is equally characteristic, and equally clever. "In perusing the present volume of sermons," says Mr. M., "the reader will nowhere find their author rising in a chilling fog of lugubrious cant, or simpering out inane formality after the following mode: 'Dearly beloved brethren, and my esteemed and respected friends, permit me to invite your serious and solemn attention to that portion of ecclesiastical truth which you will find recorded in the one hundred and seventy-seventh verse of the sixty-ninth chapter of Saint Ichabod's sixteenth epistle to the Simpletons.'" This, no doubt, appeared to the author to be exceedingly witty; to our less acute perceptions it seems to be supremely silly, if it be not something worse. On the eleventh page we have a specimen of the refinement of Mr. Magoon's language, and the severity of his sarcastic wit. Hear him. "Nor was he cautiously secluded in the hot house of supercilious pedantry, to eat and sleep out a regular course of *hic, hoc, hoc*, with the plus excellence of sines and cosines, under the auspices of some erudite ignoramus, whose potency for turning the world up side down himself, and whose aptness to teach others how such work is done, consist mainly in a diminutive quantity of antique roots in a perfumed head, a pair of green spectacles on a pimpled nose, and two lily hands buried near dyspeptic bowels."

But enough of Mr. Magoon. After all, his "Introduction" may answer a good purpose in serving as a foil to the excellencies and beauties of the orator he introduces. At any rate he cannot inflict any serious injury on Mr. Spurgeon. God has raised him up for a great and glorious purpose, which will be accomplished in spite of the malice of enemies, the envy of cotemporary ministers, and the antics of heralds such as Mr. Magoon. May thousands, endowed with his spirit and power, spring up speedily throughout the world, and thus the time hasten on when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

A. B.

# The Monthly Record.

## Churches Constituted.

<i>Names.</i>	<i>Where.</i>	<i>When.</i>
Clay co., Ill., Mount Pleasant church.		
Ephesus,	S. C.,	Oct.
Groton,	Conn.,	Oct. 4
Gashe's Creek, Buncombe, N. C.,		Oct. 27
Hamilton,	Ind.,	Oct. 4
Hastings,	Min. Ter.,	Aug. 10
Hardin,	Ky.	
Jackson co.,	Ind.	
Jordan,	N. Brunswick,	Oct. 14
Kirkville,	Mo.	
San Francisco,	Cal.	
Saratoga,	Ill.,	Sept 8
Saratoga,	Min. Ter.,	Oct. 11
Stewartstown,	Pa.,	Oct. 11
Union co.,	Ill.	

## New Church Offices.

<i>Names.</i>	<i>Where.</i>	<i>When.</i>
Clarke Village,	R. I.,	Oct. 7
Exeter,	N. H.,	Oct. 4
Farmington,	Penn.,	Sept. 23
Racine,	Wis.,	Oct. 19
Sandusky,	Ohio.	

## Ordinations.

<i>Names.</i>	<i>Where.</i>	<i>When.</i>
Binion, M. B. L.,	Geo.,	Oct. 19
Blanton, E. K.,	Cathey's Creek, N. C.,	Aug. 11
Brown, Swett F.,	Bellow's Falls, Vt.,	Sept. 16
Crews, H. G.,	Chesterfield co., Va.,	Oct. 6
Davy, W. K.,	Bolton, Mass.,	Oct. 15
Doscher, John,	New York,	Oct. 11
Farquharson, Jas.,	New York,	Oct. 14
Farr, A. L.,	Albion, N. Y.,	Oct. 22
Gage, L. L.,	Frewsburg, N. Y.,	Oct. 29
Gowen, L. D.,	Norwalk, Conn.,	Oct. 29
Harrington, Y. D.,	Coosa co., Ala.,	Oct. 19
Holden, D.,	Center Branch, West. Va.,	Oct. 28
Settiemoir, S. L.,	Saratoga, Ill.,	Sept. 8
Smith, Columbus,	Monticello, Fla.	
Steward, Lanson,	Cambridge, N. Y.,	Oct. 23
Thomas, Wm. D.,	Caroline co., Va.,	Oct. 8
Tefft, A. B.,	Exeter, R. I.	
Thompson, C. J.,	Baltimore, Md.	
Walker, W. B.,	Olivet, Ky.,	Sept. 20
West, Saml.,	Martinsburg, Ohio,	Oct. 18
Wood, Wm. F.,	Allen co., Ind.,	Aug.

## Deaths of Baptist Ministers.

<i>Names.</i>	<i>Residences.</i>	<i>Time.</i>
Bemus, Veranus,	Ashville, N. Y.,	Oct. 5
Pease, J. Morris,	Auburn, N. Y.,	Oct. 20
Seamens, A.,	Iowa.	
Watson, James V.,	Chicago, Ill.	
Wightman, Fred.,	Cromwell,	Oct. 5

## Ministers Rec'd from other Denomin's.

<i>Names.</i>	<i>Residence.</i>	<i>Denom.</i>
Bush,		Meth. Ep.
Cargitt,		Meth. Ep.
Lyon,		Meth. Pro.
McWhintin, John,		Meth. Prot.
South, J. F.,		Meth. Prot.

## Clerical Removals and Settlements.

<i>Names.</i>	<i>Whence.</i>	<i>Where.</i>
Alden, John,	Windsor, Vt.,	Northampton, Mass.
Ambler, E. C.,	Weartsville, Woodstown, N. J.	
Anable, C. W.,	Germantown, Brooklyn, N. Y.	
Bartlett, Dan.,	Vassalboro, Me.,	Jefferson, Me.
Bastion, N. S.,	Centr. Uni., Iowa,	Davenport.
Brown, J. H.,	Hamilton, N. Y.,	Plainsville, Ohio.
Brown, S. E.,	Hampton Falls, S. Hampton, N. H.	
Burleson, R. B.,	Austin, Tex.,	Independence, Tex.
Clark, W.,	Ironton, Ohio,	Cincinnati.
Clark, Judson,	Southington, Ct.,	Schuylkill Falls
Clark, W. D.,	Joliet, Lockfort, Wills co., Ill.	
Cooper, Jas.,	Madison, Wis.,	Waukesha.
Daniel, S. G.,	Milledgeville,	Savannah, Geo.
De Groat, A. B.,	Prattsburg, N. Y.,	Italy Hol-
	[low, Yates co., N. Y.]	
Dickinson, E. W.,	Pittsburg, Pa.,	Dayton, Ohio.
Ellis, Harmon,	Lake Mills, Wis.,	Stephen's
		[Point, Wis.
Farr, A. L.,	Albion, N. Y.,	Urban, Ill.
Frink, H. N.,	London, Peru,	Huron co., Ohio.
Gibbs, C. W.,	Tamaqua, Pa.,	Camden.
Irwin, J. L.,	Winona, Saratoga,	Minnesota.
James, John,	Sharpsburg,	Crab Orchard, Ky.
Kermatt, W. J.,	Yorkshire, N. Y.,	Almond, N. Y.
Lathrop, J. W.,	N. Dorchester,	Medfield, Mass.
Mulken, Dennis,	De Soto, Wis.	
Overby, R. R.,	Pond's Shop, Newacme Depot, Va	
Penny, T. J.,	Strattonville, Pa.,	Wooster, Ohio.
Randolph, W.,	Providence.	Newport, R. I.
Reed, N. A.,	Wakefield,	Bristol, R. I.
Robinson, D.,	Southington, Colchesterboro', Ct.	
Rossell, C.,	Lindley's Mills,	Upper Middle-
		[ton, Pa.
Sampson, D.,	Newbury, N. Y.	
Seage, John,	Staten Is.,	Michigan.
Sheldon, C. P.,		Troy, N. Y.
Smith, E. S.,	Erie,	Lyndon, Ill.
Tallhurst, F.,	Santa Fe, N. Mexico,	Chaplain U.
	[S. A., Fort Fillmore.	
Thomas, S. J.,	Jamestown, Ohio,	Edwardsburg,
		[Mich.
Thompson, Chas. J.,	Balt.,	Oct. 6.
Tyler, Payson, Bane,	Wachusettville, Mass.	
Walden, J. H.,	Brockport, N. Y.,	La Salle, Ill.
Webb, W. R.,	Dixon, Ill.	
Wilder, S. N.,	Norwich, N. Y.,	Virgil, Cort.
		[land co., N. Y.
Wright, W. D.,	La Porte, Ind.,	Rolling Prairie.
		Ind.
Young, George,	Hatboro', Pa.,	Weartsville, N. J.

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1776.

Oct. 1

Oct. 20

Oct. 5

Oct. 15

Nov. 1

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